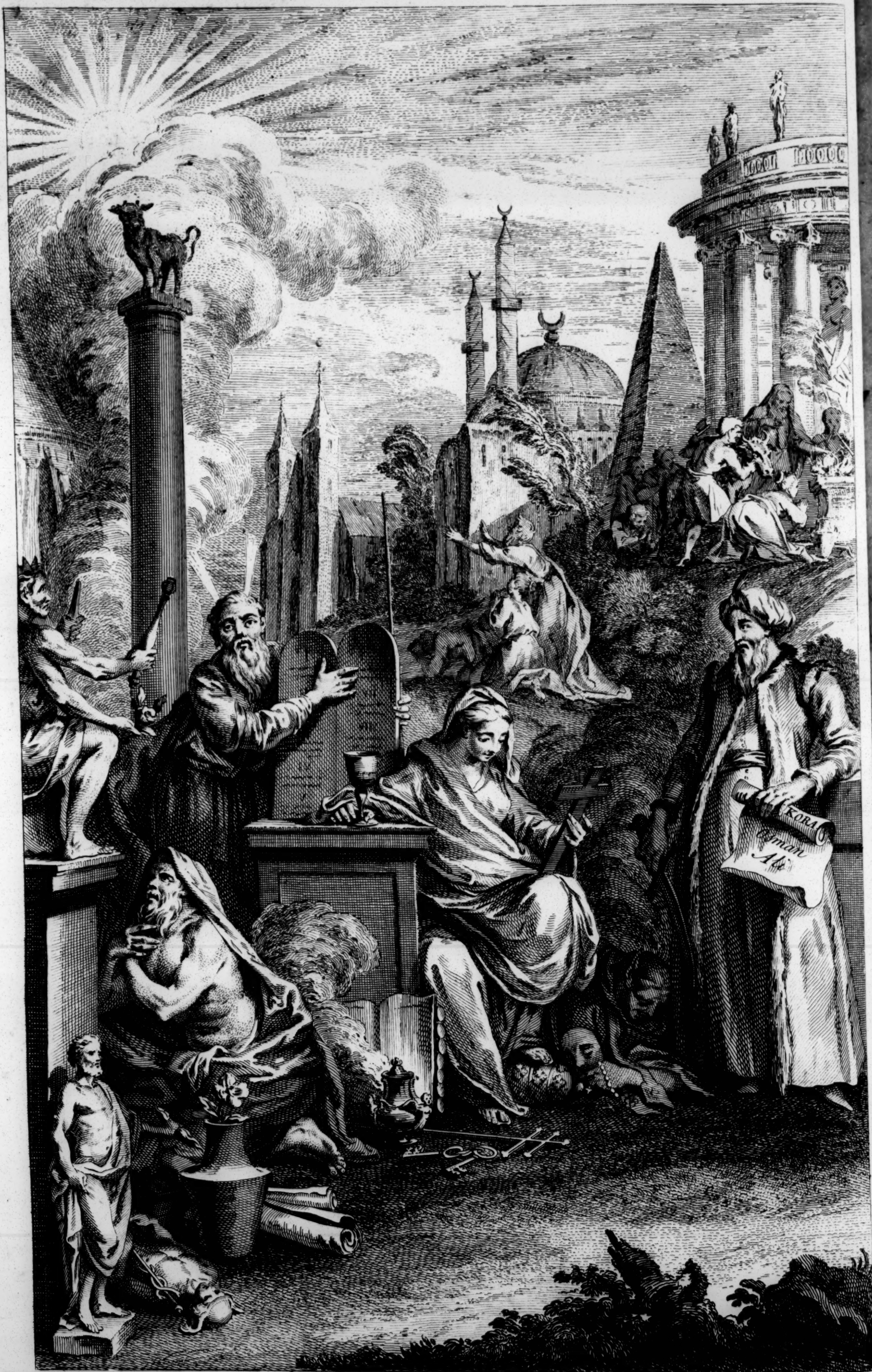




H. Gravelot Inv. et del.

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AN HISTORICAL
DICTIONARY
OF ALL
RELIGIONS

FROM THE
Creation of the WORLD
To this present TIME.

CONTAINING,

I. A Display of all the Pagan Systems of Theology, their Origin, their superstitious Customs, Ceremonies, and Doctrines.

II. The Jewish, Christian, and Mohammedan Institutions, with the Ecclesiastical Laws, and History respecting each Denomination.

III. The Rise and Progress of the various Sects, Heresies, and Opinions, which have sprung up in different Ages and Countries; with an Account of the Founders and Propagators thereof.

IV. A Survey of the several Objects of Adoration; Deities and Idols. Of Persons dedicated to the sacred Function; Priests and Religious Orders. Times, and Places of Divine Worship; Fasts, Festivals, Temples, Churches, and Mosques.

V. Of Sacred Books and Writings, the Vestments of Religious Orders, and a Description of all the Utensils employed in Divine Offices.

VI. The Changes and Alterations, which Religion has undergone both in ancient and modern Times.

Compiled from the best AUTHORITIES,

By THOMAS BROUGHTON, A. M.
Rector of *Stibington* in *Huntingtonshire*.

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A

L I S T

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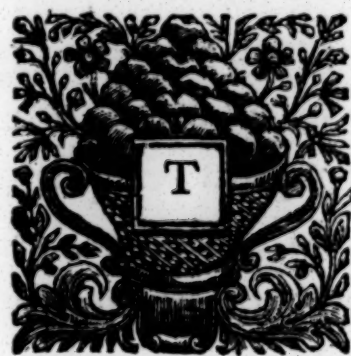
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P R E F A C E.



THE design of this work is, to give the reader a comprehensive view of the *principal matters* relating to the state of RELIGION, in all ages, and nations, of the known world. I consider *Religion*, in the utmost latitude of the word, as including, not only what is really and truly such, but every thing likewise *falsely so called*: in which extensive signification, it comprehends every mistaken notion, and practice, in Religion, and consequently takes in SUPERSTITION, in all its branches, and all its shapes.

The first general division of *Religion* is into *True* and *False*. *True Religion* must ever be the same and invariable, and therefore there can be but ONE TRUE RELIGION. That infinite variety, therefore, in the doctrines and modes of worship, which have prevailed in the world (one only scheme excepted) are but so many deviations from the truth, so many FALSE RELIGIONS. This is a very copious subject; and, indeed, the chapter of *False Religion* is by much the longest in the *History* of the religious opinions and practices of mankind.

Religion may be distinguished again into *antient* and *modern*. I shall not pretend to settle the exact limits or boundaries between these two divisions, nor venture to point out where *Antient Religion* ends, and *Modern* begins. It is sufficient to observe, that, by MODERN RELIGION, I understand, not only the present state and practice of Religion in the world, but its alterations and revolutions likewise for some centuries past, not determining the precise number; beyond which, the whole space of time, up to the creation, comprehends the state and condition of what may be called ANTIENT RELIGION.

But religion may be still more particularly distinguished into *Pagan*, *Jewish*, *Christian*, and *Mohammedan*. These are the four grand Religions of the world, and include those of every particular country and people.

PAGAN RELIGION is an entire defection from the knowledge of the true God, and a transferring to the *creature* that worship, which is due only to the *Creator* of the world. This is otherwise called IDOLATRY, or the *worship* of *Idols*, and is of various kinds. It consists, either in worshipping the *host* of *Heaven*, the sun, moon, and stars; or in paying divine adoration to *deceased kings*, heroes, and great men; or lastly in falling down to *stocks* and *stones*, and the works of mens own hands. This *Religion* (if it deserves the name) is of very great antiquity in the world, some carrying it up to the times before the deluge, as high as *Enos*, whilst others are of opinion, that it did not begin till after the deluge, and that it had its rise at *Babylon*, where divine honours were first paid to *Jupiter Belus*. However it be as to the origin of *Paganism*, it is certain, that, after the flood, *Idolatry* became the prevailing and universal religion of mankind. All the nations of the world (that of the *Jews* only excepted) were sunk in Idolatry, for more than 4000 years; 'till the preaching of *Christianity*, wherever it prevailed, entirely rooted out the worship of *false gods*, and put an end to *Paganism*; which is now confined to those countries and nations, where the sound of the Gospel has not yet reached, and some others, which were once *Christian*, but have since lost the knowledge of Christ, and relapsed into Pagan darkness.

The second grand Religion of the world, in the order of time, is that of the *Jews*. It was of *divine original*, and therefore a *true religion*; being instituted by MOSES, the Legislator of that people, under the immediate direction of GOD himself. It commenced at the giving of the *Law* from mount *Sinai*, in the *year* of the *world* 2453. The JEWISH RELIGION was originally of very narrow extent, being confined to a single country and people, and professed only by the inhabitants of that part of *Syria*, called *Judæa* or *Palestine*. At present the professors of this religion are dispersed over every kingdom of the world, and throughout their *dispersion*, continue rigorously to observe the laws and religious institutions of their forefathers.

I shall

I shall say nothing more of the CHRISTIAN RELIGION, than that it began by the preaching of JESUS CHRIST, who came into the world (according to the usually received Chronology) in the year of the world 3947, between XVII and XVIII centuries ago; that it was preached to most countries of the known world, some of which continue still to embrace and profess it, whilst others are returned to their former *Paganism*, and others are over-run with *Mohammedism*, or the Religion of *Mohammed*; that, in the latter, there are still considerable remains of Christianity, particularly in the *European* dominions of the *Turk*, in which at least one half of the inhabitants are *Christians*; to say nothing of the Christians of *Egypt*, *Ethiopia*, and the western islands of *Africa*; and, in *Asia*, the large Christian countries of *Circassia*, *Mingrelia*, *Georgia*, &c.

As to the MOHAMMEDAN RELIGION, it was founded by the grand impostor MOHAMMED, who was born in the year of Christ 570. By the assistance of one Sergius a Nestorian *Monk*, and a *Jew* named Abdallah Ebn Salam, he framed the scheme of his *false Religion*, which is a jumble of *Judaism* and *Christianity*, with a mixture of his own absurd and enthusiastical conceits. He took up arms, and made considerable conquests in *Arabia*, &c. at the same time propagating his doctrine, which is at this time the prevailing Religion of a great part of *Asia*, *Africa*, and *Europe*.

These are the *four* grand *Religions* of the world, under which those of every particular country and people are comprehended. The history of the rise, progress, and various revolutions, of these several schemes of religion; together with a particular account of the doctrine, worship, ceremonies, &c. belonging to each; are the subject matter of the following performance.

As *Religion* primarily respects the being of a God, and the adoration paid to the *divine nature*; and as the general notion of a *Deity* has been greatly corrupted by *Polytheism* and *Idolatry*; the first enquiry is, naturally, into the various OBJECTS of RELIGIOUS WORSHIP. This opens a wide field of materials, and furnishes us with a multitude of *false gods* and *idols*. The number of these *Pagan Divinities* is prodigious: Varro, it is said, confessed there were at least *thirty thousand gods* of the Greeks and Romans. As the fictions of the *Poets* greatly contributed

contributed to corrupt the *Pagan Theology*, hence we are supplied with poetical relations of the *genealogies, births, marriages, children, actions*, and even *deaths*, of these *fabulous gods*. But, it being probable, that the wiser Heathens, whatever gross apprehensions the vulgar might entertain of a *Divinity*, did really worship ONE SUPREME GOD, under different names, and representations; here *Mythology* steps in, and is employed in explaining the *mystical* sense and meaning, couched under the *fables* of the Poets, and applying them to the nature and attributes of the *one God*, and the secrets of *divine providence* in the government of the world.

In the next place, as the public profession of Religion cannot subsist without the external circumstances of *Time, Place, Persons, and Modes*; hence our prospect is enlarged, and we are presented with a view of TEMPLES, CHURCHES, MOSQUES, and all those *public structures*, which piety and zeal have, in all ages, erected to the honour and service of Religion: we see the *stated returns* of *public worship*, and the various institutions of FASTS and FESTIVALS: we meet with different *Orders* of PRIESTHOOD and RELIGIOUS SOCIETIES; and are entertained with an endless variety of RITES and CEREMONIES in the external administration of Religion.

Again, as the complexion of human minds differs no less than that of human faces, and it being impossible all men should think alike; this diversity in the reasoning faculties of men has not only produced a *diversity* of *Religions* in the world, but has subdivided the Professors of each Religion into various SECTS and *denominations*, each esteeming the other as HERETICS, or maintainers of false opinions. How copious a branch this is of the present subject, every one, who is the least conversant in history, especially *Ecclesiastical*, will presently see.

Lastly, As religion cannot well be propagated and continued by meer *Oral Tradition*; and as each Religion has its SACRED BOOKS and *Writings*, containing it's respective *doctrines* and *precepts*; a view and account of such books and writings will make no inconsiderable part of the present undertaking.

I need not point out the usefulness, and entertainment, of a work of this nature, which is designed to present the reader with a general view of RELIGION, among all nations, and in all ages, of the world.

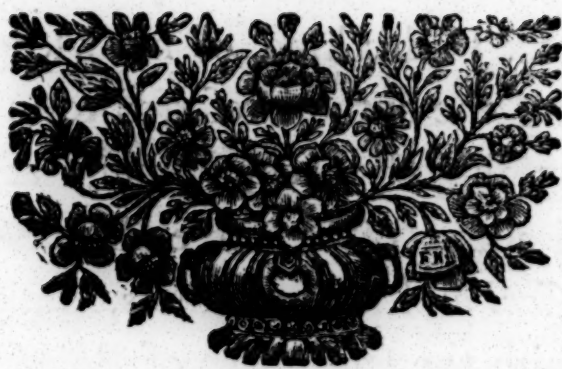
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Here he may trace it, from its native purity and simplicity in the *Patriarchal times*, to its present corruptions in the *Romish Church*. He may view it almost totally *obscured* by the *dark Idolatries* of the *Heathen world*; *dimly shining* thro' the *ritual veil* of the *Mosaical Law*; breaking forth in *meridian lustre* under the *Gospel Dispensation*; and blended with the absurd inventions of the *impostor Mobammed*. He will have the pleasure of traversing the globe, and taking a survey of Religion, in its present state, as professed by every nation, of which we have any knowledge. In most places, it is true, he will find *Superstition* usurping its seat, and the essence of true religion almost lost in show and ceremony.

In the carrying on of this work, recourse has been had only to the best and most approved authors; and care has been taken to omit nothing *material*, to insert nothing *superfluous*, and to draw up the whole with the utmost *brevity*. This last circumstance will, I hope, be a sufficient apology for the little that is said upon a great number of articles in this book. To have given every subject its full latitude, would have carried this work to a length inconsistent both with the pocket and the patience of the generality of Readers. However, if any one is dissatisfied with the Brevity of the Articles, he may be pleased to consider the book as an INDEX to this kind of knowledge, and may supply its defects by consulting the authors referred to in the margin. For the rest, to render the subject as entertaining as possible, the Articles, wherever they will admit of it, are embellished and enlivened with passages of the *classical* and polite authors, antient and modern, especially the *Poets*; with the sentiments of *Philosophers and Divines*; and with the relations and descriptions of *Voyagers and Travellers*.

I shall only add a word or two concerning the use of the following TABLE. The form of a *Library* or *Dictionary* necessarily requires, that the several subjects or articles be thrown and blended together, without any other connexion than the *alphabetical order* of their *titles*. Hence *Pagan, Jewish, Christian, and Mobammedan* Articles are promiscuously jumbled together. *Deities, Priests, Festivals, Books, Sects, and Ceremonies* form a kind of *Bays's dance*, and mix without any regular series or connexion. This, unquestionably, has its great use, as it enables the reader to turn to the article or subject, he would consult, with the utmost readiness. But, on the other hand, if he would inform himself concerning any one religion distinct from all the rest, he will find no
small

small difficulty in collecting together the scattered parts, and forming them into a regular and connected system. In the following *Table*, this Chaos is disembroiled, and the Articles or Subjects ranged and disposed under their *proper heads*; by the help of which any one that pleases may throw the book out of the form of a *Dictionary*, and read it in a connected *historical series*. To give one instance only; if you would enquire particularly into the *Religion* of the antient *Greeks* and *Romans*, the first section of the Table furnishes you with the several *gods* and *idols* worshipped by that people: The second supplies you with their *priests*, and others persons employed in the service of religion: The third directs you to an account of their *Festivals*, *Temples*, &c. and so of the rest. The like method may be followed in reading the history of any other Religion whatever.





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Brabeutæ. <i>Judges of the Olympic games. [In Append.]</i>	585
Briareus. <i>A giant.</i>	177
Brontes, Steropes, and Pyracmon. <i>The three cyclops.</i>	178
Bul. <i>The eighth month of the Jewish ecclesiastical year.</i>	180
Bull. <i>An apostolical rescript or edict.</i>	ibid.

C.

C Abbala. <i>Jewish Traditions. A mystical science.</i>	185 and 586
Cadha and Cadr. <i>In Arabic, The divine decree, and Predestination.</i>	188
Caf. <i>A fabulous mountain.</i>	189
Cafir. <i>In Arabic, An Infidel.</i>	ibid.
Cafir. <i>A fountain in the Mussulman Paradise.</i>	ibid.

CANONS. <i>Ecclesiastical laws.</i>	Page 198
Canun. <i>Two months of the Syriac year.</i>	203
Catacombs. <i>Subterraneous burial places.</i>	213
Catholic. <i>An epithet.</i>	216
Cerberus. <i>The porter of hell.</i>	219
Chapter. <i>A society of ecclesiastics.</i>	225
Charon. <i>The ferryman of hell.</i>	227
	and 587
CHURCH of ROME. }	243
CHURCH (Greek). }	245
CHURCH (Gallican). }	247
Cisleu. <i>The ninth month of the Jewish ecclesiastical year.</i>	252
Clarendon (The constitutions of). <i>Certain ecclesiastical laws. [In Append.]</i>	588
Cocytus. <i>One of the rivers of hell.</i>	262
Commendam. <i>The charge, trust, or administration of an ecclesiastical benefice.</i>	266
Communion. <i>The being united in doctrine and discipline.</i>	267
Conclave. <i>The place, in which the Cardinals elect the Pope.</i>	270
Confession of Augsbourg. <i>A formulary of faith.</i>	273
Confession of Brandenburg. <i>A formulary of faith. [In Append.]</i>	589
Confessor. <i>A name given to some Christians.</i>	274
Congregation. <i>An assembly of Cardinals.</i>	275
Consistory. <i>An ecclesiastical assembly.</i>	281
Contrition. <i>A sorrow for sins.</i>	ibid.
Convocation. <i>An assembly of the Clergy of England.</i>	ibid.
Corban. <i>Jewish offerings, &c.</i>	283
	and 590
Corfi. <i>In Arabic, The throne of God.</i>	ibid.
Corfined Bread. <i>A piece of superstition among the antient Saxons.</i>	284
Cotbat. <i>The sermons, or discourses, of the Saracen Imams or Rectors of Mosques.</i>	ibid.
Courts (Ecclesiastical).	285
Cross. <i>The instrument of punishment, on which JESUS CHRIST suffered death.</i>	287
Crusades. <i>The Holy Wars of the Christians against the Infidels.</i>	290
Crusade. <i>A society belonging to the Spanish Inquisition.</i>	291
Cure. <i>The name of an ecclesiastical benefice.</i>	294
Cyclops. <i>Sicilian giants, servants of the god Vulcan.</i>	296

Daggial.

D.

- D** Aggial. *The Mohammedan Anti-christ.* Page 298
 Datary. *An officer in the Pope's court.* 304
 Decanica. *Prisons for delinquent ecclesiastics.* 309
 Decimes. *A tax, in France, levied on the Clergy.* ibid.
 Defensores. *Advocates, or protectors, of particular churches.* 312
 Degradation. *The depriving an ecclesiastic of his rank or degree in the church.* ibid.
 Denarii de Caritate. *Oblations to cathedral churches.* 318
 Deprivation. *The deposing an ecclesiastic from his office and preferment.* ibid.
 DEVOTEE. *A bigot, or superstitious person.* 320
 Diah. *In Arabic, The Law of retaliation.* 322
 Diet. *An assembly of the states of Germany.* 327
 Dignitary. *One, advanced to an ecclesiastical dignity.* 328
 Dimissory Letters. *Letters of leave, granted by Bishops to the inferior Clergy.* 329
 Din. *In Arabic, Religion, in general.* ibid.
 Diocese. *A district, or division, under the government of a Bishop.* 330
 DISCIPLE. *One, who learns his religious opinions from another.* 333
 Discipline (Ecclesiastical). 334
 Donative. *A particular sort of ecclesiastical benefice.* 341
 Draconarii. *Antient officers belonging to the Pope.* 342

E.

- E** Blis. *The Mohammedan name of the devil.* 348
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 Elders (Jewish, &c.) 353
 Elul. *The sixth month of the Jewish ecclesiastical year.* ibid.
 Elysian Fields. *The fabulous abode of good men after death.* ibid.
 Energumens. *Dæmoniacks, or persons possessed by the devil.* 358
 Engil. *In Arabic, The Gospel.* 359

- Esch allah. *In Arabic, Divine Love.* Page 372
 Eternity. *An attribute of God.* 377
 Eulogiæ. *Blessed Bread, in the Greek Church.* 382
 Excision. *A scripture punishment.* 388
 Exemption. *A privilege given by the Pope to the Clergy.* 389

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- F** Adhail. *In Arabic, The virtues.* 396
 Farouc. *A title of honour, given by Mohammed to Omar.* 401
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- G** Ates of Hell. *A scripture-expression.* 439
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H.

- H** Adher nadher. *In Arabic, The immensity of God.* 465
 Hadith. *Traditions of what Mohammed said.* 466
 Hakk. *One of the Mussulman names of God.* 467
 Handkerchief (Holy). *A superstitious relic, among the Roman Catholics.* 469
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 Hegira. *The flight of Mohammed. The Mussulman Era.* 475
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 Henoticon of Zeno. *An imperial edict.* 483

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- J** Anuarius's blood. *An annual juggle of the priests at Naples.* 502
 Jar or Ijar. *The second month of the Jewish ecclesiastical year.* 506
 Al Jassasa. *A beast, according to the Mohammedans, who will precede the day of judgment.* ibid.
 Jefumi. *A custom of trampling on the cross, among the Japanese.* 509
 Jehovah.

Jehovah. <i>One of the names of God in scripture.</i>	Page 509	Inquisition or The Holy Office. <i>A tribunal, in Roman-Catholic countries.</i>	Page 533
Jemma. <i>The judge of hell, according to the Japanese.</i>	510	Institution and Induction. <i>Methods, by which a Clergy-man becomes possessed of a benefice.</i>	535
Improportion. <i>A particular sort of ecclesiastical benefice.</i>	527	Interdict. <i>An ecclesiastical censure.</i>	ibid.
Incense. <i>A rich perfume, used for religious purposes.</i>	ibid.	Interim. <i>A confession of faith, so called.</i>	536
Index Expurgatorius. <i>A list of prohibited books, in the Romish Church.</i>	530		
Indulgences. <i>Acts of the Popes, remitting sins.</i>	531		
Indults. <i>A right of presenting to benefices, granted by the Popes to kings, &c.</i>	532		
Infinity. <i>An attribute of God.</i>	ibid.		

K.

K Elam. *The scholastical Divinity of the Mohammedans.* 563





BIBLIOTHECA

Historico-Sacra.

A B.



B. [*Hebr.*] The fifth month of the Ecclesiastical Year (and eleventh month of the Civil Year) according to the Jewish computation. It answers to our July, and consists of thirty days. Upon the first, the Jews fast, in memory of Aaron's death; and on the ninth, because, on that day, the temple of Solomon was burnt by the Chaldeans; and the second temple (built after the captivity) by the Romans. The Jews believe likewise, that, on this day, the persons, who were sent to take a view of the land of Canaan, returning to the camp, engaged the people in rebellion. They fast likewise upon this day, in memory of the Emperor Adrian's Edict, forbidding them to continue in Judea, or even to lament the ruin of Jerusalem. Lastly, they fast on the eighteenth, because, in the time of Abaz, the lamp in the sanctuary was that night extinguished. See YEAR and KALENDAR.

AB. [*Syr.*] The name of the last summer-month in the Syriac kalendar. As the Eastern Arabians, Persians, and Turks, whose vulgar year is purely lunar, make use nevertheless, in their Astronomical calculations, of the solar year, they have recourse to the Syriac kalendar, and borrow the names of it's months. Observe, that the Orientals call this Syriac kalendar *Rumi*, i. e. *Greek*, because it was formerly peculiar to the Greeks of Syria, whom the Chronologists call Syro-Macedonians. The first day of this month is called *Saum Miriam*, i. e. *The Fast of our Lady*, because the Christians of the East fast from this day to the fifteenth, which they call *Fitr-Miriam*, i. e. the cessation of the Fast of Our Lady. The sixth day of the same month is called *Tegialla*, i. e. *Glorification*, or, as we call it, Our Lord's *Transfiguration*; and the twenty-ninth bears the name of *Mektal-Jabia*, or the beheading of John the Baptist. See YEAR and KALENDAR.

D' HERBE-
LOT, Bibl.
Orient.

ABBA, or **ANBA**, [*Syr.*] Signifies *Father*, and is the title, which the churches of those countries give their bishops; and as the bishops themselves gave this title to their Patriarch, the people began to give the title of *Baba* or *Papa*, i. e. *Great Father*, to the Patriarch of Alexandria, who was the first of the Patriarchs, who bore that name. This name is, in Scripture, applied to God.

D' HERBE-
LOT, Bibl.
Orient.
Rom viii. 15.
Mark xiv. 36.

AB-ADDIRES. Certain Carthaginian Gods, according to St Augustin, whose Priests were called *Euccaddires*. They were what the Romans called *Magni Potentes, Selecti Dei*, i. e. the great, powerful, select Gods. *Abadir* signifies *God*; as also the stone, which Saturn swallowed, by the contrivance of his wife Ops, instead of Jupiter; which stone is by the Greeks called *βαίτυλον*. Vossius derives this latter word from the Hebrew *Beth-el*; the place, where Jacob, laying himself down to sleep, made use of a stone for his pillow; which stone was afterwards held in such veneration by the Israelites, that they even paid Divine honours to it.

AUGUST.
Epist. ad
Maximum.

PRISCIAN,
lib. 2.

Voss. de
Theol. Gentil.
l. vi. c. 39.

Genes. xxviii,
18.

ABBESS.

ABBESS. The superior of an Abbey, or Convent of *Nuns*. Her sex does not allow an Abbess to perform the spiritual functions annexed to the priesthood; but there are instances of some Abbesses, who have the privilege of commissioning a priest to act for them. Abbesses formerly confessed the Nuns themselves; but their excessive curiosity carried them such lengths, that there was a necessity of putting a stop to that practice. See *NUNS*.

F. MAR-
TENE, Rights
of the Church.

ABBEY. A religious house, or place, where holy men retired from the world, to spend their time in solitude, and devotion. The wonderful esteem, such men acquired, procured them very large privileges, and exemptions, and even riches, which they drew from the people, by the invention of Masses for the Living, and the Dead, Dispensations, Jubilees, Indulgences, &c. They prevailed in England before the Reformation; and as they increased in riches, so the state became poor; for the lands, which these Regulars possessed, were *in mortua manu*, i. e. could never revert to the Lord, who gave them. This inconvenience gave rise to the statutes against gifts in *Mortmain*, which prohibited donations to these religious houses; and my Lord Coke tells us, that several Lords, at their creation, had a clause in their grant, that the Donor might give or sell his land to whom he would (*exceptis viris Religiosis & Judæis*) excepting Monks and Jews.

BURNET,
Hist. Ref.

These religious houses were totally abolished (in England) in the time of Henry VIII; who, in the twenty-eighth year of his reign, appointed visitors to inspect the Abbeys, and examine into the behaviour of the Monks; who, being convicted of having spirited up rebellions against the government, and committed many other disorders, and perceiving the time of their dissolution drawing near, were prevailed upon to resign their houses to the king; by which means the Abbeylands became vested in the king, which were afterwards granted to the people, under which grants they are enjoyed to this day. There were 190 such religious houses dissolved, whose yearly revenues amounted to 2853000 *l.* See *ABBOT*.

CASSIAN,
Instit. l. ii.
cap. 16.

BINGHAM,
Antiq. of the
Christ. Ch.
B. vii. C. 3.
§ 12.

JUSTIN.
Novel. v. c. 1.
& Novel.
cxxx. c. 7.

ABBOT, or ABBAT. Head of a monastery, or religious house. In the ancient church, every ten Monks were subject to one, who was from thence called the *Decanus* or Dean, and every hundred were under an officer called *Centenarius*. Above these were the *Patres*, or Fathers of the Monasteries, as St Jerom and St Austin call them, or, as other writers style them, *Abbots*, or *Abbats*, from the Greek *Ἀββᾶς*, a *Father*. They were commonly of the order of Presbyters, both for the performance of divine offices, and the exercise of discipline: and, in case of disobedience, they had a power of inflicting both spiritual and corporal punishments. The spiritual punishments were, suspension from the Eucharist, and excommunication: the corporal punishments were two, whipping and expulsion. As for voluntary whipping of themselves, that is a later invention of the modern Monks.

The Abbots were of great repute in the church, and were sometimes called to councils, and allowed to sit, and vote there, in the quality of Presbyters: yet were they always subordinate to the power of the Bishops; for, by the ancient laws, both Ecclesiastical and Civil, no monastery was to be erected in any place without the leave of the Bishop of the diocese; and, by a law of Justinian, the bishop was to make a sort of consecration of the ground, before they set about building.

The Abbots were originally men of great plainness and simplicity, and contented themselves with governing their own Monasteries, which were remote from cities, and built in the farthest solitudes, without having any share in ecclesiastical affairs: but there being among them several persons of learning, who vigorously opposed the rising heresies of those times, this occasioned their being called out of their deserts by the Bishops, and fixed in the cities themselves. From that time they degenerated, and, learning ambition, endeavoured to be independent of the Bishop, which occasioned some severe laws to be made against them in the council of Chalcedon. In length of time, several Abbots carried their point of independency, and obtained the title of *Lord*, with other badges of the episcopate, particularly the *Mitre*. Hence arose a distinct order, called *Mitred Abbots*, who, by a decree of Pope Clement IV, were to wear their Mitres only embroidered with gold, to distinguish them from those of the bishops, which were adorned with Jewels.

Besides these, there were several other orders of Abbots; as the *Crozier'd Abbots*, who bore the *Crozier* or Pastoral Staff: *Oecumenical* or *Universal Abbots*, who assumed that title in imitation of the Patriarch of Constantinople: *Cardinal Abbots*, so denominated from their superiority over all other Abbots, &c.

The ceremony of consecrating an Abbot, in the Romish church, is as follows. The monastic habits of the Abbot elect, with two little casks of wine, are laid near the altar. The Abbot elect presents himself to the Bishop accompanied by two Abbots assistants: then the Bishop blesses the habit, by praying over it, and sprinkling it with holy water. The benediction ended, the Abbot undresses, and puts on the monastic habit: then the Bishop presents him to the body of the Monks, who receive him with the kiss of peace: after which, he takes an oath of fidelity to the Pope. Lastly, the Bishop lays his hands on him, and gives him the rule, by which he is to govern his convent; the pastoral staff, with which he is to govern the flock committed to his charge; and the ring, which is the seal of the faith he owes to the church, the spouse of CHRIST. After receiving the Sacrament, he is presented with the Mitre and Gloves, if he be a mitred Abbot; if not, the latter ceremonies are omitted.

In England, before the Reformation, some particular Abbots had the privilege of being Lords of Parliament. The number of such Abbots was not fixed; and it has been a question, whether they sat there as part of the ecclesiastical state, or as holding their lands of the king *per Baroniam*. The judicious Selden is of opinion, that where it appeared, that an Abbot (*nihil tenuit de Rege*) held nothing of the king, that was a sufficient reason, why he should not be summoned. Of such Abbots, who were summoned to Parliament, Bishop Burnet mentions twenty-eight at the time of their dissolution. See MONKS.

SELDEN,
Tit. Hon. 730.

BURNET,
Hist. Ref.
267.

ABDEST [*Perf.*] Properly signifies, water that is used for washing the hands; but it is taken in a religious sense, both by the Turks and Persians, for *Legal Purification*. See ABLUTION and PURIFICATION.

D' HERBE-
LOT, Bibl.
Orient.

ABECEDARIAN [PSALMS] Psalms, divided into a certain number of parts, according to the order of the letters in the alphabet, each part having its proper letter at the head of it, after the manner of the cxixth Psalm. See PSALMS.

BINGHAM,
Antiq. of the
Chr. Ch. B.
xiv. c. 1. § 12.

ABELIANS, or ABELONIANS. A sect of Hereticks, in Africa, in the diocese of Hippo, and which was extinct in the time of St Austin. They allowed each man to marry one woman, but enjoined them to live in continence with their wives: they regulated marriage on the foot of the terrestrial Paradise, in which Adam and Eve were united only in heart; or rather after the example of Abel; for they pretended, that Abel was married, but that he died without having ever known his wife. When a man and a woman entered into this society, they adopted two children, a boy and a girl, who inherited their goods, and who married upon the same terms, viz. of not getting children, but of adopting two, of different sexes. It is thought, this sect began in the reign of Arcadius, and ended in that of Theodosius the younger. St Austin is almost the only one, who speaks of this sect.

BOCHART,
Geogr. Sacr.
lib. ii. cap. 16.

AUGUST.
de Hæref. cap.
87.

Mr Bayle's reflexion upon the principles of this sect is, that they were not calculated for its long continuance. He thinks, it is offering too great a violence to nature, for a man and woman, who have all things else in common, to live in a state of continence; it being a maxim, that *nullum violentum durabile*, nothing violent is of long continuance.

BAYLE'S
Dict. Art. A-
BELIANS.

ABESTA, [*Perf.*] The name of a book, which the Persian Magi ascribe to the Patriarch Abraham, whom they believe to be the same with *Zerdascht* or *Zoroaster*. This book is an explanation, or comment on two other books, intituled *Zend* and *Pazend*. These three volumes together comprehend the whole religion of the Magi, or worshippers of fire. The traditions of these Magi import, that Abraham read these books in the middle of the furnace, into which Nimrod had ordered him to be thrown.

D' HERBE-
LOT, Bibl.
Orient.

ABGARUS

EUSEB.
Hist. Eccl. lib.
i. cap. 13.

D' HERBE-
LOT, Bibl.
Orient. AB-
GAR.

ABGARUS, HIS LETTER TO JESUS CHRIST. Abgarus was king of Edeffa, a small city, distant a day's journey from the Euphrates. It is pretended, upon the authority of Eusebius, that this Prince, being afflicted with a grievous distemper, and hearing of the miraculous cures performed by Jesus Christ, wrote a letter to him; in which he acknowledged him to be the Son of God, beseeching him to come and heal him, and offering to protect him in the city of Edeffa, against the persecutions of the Jews: that Our Saviour returned him an answer, congratulating him upon his faith, and excusing himself from coming to him, but promising, after his departure out of the world, to send one of his disciples, to heal him, and convert his subjects. It is added, that, after the resurrection of Christ, Thaddeus, one of the seventy disciples, went to Edeffa, where he cured the King of his distemper, and converted his subjects to Christianity. The Eastern Christians and Mohammedans say farther, that this prince received from Jesus Christ, together with the answer to his letter, an handkerchief, with the impression of our Lord's face on it.

The generality of the Critics reject this whole story, and look upon the letters as spurious, notwithstanding that Eusebius affirms, that he himself transcribed them from the archives of Edeffa, translated from the Syriac into Greek. They object, I. That there is no mention of this fact in the writings of the Evangelists. II. That the letter to Abgarus congratulates him upon believing in Christ, without having seen him; plainly alluding to Our Saviour's words to St Thomas, after his resurrection, *Blessed are those, who have not seen me, and yet have believed.*

Joh. xx. 30.

CAVE, Hist.
Literar. Sac.
Apostol.

Our learned countryman, Dr Cave, stands up for the genuineness of these letters. He thinks, there is not the least appearance of falsehood upon the face of them, and that the authority of Eusebius is a sufficient proof, that they are authentic. He adds, that the testimony of Eusebius is confirmed by S. Ephrem, who was himself a Syrian, and, what is more, a Deacon of Edeffa. The reason, he says, why the writers before Eusebius make no mention of these letters, is, because the Greek Fathers being, in general, ignorant of the Syriac tongue, had no commerce with the Edeffenes. To the first objection he replies, by citing St John, who says, *Many other signs truly did Jesus — which are not written in this book.* To the second he answers, that Our Saviour might allude to the general voice and language of the Prophets, pointing out the obstinacy of the Jews in rejecting Christ, though they had seen him, and the conversion of the Gentiles, though they had not seen him.

DU PIN.
Canon of
Scripture, vol.
ii. ch. 6. § 1.

But the learned Du-Pin has advanced an argument against the authority of this story, which seems unanswerable: at least I have not met with any solution of the difficulty. The conversion of the Edeffenes, he says, according to Eusebius himself, upon whose authority the fact is built, happened in the 430th year of the Edeffenes, which falls in with the fifteenth year of the reign of Tiberius, in which the Ancients believed that Jesus Christ died and rose again; according to which computation, it must have happened immediately after the resurrection of Our Saviour; and consequently Abgarus, and his Gentile subjects, must have been converted before Cornelius the Centurion, in express contradiction to the *Acts of the Apostles*, by which it appears that Cornelius was the first Gentile convert to Christianity.

ABIB [Hebr.] The name given by the Hebrews to the first month of their Ecclesiastical year. This month was afterwards called *Nisan*; and answers to our March. Abib, according to St Jerom's translation, signifies *green ears of corn*, or *fresh fruits*. See YEAR and KALENDAR.

ABLUTION. Holy washing, or purification by water. It was a superstitious practice of the ancient Pagans, in order to wash away impurities or defilements of various kinds. If a man committed murder, or any other act of violence, he was not allowed to approach the altars, till he had washed himself. Ovid justly ridicules this notion.

OVID, Fast.
lib. ii. ver. 5.

Ah nimium faciles, qui tristia crimina cædis
Flumineæ tolli posse putatis aqua!

*Oh credulous! who think, when blood is spilt,
The running stream can wash away the guilt.*

The Romans used to wash the feet of new married women, as an emblem of the purity required of them in marriage. Those, who offered sacrifice, frequently washed their whole body, and sometimes their head only. But Ablution was not always performed by bathing: they sometimes made use of aspersion, or sprinkling with water, which was done with a branch of olive, laurel, or an instrument made on purpose, and named, from it's use, *aspergillum*:

Idem ter socios pura circumtulit unda,
Spargens rore levi, & ramo felicis Olivæ.

VIRG. Æn.
lib. vi. ver.
229.

*Old Chorinæus compass'd thrice the crew,
And dipp'd an olive-branch in holy dew,
Which thrice he sprinkled round —*

DRYDEN.

But the more august mysteries, such as those of Ceres, required Ablution, or dipping of the whole body; and the oracle of Trophonius could not be consulted, till a man had first dipped himself several times in the river Hercyna. See LUSTRA-

LOMEJERUS,
de Lustratio-
nibus Vete-
rum.

TION.
Æneas dared not handle sacred things, till he had purged himself by a proper Ablution.

Tu, genitor, cape sacra manu, patriosque Penates;
Me, bello è tanto digressum, & cæde recenti,
Attrectare nefas; donec me flumine vivo
Abluero.

VIRG. Æn.
lib. ii. ver.
716.

*Thou, thou, my fire, our gods and relicks bear;
These hands, yet horrid with the stains of war,
Refrain their touch unballow'd, 'till the day,
When the pure stream shall wash the guilt away.*

MR PITT.

The Jewish religion required continual Ablutions, or washings; and we read, *Exod. xxx. 18.* that the Lord commanded Moses, *to make a laver of brass—for Aaron and his sons to wash their hands and their feet in; when they went into the tabernacle of the congregation:* but, as people accustom themselves to regard things appointed for sacred uses, with a kind of superstitious awe, this very practice, which was only intended as a sign of inward purity, at length became the essential part of their religion; an error, with which Jesus Christ reproached the Jews. See PURIFICATION. *Matth. xxiii. 25.*

The Indians practise Ablution, and have a high veneration for the waters of the Ganges; but, as they cannot, at all times, be near enough to wash themselves in it's sacred waters, the Bramins tell them, that all other waters will have the same virtue, if, whilst they are bathing, they pronounce these words, *O Ganges, purify me.*

To this head may be referred the *Holy Water*, used by the Roman Catholics.

ABOUGEHEL. One of the greatest enemies of Mohammed, and his religion. In the chapter of the Koran, intituled *Anaam*, God says, *I will restore to life him that is dead.* The interpreters say, that this verse was published on account of two Arabian idolaters, named *Abougehel* and *Omar*: for Mohammed, one day, seeing them together, begged of God, that one of them might become a Mussulman. Upon which Omar was enlightned, but Abougehel continued in the darkness of infidelity; the one was enlivened, the other remained dead. Joseph, the son of Abdeleber, in his treatise intituled *Hegiat al Megiales*, relates, that Mohammed one day, being in a trance, found himself in Paradise, where he presently saw a machine, very much used in the Levant, for the drawing water out of wells. Mohammed having demanded to whom this machine belonged, he was answered, that it belonged to Abougehel. Mohammed, greatly surpris'd to hear this name, said within himself, what has Abougehel to do with Paradise? Soon after this vision, it happened, that Acramas, the son of Abougehel, became a Mussulman. Mohammed was overjoyed at it, and found it in the explication of his dream: for Abougehel was as it were the machine, which God had made use of, to draw up his son from the bottom of the well of Infidelity, whilst he himself lay plunged and buried in it. The

B

Moham-

D'HERBE-
LOT, Bibl.
Orient.

Mohammedans, to shew their contempt of this personage, call the *Coloquintida*, which the Latins term *Cucumis Aspinus*, the Melon, or Cucumber, of Abougehel.

D'HERBE-
LOT, Bibl.
Orient.

ABOU-JAHIA. [*Arab.*] The ancient name of the Angel of Death, which the Arabians now call *Azrail*, and the Persians *Mordad*. Both believe, as well as several Rabbins, that he is commissioned by God to separate souls from their bodies. See ANGEL.

Voss. de I-
dololat. lib. i.
cap. 8.

ABRACADABRA. A magical word. Q. Serenus Sammonicus, Preceptor of the younger Gordian, prescribed the use of it as a cure for the semitertian ague, in the following manner: It was to be inscribed on paper, and hung about the Patient's neck, wrapped up in a piece of linen; and, each day, one letter of the word was to be taken away.

This Serenus Sammonicus was a Physician, and a follower of the Heretic Basilides; and wrote medical precepts in heroic verse. That relating to the use of the Abracadabra is couched in the following pompous verses.

*Inscribes Chartæ quod dicitur ABRACADABRA
Sæpius, & subter repetes, sed detrahe summam,
Et magis atque magis desint elementa figuris,
Singula quæ semper rapies, & cætera figes,
Donec in angustum redigatur litera conum.
His lino nexis collum redimire memento.
Talia languentis deducunt Vincula collo,
Lethalesque abigent (miranda potentia) morbos.*

The figure of the charm, or amulet, as described in these verses, is this:

A B R A C A D A B R A
A B R A C A D A B R
A B R A C A D A B
A B R A C A D A
A B R A C A D
A B R A C A
A B R A C
A B R A
A B R
A B
A

Voss. ibid.

It is highly probable, that Basilides, the Heretic, took from hence his ABRAXAS, whom he worshipped as the supreme God. See ABRAXAS, and AMULET.

D'HERBE-
LOT, Bibl.
Orient.

ABRAHAMIANs, or ABRAHAMITES. A sect of Heretics so called from their founder Abraham, or Ibrahim. This Heresiarch revived, at Antioch, where he was born, the sect of the Paulicians, and had already corrupted great part of the Syrians: but Cyriacus, the orthodox Patriarch of that church, powerfully opposed him, and soon put an end to his sect. (See PAULICIANS.) Cyriacus held the see of Antioch in the year of Christ 805, when Nicephorus was Emperor of the East, and Charlemagne of the West.

EPIPH. Hæ-
ref. xxiv.
num. 7.

ABRAXAS, or ABRASAX. [*Gr.*] The supreme God of the Basilidian Heretics. It is a mystical word, composed of the Greek numerals $\alpha, \beta, \gamma, \delta, \epsilon, \zeta, \eta, \theta$, which together make up the number CCCLXV. For Basilides taught, that there were 365 Heavens between the earth and the *Empyæan*, each of which Heavens had its angel or intelligence, which created it; each of which angels likewise was created by the angel next above it: thus ascending by a scale to the supreme Being, or first Creator. The Basilidians used the word *Abraxas* by way of charm or amulet. St Jerom conjectures, that it was no other than the Persian Mithra, or the sun, which performs his annual course in 365 days. See AMULET.

ABSO-

ABSOLUTION. The MINISTERIAL power of remitting sins, vested by Christ in the Apostles, and from them derived to the church. This is all that the primitive church ever pretended to, leaving the absolute, sovereign, independent, irrevocable power of Absolution to God alone. The Ancients reckoned up five kinds of Absolution. I. That of Baptism. II. That of the Eucharist. III. That of the word and doctrine. IV. That of imposition of hands, and prayer. V. That of reconciliation to the communion of the church, by a relaxation of her censures. The two first may be called, sacramental; the third, declaratory; the fourth precatory; and the fifth, judicial. The first had no relation to penitential discipline, being never given to persons who had once received baptism. The second had some relation to it, but did not solely belong to it; for it was given to all baptized persons, who never fell under penitential discipline, as well as those, who lapsed, and were restored to communion again: and in both respects it was called τὸ τέλειον, the perfection or consummation of a Christian. By the third, the ministers of Christ made public declaration to men of the terms of reconciliation and salvation. The fourth sort was used as a concomitant of most other Absolutions: and by the fifth, penitents were finally restored to the peace, and full communion of the church.

Anciently, no sinners were absolved, till they had performed their regular penance, except in case of imminent death. The Audæan Heretics offended against this rule, in granting remission upon a bare confession. As to the ceremony of Absolution, the penitent was publicly reconciled, in sackcloth, at the altar, by this, or the like, form; 'He that forgave the sinful woman all her sins, for which she shed tears, and opened the gates of Paradise to the thief, make you partaker of his redemption, and absolve you from all the bond of your sins, and heal you by the medicine of his mercy, and restore you to the body of the church by his grace, and keep you whole and sound for ever.' The indicative form *I absolve you*, instead of *Christ absolve thee*, was not in use till the XIIth Century, a little before the time of Thomas Aquinas, who first wrote in defence of it; as the learned Bishop Usher has clearly proved. Sometimes, Chrism, or Unction, was added to the imposition of hands, in the reconciliation of such Heretics and Schismatics to the church, as had been baptized in Heresy or Schism; and the reason was, because, their Baptism out of the church being null and void, they were supposed to want the true effect of Baptism, viz. the grace or unction of the Holy Spirit. The time of Absolution seems to have been fixed to the day of Our Saviour's passion. Some penitents were received into the church, by Absolution, even after their death; viz. such as died during the course of their penance. I need not observe, that Absolution, as well as all canonical discipline, was primarily lodged in the hands of the Bishop, and by him committed to the hands of the Presbyters and Deacons only: indeed, in cases of extreme necessity, some canons allowed a Lay-man to administer Baptism (which was reputed one sort of Absolution) rather than a Catechumen should die unbaptized.

There were some crimes, which incapacitated the sinner from ever receiving Absolution. These were, originally, the three great sins of Idolatry, Adultery, and Murder; and though this rigour, afterwards, by general consent, was abated, yet they continued to deny communion to the very last to such apostates, as remained obstinate and impenitent all their lives, and only desired reconciliation, when the pangs of death were upon them. Note, that very great and scandalous offenders were reserved for the Patriarch's Absolution.

The judicious Hooker, speaking of the abuse of Absolution in the Romish church, says, 'They strangely hold, that whatsoever the penitent doth, his contrition, confession, and satisfaction, have no place of right to stand as material parts in this sacrament, nor consequently any such force as to make them available for the taking away of sin, in that they proceed from the penitent himself, without the privity of the minister, but only as they are enjoined by the minister's authority and power — except therefore the priest be willing, God hath by promise hampered himself so, that it is not now in his own power to pardon any man — he hath no answer to make, but such as that of the angel unto Lot, I can do nothing.' Then describing the true nature and effects of Absolution, he says; 'The sentence therefore of ministerial Absolution hath two effects: touching sin, it only declareth us freed from the guiltiness thereof, and restored into God's favour; but concerning right in sacred and divine mysteries, whereof thro' sin we were made unworthy, as the power of the church did before effectually bind and retain us from access

John xx. 23.

THEODORET. de Fals. Heret. lib. iv. cap. 13.

Card. BONAER. Liturg. in Appendice, pag. 163.

USHER, Answer to the Jesuits Challenge, p. 89.

BINGHAM, Antiq. of the Chr. Ch. B. ii, xi, xv, xvi, &c.

HOOKE, *Ecclef. Polity*, Book vi.

‘ unto them, so, upon our apparent repentance, it truly restoreth our liberty, looseth the chains, wherewith we were tied, remitteth all whatsoever is past, and accepteth us no less returned, than if we had never gone astray.’

Archbishop Tillotson has given his opinion of the use and intent of Absolution in the following words. ‘ Upon this miraculous gift of knowing the secrets of mens hearts, it seems to be very probable, that that, which is commonly called, *The Power of the Keys*, did depend; I mean the power of *remitting* or *retaining* sins: for they, who had the privilege of knowing mens hearts, might do this upon certain grounds, and were secured from mistake in the exercise of their power upon particular persons; which the priests and ministers of the church *now* are not, nor can be; because they cannot see into men’s hearts, whether they be truly penitent, and qualified for forgiveness, or not. For I cannot easily believe, but that those words of Our Saviour, *whose sins ye remit, they are remitted; and whose sins ye retain, they are retained*, were intended to signify something more than a mere declaration of the promises and threatnings of the Gospel, which any man might make as well as the apostles and ministers of the church. For that God will forgive the penitent, and that he will not pardon the sinner, except he repent, is as true from any man’s mouth, as from an apostle’s: and, as to the Absolution of this or that particular person, tho’ a minister, by the skill and knowlege of his profession, is ordinarily and reasonably presumed, by virtue of his office, to be a better judge of a man’s repentance, than other persons are, and therefore may, with more authority, and satisfaction to the penitent, declare his judgment and opinion concerning him; yet not being able to see into his heart, he may be mistaken concerning him; and if he be, his declaring his sins to be forgiven, that is, his Absolution of him, will do him no good: and on the other hand, his refusal to absolve him, if he be truly penitent, will do him no harm: As the judgment of a skillful lawyer is of greater authority, and more satisfactory to us, concerning our title to an estate, than the opinion of another man, who is not of the profession, nor presumed to have the like skill: but yet for all this his judgment does not alter the case; and if in truth the law be otherwise, our title is bad notwithstanding the skillful man’s opinion of the goodness of it.’

TILLOTSON’S Sermons, fol. Vol. III. Sermon 176.

The Archbishop says farther, that ‘ Protestants do not make the Absolution of the priest at all necessary to the forgiveness of sins, but only convenient for the satisfaction and comfort of the penitent. For which reason, our church does not require a formal Absolution to be given to the dying penitent, unless he himself desire it: which is a certain argument, that, in the judgment of our church, the Absolution of the Priest is not necessary to the forgiveness and salvation of the penitent.’

SPARROW’S Rationale on the Common-Prayer.

In the Liturgy of the church of England, there are three several forms of Absolution. The first is that at morning prayer, *Almighty God, &c. who hath given power, &c. He pardoneth and absolveth, &c.* The second is used at the visitation of the sick. *Our Lord Jesus Christ, who hath left power to his church, &c. by his authority committed to me, I absolve thee, &c.* The third is in the communion service. *Almighty God, &c. who hath promised forgiveness of sins, &c. have mercy upon you, &c.* These three different forms (Bishop Sparrow says) are, in sense and virtue, the same. ‘ For as when a Prince hath granted a commission to any servant of his, to release out of prison all penitent offenders whatever, it were all one, in effect, as to the prisoner’s discharge, whether this servant says, by virtue of a commission granted to me, under the Prince’s hand and seal, I release this prisoner; or thus, the Prince, who hath given me this commission, pardons you; or lastly, the Prince pardon and deliver you: So here, &c.’

The form of Absolution, which the Pope gives to crowned heads, who have been excommunicated, is briefly this. The Pope is seated on a rich pontifical throne erected before St Peter’s church, attended by the apostolical court. The ambassadors of the excommunicated Princes appear before this assembly, and throw themselves at his Holiness’s feet, asking pardon in the name of their masters, and desiring Absolution. Then they lay their hands on the mass-book, and swear, by the Holy Gospels, and the Holy Crucifix, obedience to the church. Then the Pope, and twelve Cardinal-priests, sing the *Miserere*, observing to strike the ambassadors on the shoulder at the beginning of each verse. The ceremony ends with prayers, and the imposition of a penance proportionable to the crime of the person absolved.

ABSTINENCE. A religious duty. The Jewish law ordained, that the priests should abstain from the use of wine, during all the time of their being employed in the service of the temple. The same abstinence was enjoined the Nazarites, during the time of their Nazariteship, or separation. The Jews were commanded to abstain from several sorts of animals, viz. all such as have not the hoof divided, and do not chew the cud. The fat of all sorts of animals, that were sacrificed, was forbidden to be eaten, and the blood of every animal, in general, was prohibited, under pain of death. Neither did they eat the finew, which is upon the hollow of the thigh, though it be otherwise pure; because the Angel, who wrestled with Jacob at Mahanaim, touched the hollow of his thigh, which occasioned the finew to shrink. They abstained likewise from those animals, which had been taken and touched by a devouring and impure beast, such as a dog, a wolf, or a boar, &c. and from such as died of themselves. Fish, that have neither fins nor scales, were to be abstained from as impure; as also birds, which walk upon the ground with four feet, such as bats, &c.

Some are of opinion, that this distinction of animals into clean and unclean was intended to denote the moral purity or impurity, which the Hebrews were to endeavour after, or avoid. A hog, for instance, signifies gluttony; a hare, lasciviousness; and so of others: again, a sheep denotes gentleness; a pigeon, simplicity; and the like. But many commentators are of opinion, that several animals were declared unclean, and therefore to be abstained from, only because of some qualities in them naturally hurtful, or pernicious to health.

Among the primitive Christians, some denied themselves the use of such meats, as were prohibited by the law; others looked upon this abstinence with contempt. St Paul has given his opinion in this matter. *One believeth, that he may eat all things; another, who is weak, eateth herbs. Let not him, that eateth, despise him that eateth not; and let not him, that eateth not, judge him that eateth.* The Council of Jerusalem, which was held by the Apostles, enjoined the Christian converts, to abstain from meats strangled, from blood, from fornication, and from idolatry.

Abstinence, as prescribed by the Gospel, is intended to mortify and restrain the passions, to humble our vicious natures, and by that means raise our minds to a due sense of prayer and devotion. But there is another sort of Abstinence, which may be called *Ritual*, and consists in abstaining from particular meats at certain times and seasons. It was the spiritual monarchy of the Western world, which first introduced this ritual abstinence; the rules of which were called *Rogations*; but so grossly abused from the true nature and design of fasting, that a certain Bishop of France, as Sir Henry Spelman tells us, instituted certain days of abstinence, which were to be a sovereign remedy to cure the French-Pox. See **FASTING**.

ACAID. [*Arab.*] A book of the fundamental and principal articles of the Mohammedan religion, composed by the celebrated Doctor Nassafi, and commented on by Tagatzani. Nassafi, the author of this Book, is the same as Negmeddin Abu Hasas Omar Ben Mohammed, who died in the year of the Hegira 537, of Jesus Christ 1142: and Tagatzani is the same as Saadeddin Massud Ben Omar, who died in the year of the Hegira 751, of Jesus Christ 1350. This work is greatly esteemed by the Mohammedans, who prefer it to many others of the same title, such as the Acaid of Sanusi, of Ebn Alarabi, of Thahaui, of Alaigi, and of Giuzi.

ACATHYSTUS. [*Greek*] The name of an hymn, used by the Greek church, in honour of the Blessed Virgin. It was composed on the following occasion. In the reign of Heraclius, the city of Constantinople was besieged, on the one hand by a numerous army under the command of Sarbarus, General of Cosroes, king of Persia, and on the other hand by Chaganus the Scythian. During the siege, the Patriarch Sergius, carrying in his arms the image of the Blessed Virgin, and attended by a great concourse of people, put up prayers to God; upon which Heraclius gained a signal victory over his enemies. Whence the people sung a hymn in honour of the Virgin. The same was done afterwards under Constantine Pogonatus, and a third time under Leo Isaurus, in times of publick danger. From thence a hymn was appointed to be sung on every fifth Sunday in Lent: which hymn they called *ακαθυστος* from *not sitting down*, because it was sung by the whole people *standing*.

ACCA LARENTIA. A Pagan Goddess of the Romans. She was the wife of Faustulus, who was shepherd to King Numitor, and nurse of Romulus and Remus. Romulus, out of gratitude, decreed her divine honours after her death, and appointed a festival, called from her *Larentalia*; which was celebrated, according to Varro, in April; but, according to Ovid, in December.

OVID. Fast.
Lib. iii. ver.
55.

Non ego te, tantæ nutrix Larentia gentis,
Nec taceam vestras, Faustule pauper, opes.
Vester honos veniet, cum Larentalia dicam:
Acceptus geniis illa December habet.

*Nor thou, Larentia, shalt unhonour'd lye,
Nurse of the founder of Rome's monarchy.
Thy festival day shall have it's share of fame,
Soon as December's feasts my numbers claim.*

PLUT. in
Quæst. Rom.

Plutarch attributes this festival to another Acca Larentia, a famous courtesan, who, having married one Tarrutius, a very rich, but old, man, was left by him in possession of an immense estate, which she bequeathed by will to the Roman people. But there seems to have been but one Acca Larentia, the nurse of Romulus, who, having been also a prostitute, might give occasion to the fiction of another Acca, a courtesan. See **LARENTIA**.

D'HERBE-
LOT, Bibl.
Orient.

ACDAH. [*Arab.*] The Arabian idolaters used a kind of divination, which they called *The divination by arrows*. These arrows were without iron and feathers, and were called, in their language, Acdah and Azlam. Three of them were tied up in a sack, which was in the hands of the Mohaver-Hobal, i. e. the diviner, who gave answers in the name of Hobal, an ancient idol of the temple of Mecca, before the coming of Mohammed. On one of these arrows was written, *Command me Lord*: on another, *Forbid, or hinder, Lord*: the third had nothing written on it. When a person would undertake any action, he carried a present to the Diviner, who drew out one of the arrows from his sack: if the arrow of command happened to come out, the Arabian immediately entered upon the business; if that of prohibition appeared, he deferred the execution of his design for a whole year: and when the blank arrow came out, he was to draw again. The Arabians consulted these arrows on all their affairs, and particularly on marriages, on the circumcision of their children, on taking a journey, and going to war. They made use of them likewise, to divide or share any thing, particularly the parts of a victim, or camel, which they sacrificed on certain stones, or to certain idols, placed about the temple of Mecca. Mohammed expressly forbids this kind of Divination in the Koran.

Ezek. xxi. 21.

Ezekiel informs us, that 'the king of Babylon (Nebuchadnezzar) stood at the parting of the way, at the head of the two ways, to use Divination: he made his arrows bright; he consulted with images; he looked in the liver.' This Prince, in the opinion of St Jerom, Theodoret, and other Commentators, practised the same kind of divination with the Arabian idolaters.

THEVENOT,
Voyage to the
Levant.

Thevenot tells us, many of these Diviners by arrows are still to be seen in the Levant, and that they are seated on the ground upon a small carpet, with several books before them, and among them the Koran, a chapter of which they read, at the time of their divining, during which the arrows are seen to stir, and to be in motion, of themselves. See **DIVINATION**.

ACEPHALI. [*Lat.*] In Ecclesiastical history, such Bishops as were exempt from the discipline and jurisdiction of their ordinary Bishop or Patriarch. It is also the denomination of certain sects: First, of those, who, in the affair of the Council of Ephesus, refused to follow either St Cyril, or John of Antioch: Secondly, of certain Heretics, in the Vth Century, who at first followed Peter Mongus; but afterwards abandoned him, upon his subscribing to the council of Chalcedon, they themselves adhering to the Eutychian Heresy: and thirdly of the followers of Severus of Antioch, and of all in general, who held out against the council of Chalcedon. The word is compounded of the Privative α and κεφαλή *a head*.

ACERRA.

ACERRA. [*Lat.*] An altar, erected by the Romans, near the gate of a person deceased, on which his friends daily offered incense till the time of his burial.

The Chinese have a custom, not much unlike this, of erecting an altar to a person, immediately after his decease, in some room of the house, which is usually hung with mourning. An image, or representation of the deceased, is laid upon the altar, and every one, who approaches it, bows the knee four times, and makes oblations of perfumes.

ACHERON. One of the rivers of Hell, according to the Pagan Theology. Acheron was the son of Ceres, born in a cave, and conceived without a father; or, according to others, the son of Titan and Terra. The reasons of his being sent to the infernal regions are various: one of them is, that he furnished the Titans with water, when they fought against the Gods. Nor is it more certain, whether it be a river in the country of the Cimmerians, which, according to Homer, is one day's journey from Circe, a Mountain in the country of *Latium*, where he likewise places Cocytus; or whether it be the same with those hot, stinking, bitter waters, which flow from the dark cavities on the coast of Italy, near the promontory of *Myſenus*, and the Bay of *Baia*; or else has it's rise in *Epirus*, flowing from the Acherusian fen, near the city of *Pandofia*, and afterwards falling into the Bay of *Ambracia*. Diodorus Siculus tells us, that the Hell of the Greeks, and the passage over the river Acheron, were only an imitation of the Egyptian funerals; and that the fabulous meadows, and habitation of the dead, were places near the Acherusian Lake, whither the Egyptians used to carry their dead bodies, to be deposited in the sepulchres there erected for them.

The river Acheron is so called from α and $\chi\alpha\rho\acute{\epsilon}\omega$, i. e. *gaudiis carere*, to be joyless, because all joy vanisheth at the time of death; and he is said to be the son of *Terra* or the *Earth*, because the anxiety of the mind arises principally from the care of getting, or preserving, Riches.

LYLIUS
GYRAL-
DUS, and
NATALIS
COMES.

ACHOR. The God of flies. Hercules, sacrificing one day to Jupiter Olympius, was greatly annoyed with flies; but, invoking that God under the name of $\alpha\mu\kappa\omicron\iota\varsigma$, the *Fly-Chacer*, was delivered from them, those insects flying away to the other side of the river Alpheus. From that time, the Eleans worshiped Jupiter under the name of the *Fly-Chacer*; and it was remarkable, that no flies were ever seen in the temple of Hercules.

PLIN. lib. 10.
cap. 28.

This seems to be the same ridiculous deity with *Beelzebub*, worshiped by the Ekronites, a people of Judea. See *BEELEZEBUB*.

ACHRAT [*Arab.*] So the Mohammedans call *Life Eternal*, and a *Future State*. This word is always opposed to *Dunia*, which signifies the world and the present Life. The author of *Rabi al abrar* cites these words of Ali: *The present, and the future life, are opposed to each other, as the East is to the West; the nearer we approach to the one, the farther distant we are from the other.* The Turks call an adopted child *Achrat Oglı*, i. e. *a son of another life*.

The Mohammedans believe the eternity of rewards and punishments in another world. There is, however, a passage in the Koran, which gives them some difficulty, and by which Mohammed may seem to have been of Origen's opinion, concerning the duration, and end, of the punishments of Hell. It is this: *As for the damned, they shall be in fire, where they shall cry and groan, and continue as long as the Heavens and the Earth endure; unless God otherwise ordain it; for he deals with every one as it pleases him. And as for the Blessed, they shall remain in the gardens of Paradise, as long as the Heavens and the Earth endure, and as long as it shall please God, who bestows gifts on them without interruption.* The Interpreters, on this passage, say, that these cries and groans are expressed by two words, which signify, in general, a violent cry, and in particular, the braying of an ass, to which the voice of the damned is compared, because that of an ass is called, in the Koran, *Anker al asovât*, the most detestable of all voices.

Chapter Hund.

As to the duration of their punishment, they say, that the expression, *as long as the Heavens and the Earth endure*, signifies, after the Arabian manner of speaking, a duration eternal, and without end. And as to the other words of the text, *unless God otherwise ordain it*, the same authors pretend, they must be understood of the punishment of fire, which may be changed into the other extreme of cold, and not of their

their deliverance. The same Interpreters say likewise, that the duration of the Heavens and the Earth, which is to be the measure of the torments of the damned, is not to be understood of the Heavens and the Earth, such as we at present see them, but of the Heavens and the Earth, such as they will be after the final day of judgment; according to that passage of the Koran; *In the day when the Earth shall be changed into another Earth, and the Heaven into another Heaven.*

Tho' the Orthodox Mohammedans believe the eternal duration of another life, there are some among them, who have different sentiments; particularly among the followers of Ali, there is a sect, which teaches, that the joys of Paradise, and the pains of Hell, are only the pleasures and afflictions of this life; but they are regarded by the true Mussulmans as impious, and Epicureans.

D'HERBE-
LOT, Bibli-
oth. Orient.

The Persians call a future life, not only ACHRA T, but *Khaneh Ferdai*, i. e. the *Habitation of to-morrow*: agreeable to which thought is this saying, ascribed to Ali: *The life of this world is but sleep; that of the next, the awaking from this sleep.*

ACL or ACLON. [*Arab.*] The *Understanding*, or *intelligent principle*, in man. The Eastern philosophers, and Mohammedan doctors, have said a great deal concerning this reasoning faculty of the soul. Some define it to be a simple substance, which comprehends things as they are, immediately, and by mere intuition. Others say, it is a spiritual substance, which God has created in the brain, and spread the light of it in the heart, which comprehends hidden things by *media*, and sensible things by their *presence*. These two definitions belong to the Metaphysicians.

But, according to the Traditionaries, it is a light in the heart, which distinguishes between truth and falsehood; and they add, that this light frees us from blame in this life, and from repentance in the next; that it is to the soul, what the soul is to the body, and that whoever wants it may be reckoned as dead. They say likewise, that the understanding delivers the heart from its passions, the appetite from its corrupt inclinations, and the soul from its doubts. They add, that the *intelligent principle* is a demonstration of the Divinity, because it is to man the instrument of the comprehension and acquisition of science, and of the consideration and reflexion on arguments and signs.

D'HERBE-
LOT, Bibli-
oth. Orient.

A Mohammedan doctor, being asked one day, what is the most excellent thing a man can have, replied, *Understanding*: but if this be wanting, said the other, what is the next best thing? The Doctor answered, probity and good manners. In default of these, replied the other, what is next to be wished for? The advice of friends, said the Doctor. What if this cannot be had? Let him hold his tongue. But if all these fail a man, what is then to be wished for? Death, as soon as possible, concluded the Doctor.

D'HERBE-
LOT, Bibli-
oth. Orient.

ACNUM. [*Arab.*] This word is used, by the Arabian, Persian, and Turkish Mohammedans, to signify *Substance*, or *Hypostasis*. They use it in this sense, when they speak of the three persons of the Holy Trinity; which however they do not acknowledge, pretending that it is contradictory to the unity of God, which they profess: and some among them are so stupid, as to believe, that the Christians rank the Virgin Mary in the number of the three Persons.

Niceph. Hist.
Lib. XV. cap.
23.

BINGHAM,
Antiq. of the
Chr. Ch. B. 7
C. 2. §. 10.

ACOEMETÆ. [*Lat.*] About the beginning of the Vth century, one Alexander set up an order of Monks, at Constantinople, whom the writers of that, and the following Ages, commonly stile *Ἀκοιμηταί*, that is, *Watchers*: the reason of which name is taken from their manner of performing Divine offices, day and night, without intermission. For they divided themselves into three classes, which succeeded each other at stated hours, and by that means continued a perpetual course of Divine service, without any interval. The piety of this order procured them great esteem and veneration, and many monasteries were built for their use at Constantinople. Among others, one Studius, a nobleman of Rome, and of consular dignity, renounced the world, and became one of their order, erecting a famous monastery for them, which, from the founder, was called *Studium*, and the monks of it *Studitæ*. But these monks in a little time sunk in their credit, by often favouring the Heresy of Nestorius.

There are a kind of *Acæmetæ* still subsisting in the Romish Church; for so the *Religious of the holy Sacrament* may properly be styled, in that they keep up a perpetual

perpetual adoration, some or other of them praying before the Sacrament day and night. See MONKS.

ACOLYTHISTS. An inferior order of the Clergy in the primitive Church. They were peculiar to the Latin Church, and were ranked next to the Sub-deacons. At their ordination, the Archdeacon put into their hands a candlestick with a taper, giving them to understand, that they were appointed to light the candles of the Church; as also an empty pitcher, to signify, that they were to furnish wine for the Eucharist. Some think they had another office, which was to accompany, and attend the Bishop wherever he went, and that they were called Acolythists upon that account; or perhaps, because they were obliged to attend at funerals, in the company of the *Canonica* and *Ascetria*. But the original word *Ἀκόλυθος*, as Hesychius explains it, signifies, in general, a young servant or attendant. And the name seems to be given them from thence.

Concil. Carth. iv. C. 6.

DUAREN. de Minister. & Benefic. lib. i. cap. 14.

The office of Acolythists, as much as the Romanists contend for the apostolical institution of it, is no longer in being in the Church of Rome; but is changed into that of the *Ceroferarii*, or taper-bearers, whose office is to walk before the Deacons, &c. with a lighted taper in their hands: so that one cannot but wonder how their Doctors should call him an Acolythist of the ancient Church, who is no more than a taper-bearer of the present. In general, the inferior orders of the Romish Church bear no resemblance to those of the primitive Church.

BINGHAM, Antiq. of the Chr. Ch. B. iii. C. 3. §. 1.

ACOUAN. [*Arab.*] The name of a giant, or dæmon, with whom Rostam (a Persian hero of the fabulous times) fought a long time, and by whom he was thrown headlong into the sea, but at length gained the victory over him, and slew him.

D'HÉRBELOT, Biblioth. Orient.

ACROSTICKS, in Psalmody, or Psalm-singing, mean the end, or close of a verse, the minister beginning the verse alone, and the people ending it with joint voices. It was one method of Psalm-singing in the primitive Church.

BINGHAM Antiq. Chr. Ch. B. xiv. C. i. §. 12.

ACROTELEUTICKS. The end or close of a verse, in Psalm-singing. The same as ACROSTICKS. See PSALMODY.

Ibid.

ACTS OF THE APOSTLES. One of the canonical books of the New Testament. It contains a great part of the lives of St Peter and St Paul, beginning at our Lord's ascension, and continued down to St Paul's arrival at Rome, after his appeal to Cæsar; comprehending in all about thirty years. St Luke has been generally taken for the author of this book; and his principal design in writing it, was, to obviate the false Acts, and false histories, which began to be dispersed up and down the world. The exact time of his writing it is not known; but it must have been written at least two years after St Paul's arrival at Rome, because it informs us that St Paul *dwelt two whole years in his own hired house*. Perhaps he wrote it, while he remained with St Paul, during the time of his imprisonment.

Acts xxviii. 30.

St Luke wrote this work in Greek; and his language is generally purer, and more elegant, than that of the other writers of the New Testament. Epiphanius tells us, that this book was translated by the Ebionites out of Greek into Hebrew, that is, into Syriac, which was the common language of the Jews in Palestine; but that those Heretics corrupted it with a mixture of many falsities and impieties, injurious to the memory of the Apostles. St Jerom assures us, that a certain priest of Asia added to the true, genuine, Acts, the voyages of St Paul and St Thecla, and the story of baptizing a lion. Tertullian tells us, that St John the Evangelist having convicted this priest of varying from the truth in this relation, the good man excused himself, saying, he did it purely out of love to St Paul.

EPIPHAN. Hæref. xxx. Cap. 3, & 6.

TERTULL. de Baptismo, cap. xvii.

The Marcionites, and Manichæans, because they were sensible, this book too plainly condemned their errors, rejected it out of the Canon of Scripture.

TERTULL. contra Marcion. lib. 5.

Lewis Chocquet, a famous French poet about the XVIth century, turn'd the Acts of the Apostles into French rhyme. Mr Bayle has given us some extracts of that work, which discover the utmost buffoonry and burlesque. The author, describing the election of Matthias in the place of the traitor Judas, supposes that the Apostles *drew lots with straws*, and that they all cried out at once, *Matthias has got it*. He often introduces the devils in the scene: he describes Lucifer as convening them with hideous cries, and Satan replying, that *he had almost split their vile mansions with the noise*

BAYLE'S Dict. Art. CHOCQUET.

noise be made. Lucifer tells the devils, that *after Jesus Christ had lain in his grave three days, he rose again, and presented himself alive to his friends, twelve knaves (coquins) whom he called Apostles.* The serjeants, who apprehend the two Apostles for curing the lame man, tell them, *they shall be cooped like magpies in a cage.* There is a dialogue between Annas and Caiphas on occasion of this imprisonment of Peter and John. Annas says to Caiphas: *I have seen 'em; they are very honest fellows: they have often brought fish to my house to sell.* Caiphas replies, *Is it true? By God, it is (says Caiphas); my servants remember 'em very well: it is true, they have left their trade, to follow the wicked schismatic Jesus, who has taught them Magic and Necromancy.* The whole work is in the same strain.

COTELERIUS
Fathers of the
first age.

FABRICIUS,
Apocr. N. T.

TILLEMONT.
Hist. Ecclef.
Tom. i.

FABRICIUS,
Apocr. N. T.

There were several *spurious ACTS OF THE APOSTLES*; particularly, I. *The Acts of the Apostles*, supposed to be written by Abdias, the pretended Bishop of Babylon, who gave out, that he was ordained Bishop by the Apostles themselves, when they were upon their journey into Persia. II. *The Acts of St Peter*: this book came originally from the school of the Ebionites. III. *The Acts of St Paul*, which is entirely lost. Eusebius, who had seen it, pronounces it of no authority. IV. *The Acts of St John the Evangelist*; a book made use of by the Encratites, Manichæans, and Priscillianists. V. *The Acts of St Andrew*; received by the Manichæans, Encratites, and Apotaëtics. VI. *The Acts of St Thomas the Apostle*; received particularly by the Manichæans. VII. *The Acts of St Philip*. This book the Gnostics made use of. VIII. *The Acts of St Matthias*. Some have imagined, that the Jews for a long time had concealed the original acts of the life and death of St Matthias, written in Hebrew; and that a monk of the abbey of St Matthias at Treves, having got them out of their hands, procured them to be translated into Latin, and published them. But the critics will not allow them to be genuine and authentic. See CANON.

EUSEB. Hist.
Eccl. lib. ii.
cap. 2.

EPIPH. Hæ-
ref. L. n. i.

EUSEB. lib.
ix. c. 5.

ANACEPHAL.
p. 683.

CAVE, Hist.
Literar. Sæc.
Apostol.

ACTS OF PILATE. A relation sent by Pilate to the Emperor Tiberius, concerning Jesus Christ, his death, resurrection, ascension, and the crimes of which he was convicted before him. It was a custom among the Romans, that the Proconsuls and governors of provinces should draw up *Acts*, or memoirs of what happened in the course of their government, and send them to the Emperor and Senate. The Heretics corrupted these *Acts*, at least forged others in imitation of them: and, in the reign of the Emperor Maximin, the Gentiles, to throw an odium on the Christian name, spread about *spurious Acts of Pilate*; which the Emperor, by a solemn edict, ordered to be sent into all the provinces of the empire, and enjoined the school-masters to teach and explain them to their scholars, and make them learn them by heart. These *Acts*, both the genuine and the spurious, are lost. There is indeed extant, in the Pseudo-Hegeſippus, a letter from Pilate to the Emperor Claudius, concerning Jesus Christ. But it discovers itself at first sight not to be authentic.

A D A D. The Pagan deity of the Syrians, signifying, in their language, *One*. They gave him to wife the Goddess Adargyris; and they meant by them the Sun and the Earth; for they pictured Adad with rays shooting downward, and Adargyris with rays shooting upwards; to shew, that all earthly productions were owing to the influence of the Sun.

Voss. de Idol.

JOSEPH. An-
tiq. l. ix. c. 2.

Some are of opinion, that the true name of this deity was *Hadad*, and that he is the Benhadad of Scripture, the second of the name, who, according to Josephus, was honoured with Divine worship after his death.

EPIPH. Hæ-
ref. C. xxxi.

CLEM. Alex.
Strom. lib. iii.

ADAMITES. Heretics of the II^d century. The author of this sect was one Prodicus, a disciple of Carpocrates. They assumed the title of Adamites, from imitating Adam's nakedness before the fall; imagining themselves as innocent as he, since their redemption by the death of Christ: and therefore they met together naked, asserting, that, if Adam had not sinned, there would have been no marriages. When any among them were guilty of any crimes, they called the offender by the name of Adam, and drove him, as they expressed it, out of Paradise, that is, expelled him their society. St Epiphanius ascribes their assembling naked to insatiable lust; and Clemens Alexandrinus tells us, that in their assemblies, after some time, they ordered the candles to be taken away, and fell to promiscuous copulation. Evagrius gives the following description of them: 'They renounced all humanity; they fed like beasts: when they saw any one, they fled away. Some of them re-

‘turned into the world, but put on the behaviour of madmen, to shew the greater contempt of glory: the yeat in public houses, entered into the public baths, conversed and bathed with the other sex, but with the greatest insensibility. They were men with the men, and women with the women.’ This Herefy was renewed in the XVth century by one Picard, a native of Flanders, who retired into Bohemia, and there introduced this sect.

EVAGR.
Hist. Ecclef.
lib. i. c. 24.

It is said, they met in the night, and observed this rule, *swear, forswear, and reveal not the secret*. They deified the four elements, rejected prayer, and pretended it was not necessary to confess Jesus Christ.

The Roman Catholics, and Protestants, mutually reproach each other with having this sect among them; and probably both without reason.

BAYLE'S
Dict. Articles
ADAMITES
and PI-
CARDS.

ADAR. [*Hebr.*] The twelfth month of the Jewish ecclesiastical year, and sixth of the civil. It consists of but twenty-nine days, and answers to our February; it sometimes enters into the month of March, according to the course of the moon. On the third day of Adar, the temple was finished, and dedicated in a most solemn manner. On the seventh, the Jews fast, in memory of the death of Moses. On the thirteenth, they celebrate the fast, which they call Esther's, in memory of that observed by Mordecai, Esther, and the Jews of Susa, to avert the calamities, with which they were threatned by Haman. On the fourteenth, they celebrate the festival of *Purim*, in memory of their deliverance from the cruelty of Haman. The twenty-fifth is kept in commemoration of Jehoiachim, king of Judah, advanced by Evil-Merodach above the other kings, who were at his court. See YEAR and KALENDAR.

Ezra vi. 15.
A. M. 3489.
Before Christ,
511.

Esther ix. 17.

Jerem. lii. 31,
32.

As the lunar year, which the Jews have been used to follow in their calculations, is shorter than the solar year, by eleven days; at the end of every three years, they insert an intercalary or thirteenth month, which they call Veadar, or the second Adar, which has twenty-nine days in it.

ADE. An idol of the *Banians*, which has four arms. Purchas, in his Voyages, thinks there is some affinity between this Deity, and *Adam*, on whom the Rabbins have bestowed four arms, two different sexes, and indeed a duplicate of every thing, he being, according to their notion, both male and female.

ADELIAH. [*Arab.*] The name, which the followers of the sect of Ali, among the Mohammedans, give themselves. It signifies properly *the sect of the just*: but the other Mohammedans call this sect *Schiaah*, i. e. *The sect of the revolted*. See ALI.

D' HERBE-
LOT, Bibl.
Orient.

ADESSENIANS. A branch of the *Sacramentarians*, so called from the Latin *Adesse*, *to be present*; because they believed the presence of Christ's body in the Eucharist, though in a manner different from the Romanists. They are subdivided, into those, who held that the body of Jesus Christ is *in* the bread, whence they are likewise *Impanatores*; those, who held, that it is *about* the bread; those, who said, it is *with* the bread; and those, who maintained, that it is *under* the bread.

PRATEOL.
Elench. Hæ-
ref.

ADHAB. [*Arab.*] *Punishment*, particularly that, which comes from God; whence the Angel, who is commissioned to torment the damned, is called *Melec-al-adhab*, the *Angel of Punishment*.

D' HERBE-
LOT, Bibl.
Orient.

According to the Arabian traditions, there are five sorts of publick and general offences, for which God punishes men five different ways. If they break their promises or treaties, their enemies become their masters: if they violate justice, and pay no respect to the laws, they fall into poverty: when immodesty reigns among them, they are afflicted with the plague and mortality: when they sell by false measures, they are chastized by famine: and lastly, when they refuse the tenth of their goods to the poor, they are punished with want of rain, and a dry season.

ADHABAL CABR [*Arab.*] The *punishment of the grave*. The Orthodox Mohammedans believe, that men are judged immediately after their death, and that the wicked are tormented, before the general resurrection, in their graves. But the sect of the *Matozales* do not admit of this; which may be looked upon as a kind of Mohammedan

Mohammedan purgatory; for such, as are thus punished, may be saved (they think) at the day of judgment, by the intercession of their false Prophet.

Chapter 70-
nas.

The incredulity of the Motazales is founded on a passage of the Koran, in which God is introduced speaking thus: *When we shall raise them (the wicked) up again, they shall think they have not passed an hour in their graves, according to the reckoning of hours in this world.* The Motazales say upon this, that, if the wicked were tormented in their graves, they would not think the time so short. To which it is answered, that the words of this passage only declare more strongly the terrible punishments of the next life, since the whole time, that the wicked pass in the torments of the grave, shall appear to them scarce an hour, in comparison of the pains they shall endure to all eternity.

D' HERBE-
LOT, Bibl.
Orient.

They relate, that a Dervis, being pursued by children, took refuge in a burying-place, and laid himself down in an open grave, in which they had formerly deposited a dead body. Two persons of the town, perceiving it, had a mind to divert themselves, and, cloathing themselves in black, approached him, and in a frightful tone said to him, *who is your God, and who is your Prophet?* The Dervis, at first, startled at the vision, and more at the words, took it for granted, that these were the two Angels, Monkir and Nekir, who, as the Mohammedans believe, interrogate the dead, as soon as they are in their grave. With this thought, he recovered courage, and said to them; I believe, for once, you are deceived, and have mistaken one grave for another; for here is only an old corpse, that has undergone his interrogatory, and given an account of himself, long ago: you have nothing to do, but to go look somewhere else.

D' HERBE-
LOT, Bibl.
Orient.

ADHHA. [*Arab.*] A festival, which the Mohammedans celebrate on the tenth day of the month *Dhoulbegiat*, which is the twelfth and last of their year. This month being particularly destined for the ceremonies, which the Pilgrims observe at Mecca, it takes its name from thence; for the word signifies, *the month of Pilgrimage*. On that day they sacrifice, with great solemnity, at Mecca, and no where else, a sheep, which is called by the same name as the festival itself. The Turks commonly call this festival the *Great Beiram*, to distinguish it from the lesser, which ends their fast, and which the Christians of the Levant call the *Easter of the Turks*. The Mohammedans celebrate this festival, out of the city of Mecca, in a neighbouring valley; and sometimes they sacrifice there a camel. See BEIRAM.

D' HERBE-
LOT, Bibl.
Orient.

ADI-TIAH. [*Arab.*] So the Arabians call the *Wilderness*, in which, according to the Holy Scripture, the children of Israel wandered *forty years*. But the Mohammedans greatly abridge this time, and reduce it to *forty days*.

ADL or ADEL. [*Arab.*] *Justice*. It is one of the Attributes of God. The Mohammedan Divines are not agreed as to the definition of Justice when applied to God. For the Orthodox among them, such as those of the sect of Aschari, say, that Justice is the establishment of every thing in its proper place, and the making use of what is one's own, as one pleases; according to which definition, they pretend, that God may dispose of men as he pleases, and render them happy or unhappy, without regard to merit or demerit. On the contrary, the Motazales maintain, that Justice is a production of the understanding, directed by wisdom, and an arrangement of things in a manner suitable to their true nature; and consequently, that the merit or demerit of a man is the sole cause of his election or reprobation, and not the simple and absolute will of God.

D' HERBE-
LOT, Bibl.
Orient.

The Arabians, speaking of Justice as a virtue among men, call it an impregnable fortress, situated on the brow of a hill, which can neither be born down by the violence of torrents, nor demolished by the force of machines. They have several important maxims relating to this virtue; as, *the rendering of justice for an hour is worth a whole year's worship paid to God*; and Tamerlane used to say, *If you would keep the state in peace, let the sword of justice be always in motion*.

BINGHAM,
Antiq. of the
Chr. Ch. B.
xvi. c. 2. §. 6.

ADMONITION. An act of discipline, in the primitive Christian church. It consisted in putting an offender in mind of his guilt; which if it did not work in him a reformation, the church then proceeded to greater severities; according to that of the Apostle; *A man, that is an Heretic, after the first and second admonition, reject.*

Tit. iii. 10.

ADONAI. [*Hebr.*] One of the names of God. It is the plural of **ADONI**, which signifies *Lord*. The Jews, who, either out of respect or superstition, do not pronounce the name *Jehovah*, read *Adonai* in the room of it, as often as they meet with *Jehovah* in the Hebrew text. But the ancient Jews were not so nice; nor is there any law, which forbids them to pronounce the name of God. See **GOD**.

ADONIA. Festivals in honour of *Adonis*. See **ADONIS**.

ADONIS. A Pagan Divinity, worshiped in several places, particularly at Athens, where there were festivals instituted to him, called *Adonia*, and at Alexandria, where his image was carried about the city with great solemnity. He was a beautiful young Shepherd, and son of Cynaras, king of Cyprus, by his own daughter Myrrha. The Goddess Venus fell in love with this youth, and often came down to meet him on mount Libanus.

Capta viri forma non jam Cythereia curat
Littora, non alto repetit Paphon æquore cinctam,
Piscesamque Cnidon, gravidamque Amathunta metalli.
Abstinet & cælo; cælo præfertur Adonis.
Hunc tenet, huic comes est; affuetaque semper in umbra
Indulgere sibi, formamque augere colendo,
Per juga, per sylvas, dumosaque saxa vagatur
Nuda genu, vestem ritu succincta Dianæ.

OVID. Met.
lib. x. ver.
529.

*Fir'd with a mortal beauty, she disdains
To haunt th' Idalian mount, and Phrygian plains.
She seeks not Cnidus, nor her Paphian shrines,
Nor Amathus, that teems with brazen mines.
Even Heaven itself with all it's sweets unsought,
Adonis far a sweeter Heav'n is thought.
On him she hangs, and fonds with ev'ry art,
And never, never knows from him to part.
She, whose soft limbs had only been display'd
On rosy beds beneath the myrtle shade;
Whose pleasing care was to improve each grace,
And add more charms to an unrival'd face,
Now, buskin'd like the virgin huntress, goes,
Thro' woods and pathless wilds, and mountain snows.*

EUSDEN.

But Mars, who envied this rival, transformed himself into a wild boar, and, as Adonis was hunting, struck him in the groin, and killed him. Venus, who heard his dying voice, hastened to his assistance, and in the way pricked her foot with a thorn, and the blood trickling from it fell upon a rose, and turned it from a lilly colour to a carnation. When he was dead, the Goddess laid his body on soft lettuce, and bewailed his death after an extraordinary manner. Ovid relates, that she produced from his blood the flower called *Anemone*.

— cruorem
Nectare odorato spargit, qui tactus ab illo
Intumuit, sic, ut pluvio perlucida cælo
Surgere Bulla solet: nec plena longior hora
Facta mora est, cum flos è sanguine concolor ortus;
Qualem, quæ lento celant sub cortice granum,
Punica ferra solent; brevis est tamen usus in illo;
Namque male hærentem, & nimia levitate cadentem,
Excutiunt idem, qui præstant nomina, venti.

Ibid. ver. 731.

*Then on the blood sweet nectar she bestows;
The scented blood in little bubbles rose:
Little, as rainy drops, which fluttering fly,
Born by the winds along a lowring sky.*

E

Short

*Short time ensu'd 'till, where the blood was shed,
 A flow'r began to rear it's purple head:
 Such as on Punic apples is reveal'd,
 Or in the filmy rind but half conceal'd.
 Still here the fate of lovely forms we see,
 So sudden fades the sweet Anemone.
 The feeble stems to stormy blasts a prey,
 Their sickly beauties droop and pine away.
 The winds forbid the flowers to flourish long,
 Which owe to winds their names in Grecian song.*

EUSDEN.

After this, she went to Hell, and obtained of Proserpine, that Adonis might be with her six months in Heaven, and continue the other six months in the infernal regions.

The greatest solemnity, in honour of this Deity, was in Syria, where, on a certain day, they made great lamentations for the death of Adonis, and as great rejoicings the next day, on pretence that letters came, importing, that he was alive, and taken up into Heaven. One of the ceremonies, at this festival, was, that the women were to have their heads shaven, after the manner of the Egyptians at the death of Apis. They, among them, who refused to be shaved, were obliged to prostitute themselves a whole day to strangers, and the money, gained that way, was consecrated to the goddess Venus, in whose temple the ceremonies were performed.

By Adonis, the Mythologists understand the Sun, who, during the signs of the summer, is with Venus, that is, with the earth we inhabit; but, during the other six, is in a manner absent from us. Or we may understand, by Adonis, corn, which is hid six months under ground, before the time of harvest approaches. Adonis is said to be killed by a boar, that is, the Winter, when the heat of the Sun is extinguished by the cold, which is the enemy of Venus and Adonis, that is, of beauty and procreation.

Ezek. viii. 14.

St Jerome believed, that the Prophet Ezekiel spoke of the festivals of Adonis, under the name of Tammuz. *Then he brought me to the door of the gate of the Lord's house, which was toward the north, and behold there sat women weeping for Tammuz.* Others interpret the passage of Ezekiel, of the lamentations the Egyptians made for the death of Osiris: and indeed Adonis and Osiris seem to be but one and the same; the ceremonies of both being exactly alike: they had both their ἀφανισμός or *disappearance*, their ζητήσις or *search after them*, and their εὕρεσις or *finding them again*. But the Rabbins tell us, that Tammuz was an idolatrous prophet, who having been put to death by the king of Babylon, all the idols of the country flocked together about a statue of the Sun, which the prophet, who was a Magician, had suspended between Heaven and Earth. There they began all together to deplore the prophet's death; for which reason, an anniversary festival was instituted, in memory of this ceremony, at the beginning of the month Tammuz, which answers pretty nearly to our June. They erected a statue, representing Tammuz to the life. The statue was hollow; the eyes were of Lead. Below, a gentle fire was kindled, which insensibly heated the statue, and melted the Lead; which made the people believe the idol wept. In the mean time, the Babylonish women shrieked, and made great lamentations.

Milton, in his catalogue of the fallen Angels, mentions Adonis under the name of Thammuz, agreeably to the notion of St Jerome.

*Thammuz came next behind,
 Whose annual wound, in Lebanon, allur'd
 The Syrian damsels, to lament his fate,
 In am'rous ditties all a summer's day;
 While smooth Adonis from his native rock
 Ran purple to the sea, supposed with blood
 Of Thammuz yearly wounded: the love-tale
 Infected Sion's daughters with like heat;
 Whose wanton passions in the sacred porch
 Ezekiel saw, when, by the vision led,
 His eyes survey'd the dark idolatries
 Of alienated Juda.*

The scene of Adonis's history is said to be at Byblis, in Phœnicia; where the river Adonis, once a year, changed the colour of its Waters, and appeared as red as blood. This was the signal for celebrating their *Adonia*, or feasts of Adonis. The common people were made to believe, that the Egyptians, during those feasts, sent a box by sea, made of rushes, or Egyptian paper, and shaped like a head, in which a letter was inclosed, informing the inhabitants of Byblis, that their god Adonis, whom they thought to be lost, was found again. The vessel, which carried this letter, always arrived safe at Byblis, at the end of seven days.

BAYLE'S
Dict. Art.
ADONIS.

ADOPTIANS. Ancient Heretics, followers of Felix of Urgel, and Elipand of Toledo, who, towards the end of the VIIIth century, advanced the notion, that Jesus Christ is the son of God, not by *nature*, but by *adoption*.

ADORATION. To *adore*, taken in it's literal and etymological sense, borrowed from the Latin (*adorare*), signifies *to carry to one's mouth*, to kiss one's hand, or any thing else, but with a sense of veneration and worship. Adoration, in the Holy Scripture, is taken, not only for that veneration or worship due to God alone, but likewise for those marks of outward respect, which are paid to superiors. Adoration of both kinds is generally attended with bowing the body very low, and sometimes with prostration, or throwing one's self on the earth. Abraham prostrated himself on the ground before the three Angels, who appeared to him under a human form at Mamre. Lot adored them in the same manner, when they came to Sodom. It is very probable, that, at first sight, they took them for no other than men.

Genes. xviii.
2.---xix. 1.

The Romans adored their gods both standing and kneeling; and, after they had turned to the right hand, and gone round about their statues and altars, they prostrated themselves before them, and lifted up their hand to their mouth, and kissed it. Some of the Roman Emperors afterwards exacted the like adoration from those who approached them; but the Emperors Alexander and Maximianus, according to the relation of Lampridius, refused it.

ADRAMMELECH. One of the gods of the inhabitants of Sepharvaim, who were settled in the country of Samaria, in the room of those Israelites, who were carried beyond the Euphrates. The Sepharvaites made their children pass thro' the fire, in honour of this idol, and another called *Anamelech*. The Rabbins pretend, that Adrammelech was represented under the form of a mule; but there is much more reason to believe, that Adrammelech meant the sun, and Anamelech the Moon: the first signifies *the magnificent king*; the second *the gentle king*. See ANAMELECH.

2 Kings xvii.
31.

The learned Hyde will have Adrammelech to signify *king of the flocks*, *adre* being the Persian word for *flocks*; and he supposes that Adrammelech and Anamelech were worshipped, as having the care of cattle.

HYDE de
Relig. Persa-
rum, cap. ii.

ADVENT. A festival in the Christian church; being the four fundays immediately preceding Christmas. In the Ambrosian office, Advent has six weeks, and St Gregory, in his Sacramentary, allows it five. It is appointed, to employ the thoughts of Christians on the first *Advent*, or *coming of Christ in the flesh*, and his second *Advent*, or *coming to judge the world*. The primitive Christians practised great austerity, during this season. At first they fasted three days in the week, but were afterward obliged to fast every day.

ÆACUS. One of the three judges of Hell, according to the Pagan religion. He was the son of Jupiter and Ægina, whom Jupiter lay with under the resemblance of fire, in an island, which afterwards went by her name.

Oenopiam veteres appellavere, sed ipse
Æacus Æginam, genetricis nomine, dixit.

Oenopia once, but now Ægina call'd,
And with his royal mother's name install'd.

TATE.

OVID. Me-
tam. lib. v
ver. 473.

It is reported, that the inhabitants of Ægina being destroyed by a plague, Æacus prayed to his father, that by some means he would repair the loss of his subjects:
Jupiter,

Jupiter, out of compassion, changed all the ants in the island into men and women, who, from a Greek word that signifies *Ants*, were called *Myrmidons*.

OVID. Me-
tam. lib. vii.
ver. 652.

Vota Jovi solvo, populisque recentibus urbem
Partior, & vacuos priscis cultoribus agros,
Myrmidonasque voco, nec origine nomina fraudo:
Corpora vidisti, mores, quos ante gerebant,
Nunc quoque habent; parcum genus est, patiensque laborum,
Quæsitique tenax, & qui quæsitâ reservent.

*To Jove, restorer of my race decay'd,
My vows were first with due oblations paid.
I then divide with an impartial hand
My empty city, and my ruin'd land,
To give the new-born youth an equal share,
And call them Myrmidons from what they were.
You saw their persons, and they still retain
The thrift of ants, tho' now transform'd to men:
A frugal people, and inur'd to sweat;
Lab'ring to gain, and keeping what they get.*

MR STONESTREET.

The truth of the story is said to be, that pyrates having destroyed most of the inhabitants, and the few that remained having hid themselves in holes and caves thro' fear, Æacus encouraged them to creep out of their holes and build houses, sow corn, &c. The Pagans believed, that Æacus, for his great justice, was chosen by Pluto one of the three judges of the dead.

HORAT.
lib. ii. Od. 13.

*Quam pene furvæ regna Proserpinæ,
Et judicantem vidimus Æacum!*

Æacus's province was to judge the Europeans. See MINOS and RHADAMANTHUS.

ÆGERIA. See EGERIA.

Antiq. Vol. II.
B. vi. ch. 8.
Suppl.

ÆLURUS. [Gr.] The God-Cat, or deity, worshipped by the antient Egyptians under the figure of a cat, or of a man with a cat's head. F. Montfaucon gives us an antique image of this deity, on the head of which is a large vase, and on the top of the vase a globe. The head is encircled with rays, the Egyptians representing all their deities as having some relation to the Sun. They had likewise their Goddess-Cat, represented under the figure of a woman with a cat's head.

Diod. lib. i.

The Egyptians had so superstitious a regard for this animal, that the killing a cat, whether by accident or design, was punished with death: and Diodorus relates, that a Roman having accidentally killed a cat, the populace beset his house in great fury; and neither the authority of the king, who immediately sent his guards, nor respect for the Roman name, could save him. He tells us likewise, that, in a time of extreme famine, they chose rather to eat one another, than touch these sacred animals.

ÆOLUS. The Pagan god of the winds. He was the son of Hippotas, by Menecla, the daughter of Hyllus, king of Lipara. He dwelt in the island Strongyle, one of the seven islands that are called Æolian, as being all under the dominion of Æolus. Others say, that his residence was in the island Lipara: others again place him at Rhegium in Italy. He had absolute authority over the winds, which he confined in a vast cavern, and let loose when he pleased. This is beautifully described by Virgil.

———— Vasto rex Æolus antro
Lucentes ventos, tempestatesque sonoras,
Imperio premit, ac vinclis & carcere frænât.
Illi indignantes magno cum murmure montis
Circum claustra fremunt. Celsa sedet Æolus arce,

Sceptra tenens, mollitque animos, ac temperat iras:
 Ni faciat, maria, ac terras, cœlumque profundum
 Quippe ferant rapidi secum, verrantque per auras.
 Sed Pater omnipotens speluncis abdidit atris,
 Hoc metuens, molemque & montes insuper altos
 Imposuit, regemque dedit, qui fœdere certo
 Et premere, & laxas sciret dare jussus habenas:

Æn. lib. i.
 ver. 52.

Æolia's tyrant binds
 The blustering tempests, and reluctant winds.
 Their rage imperial Æolus restrains
 With rocky dungeons, and with heaps of chains:
 The bellowing brethren, in the mountain pent,
 Roar round the cave, and struggle for a vent.
 From his high throne, their fury to assuage,
 He shakes his scepter, and controlls their rage:
 Or, down the void their rapid whirls had driven
 Earth, Air, and Ocean, and the tow'rs of Heav'n:
 But Jove, the mighty ruin to prevent,
 In gloomy caves th' aerial captives pent:
 O'er their wild rage the pond'rous rocks he spread,
 And burl'd huge heaps of mountains on their head:
 And gave a king, commission'd to restrain
 And curb the tempest, or to loose the rein.

Mr P I T.

Seneca finds fault with Virgil's philosophy in these lines. The Poet, he says, did not understand, that what is shut up, is not yet wind, and that what is already wind, cannot be shut up: for, what is shut up, is at rest, and is only a stagnation of air, and all wind consists in flight. But if Virgil's Philosophy be called in question, what shall we say of Homer, who gives Ulysses winds tied up in bags? The truth is, Poets are not obliged to be strict Philosophers.

SENeca,
 Quæst. Nat.
 lib. vi. c. 18.

The ground of the fiction is, that Æolus, living in rough and mountainous places, could, by the flux and reflux of the sea, and the observation of fiery eruptions, foretel storms and tempests, and what winds were likely to blow for such a season.

ÆONS. (Αἰῶνες) AGES. The Valentinians, followers of the Gnostics, (who had corrupted the simplicity of the Christian doctrine, by mixing with it the fancies and conceits of the Jewish Cabbalists, of the schools of Pythagoras and Plato, and of the Chaldean Philosophy, more antient than either) invented a kind of *Theogony*, or Genealogy of gods (not unlike that of Hesiod), whom they called by several glorious names, and all by the general appellation of ÆONS: among which they reckoned Ζῶν, *Life*, Λόγος, *Word*, Μονογενής, *Only-begotten*, Πληρωμα, *Fullness*; and many other Divine powers and emanations, amounting in number to thirty; which they fancied to be successively derived from one another, and all from one self-originated deity, named *Bythus*, i. e. *profound*, or *unfathomable*; whom they called likewise *the most high and ineffable Father*. See VALENTINIANS.

EPIPH. Hæ-
 ref. xxxi.

ÆRA. A fixed point of time, from which Chronologers reckon. Æras are either Christian, Jewish, Heathen, or Mahometan. Christian Æras are deduced either from the birth of Christ, from the emperor Dioclesian, or the beginning of the world. Chronologers differ as to the true point of time, in which Christ was born: some place it two years, others four, and some five, before the vulgar Æra, which by general consent is placed in the year of the world 4000, of the Julian period 4714. This Æra is that in general use among the Christians.

The ancient Jews made use of several Æras in their computations: sometimes they reckoned from the deluge; sometimes from the division of Tongues; sometimes from their departure out of Egypt; at other times from the building of the temple; and sometimes from their restauration after the Babylonish captivity: but their vulgar Æra was from the creation of the world, which falls in with the year of the Julian Period 953; and consequently they supposed the world created 249 years sooner, than according to our computations. But, when the Jews became subject to the Syro-Macedonian kings, they were obliged to make use of the Æra of the Seleucidæ in all

F

their

PRIDEAUX,
Connect. Part.
I. book. 8.

their contracts; which from thence was called the *Æra of contracts*. This *Æra* begins with the year of the World 3692, of the Julian Period 4403, before Christ 308.

The Pagan *Æras*, as having little, or no relation to matters of religion, we shall omit.

The Mohammedan *Æra* is computed from the *Hegira*, or flight of the false Prophet Mohammed from Mecca to Medina, and is from thence called *The Hegira*. It began in the year of the world 4622, of the Julian period 5335, and after Christ 622.

AUGUST.
de Hæref. cap.
53.

Ch. iv. ver.
14.

AERIANS. A sect of Heretics, in the reign of Constantine the Great, and the pontificate of Julius I, about the year 342; so called from one Aerius; who, being a Presbyter, and taking it ill, that he was not advanced to the dignity of a Bishop, went over to the Arian party, but held some opinions peculiar to himself; the principal of which was, that there is no distinction, founded in Scripture, between a Presbyter and a Bishop. He built his doctrine chiefly on the passage in the first epistle to Timothy; in which the Apostle exhorts him not to neglect *the gift he had received by the laying on of the hands of the Presbytery*. Here, he observed, there is no mention made of Bishops; but Timothy plainly received his orders from the *Presbyters* or *Priests* alone. Thus *Aerius* is head of the *Presbyterian* sect, which has subsisted now above XIII centuries.

PRATEOL.
Elench. Hæ-
ref.

The Aerians asserted farther, that we are not obliged to observe the stated fasts of the church: they admitted into their communion only those, who lived in continence; and they condemned marriage as unlawful.

SUETON. in
Augusto.

ÆSAR. In the old Tuscan language signifies GOD. Suetonius relates, that the first letter of the name Cæsar being struck off, by lightning, from an inscription on a statue of Augustus Cæsar; the Oracle answered, that he should live but an hundred days, which number the letter C denoted; and that he should be placed among the Gods, because *Æsar*, the remaining part of the name Cæsar, signified, in the Tuscan language, *God*.

ÆSCULAPIUS. The Pagan God of Physic, and son of Apollo, by the nymph Coronis; who, having afterwards to do with a Thracian youth, named Ischys, was struck through with darts by Apollo: but he, repenting the Action, cut open her womb, and, taking out the child begotten by himself, called him Æsculapius, and gave him to Chiron, to be educated by him.

OVID. Met.
lib. ii. ver.
628.

Non tulit in cineres labi sua Phœbus eisdem
Semina, sed natum flammis uteroque parentis
Eripuit, geminique tulit Chironis in antrum.

*But, lest his offspring shou'd her fate partake,
Spite of th' immortal mixture in his make,
He ript her womb, and set the child at large,
And gave him to the Centaur Chiron's charge.*

ADDISON.

Others say, that king Phlegyas, father of the nymph Coronis, not knowing she had conceived, was carrying her with him into Peloponnesus, when she was brought to bed at the confines of the Epidaurians in Sclavonia; where she exposed the infant upon a mountain, which was afterwards called *Tittbias*, from nourishing him; for a she-goat came, and suckled him. A shepherd, who found this infant, observed fiery rays about his head.

Being instructed in Physic by Chiron, his first cures were on Ascles, king of Epidaurus, and Aunes, king of Daunia; but, being desired by Diana to restore Hippolytus to life, who had been torn to pieces by horses, Jupiter, enraged at it, struck him with thunder.

VIRG. Æn.
lib. vii. ver.
770.

Tum pater omnipotens, aliquem indignatus ab umbris
Mortalem infernis ad lumina surgere vitæ,
Ipse repertorem medicinæ talis, & artis,
Fulmine Phœbigenam Stygias detrufit ad undas.

*Then Jove, who saw, from high, with just disdain,
The dead inspir'd with vital life again,*

Struck

*Struck to the center with his flaming dart
Th' unhappy founder of the God-like art.*

DRYDEN.

It is said, that he was of Messene, but resided at Epidaurus, whence he was called *Epidaurius*; and it is related, that a plague happening at Rome, the Oracle, being consulted, answered, that they must fetch the god *Æsculapius* from Epidaurus; upon which they sent ten deputies, the chief of whom was *Quintus Ogulnius*; who, arriving at the city, went to pay their adoration to this deity, when a huge serpent came out of a vault, adjoining to the image, and, passing cross the city, went directly to the ship that waited for the Romans, and lay down in the cabin of *Ogulnius*: they presently set sail; but making some stay at Antium, the serpent crawled ashore, and went into a neighbouring temple, dedicated to *Æsculapius*: some days after, it returned to the ship, which set sail for the river *Tiber*, and coming over against Rome, the serpent quitted the ship, and retired into a little island, where the Romans built a temple for it, and then immediately the plague ceased.

*Dira lues quondam Latias vitiaverat auras,
Pallidaque exangui sequallebant corpora tabo.
Funeribus fessi postquam mortalia cernunt
Tentamenta nihil, nihil artes posse medentum;
Auxilium cœleste petunt: mediamque tenentes
Orbis humum Delphos adeunt, oracula Phœbi:
Utque salutifera miseris succurrere rebus
Sorte velit, tantæque urbis mala finiat, orant.
Et locus, & laurus, &, quas habet ille, pharetræ,
Intremuere simul; cortinaque reddidit imo
Hanc adyto vocem, pavefactaque corpora movit:
Quod petis hinc, propiore loco, Romane, petisses;
Et pete nunc propiore loco: nec Apolline vobis,
Qui minuat luctus, opus est, sed Apolline nato.*

OVID Met.
lib. xv. ver.
626.

*Jamque, caput rerum, Romanam intraverat urbem;
Erigitur serpens, summoque adclivia malo
Colla movet; sedesque sibi circumspicit aptas.
Scinditur in geminas partes circumfluus amnis:
Insula nomen habet, laterumque a parte duorum
Porrigit æquales media tellure lacertos.
Huc se de Latia Pinu Phœbeius anguis
Contulit; & finem, specie cœleste resumpta,
Luctibus imposuit, venitque salutifer urbi.*

Ib. ver. 736.

*A wasting plague infected Latium's skies;
Pale bloodless looks were seen with ghastly eyes;
The dire disease's marks each visage wore,
And the pure blood was chang'd to putrid gore.
In vain were human remedies apply'd;
In vain the pow'r of healing herbs was try'd;
Wearied with death, they seek celestial aid,
And visit Phœbus in his Delphic shade.
Here they implore the God with fervent vows,
His salutary pow'r to interpose,
And end a great afflicted city's woes. }
The holy temple sudden tremors prov'd,
The laurel-grove, and all his quivers mov'd:
In hollow sounds, the priestess thus began,
And thro' each bosom thrilling horrors ran.
' Th' assistance, Roman, which you here implore,
' Seek from another and a nearer shore:
' Relief must be implor'd and succour won,
' Not from Apollo, but Apollo's son.*

*The world's great mistress, Rome, receives him now:
On the mast's top reclin'd he waves his brow,*

And

*And from that height surveys the great abodes,
And mansions worthy of residing Gods.
The land, a narrow neck, itself extends,
Round which it's course the stream divided bends;
The stream's two arms, on either side, are seen,
Stretch'd out in equal length; the land between.
The isle so call'd from hence derives it's name:
'Twas here the salutary serpent came;
Nor sooner had he left the Latian pine,
Than he assumes again his form divine;
And now no more the drooping city mourns,
Joy is again restor'd, and health returns.*

WELSTED.

In Achaicis. Pausanias says, that Æsculapius is the *Air*, whose daughter was *Hygiea*, i. e. *Health*, and that therefore they supposed Apollo, or the *Sun*, to be his father.

His most famous temple was at Epidaurus, where his image was of gold and ivory, sitting upon a throne of the same materials: it was crowned with rays, had a knotty stick in one hand, and with the other leaned upon a serpent, and had a dog lying at it's feet. Amongst the Phliasians, he had a statue without a beard; otherwise he was always described with a very long one. The dog and cock were sacred to him, on account of their vigilancy; and the raven, for his eyes and forecast; qualifications, requisite in a Physician. The knottiness of his staff denoted the intricacy of the science; and the serpent, on which he leaned, was an emblem of wisdom, and of the usefulness of that creature in medicine.

Cic. de Nat.
Deor. lib. iii.
p. 34. Edit.
Gronov.

The statue of Æsculapius at Epidaurus had a golden beard; concerning which Cicero relates, that Dionysius, tyrant of Sicily, ordered it to be taken away, saying, it was not fitting the son should have a beard, when his father Jupiter, in all his Temples, was represented without one.

Boxhorn.
Qu. Rom.
qu. 7.

Boxhornius has produced an old table, found in the temple of Æsculapius at Rome, of several diseased persons, that were cured there. A blind man, in the time of Antoninus, according to the table, received his sight. He came to the altar, and, kneeling down, laid five fingers on it; then, lifting up his hands, and touching his eyes, he was cured. Another, called Lucius, was cured of a pain in his side, by mixing the ashes of the altar with wine, and applying it to his side: another cured of spitting blood by the kernel of a pine-apple and honey, used three days; and a fourth of blindness, by the blood of a white cock, and honey, applied three days to his eyes.

Alexander the Great, incensed against this god, because he had suffered his favourite Hephæstion to die, gave immediate orders, that his temple should be demolished and burnt.

NICEPH.
Hist. Ecclef.
lib. ix. cap. 17.

AETIANS. A sect of Heretics, in the reign of Constantius, and the Pontificate of Liberius, about the year 336; so called from one Aetius a Syrian; who, being reduced to poverty by the confiscation of his paternal estate, set up the trade of a Goldsmith; but, quitting that, applied himself to study, and became a most subtle disputant. Being driven out of Antioch, where he had settled, he hired himself, as a menial servant, to a certain Sophist, at Anabazus, a city of Cilicia, of whom he learned Grammar and Logic. But, quarrelling with his master about his opinions, he went to Tarsus, where he studied Divinity. From thence he returned to Antioch; but, being again expelled for the impiety of his opinions, he betook himself to the practice of Physick. At length, Leontius being promoted to the see of Antioch, he was appointed by him Deacon of that church; where continuing for some time, he went afterwards to Alexandria, and opposed Athanasius, openly embracing the party of the Arians.

PRATEOL.
Elench.
Hæref.

Besides the opinions, which the Aetians held in common with the Arians, they maintained, that Faith without Works was sufficient to salvation, and that no sin, however grievous, would be imputed to the faithful. Aetius moreover affirmed, that what God had concealed from the Apostles, he had revealed to him.

D' HERBE-
LOT, Bibl.
Orient.

AFRIET. [*Arab.*] A kind of Medusa, or hobgoblin, whom the Arabians look upon as the most terrible and cruel monster of the race of the Genies, or Dæmons, who formerly fought against their fabulous heroes.

AFU or AFOU. [*Arab.*] The pardon, which God grants to sinners, or which men grant to one another. As the Arabians are naturally revengeful, they are often admonished, in their law, to forget injuries, and pardon their neighbours. In the third chapter of the Koran, it is said: *There is in Paradise a delightful garden, whose extent is as great as that of the heavens and the earth, prepared for those, who, fearing God—and conquering their resentment, pardon those, who have offended them.* The interpreters, explaining this verse, relate two heroic actions of two great persons, who illustrated the precept by their example. The first was Hussain, the son of Ali, sixth Califf of the Mohammedans, who, being wounded by a slave, who carelessly let fall a plate of hot victuals on his head, gave him a very angry look, but without flying out into a passion. The slave threw himself at his feet, and repeated the words of the Koran, telling him, that *the garden of Paradise was prepared for those, who conquered their resentment*: upon which Hussain not only pardoned him, but give him his liberty, and four hundred drachmas of silver.

Intituled, *Al Amran.*

The other instance is of a famous Mussulman doctor, named Abou-Hanifah, who, having received a blow, said to the person, who struck him, I might return you blow for blow, but I will not do it; I might complain of you to the Califf, but I will not complain; I might, in my prayers, represent to God the outrage you have done me, but I will not represent it; lastly, I might demand vengeance of God on you, at the day of judgment; but, so far am I from doing it, that, if that dreadful day were to come this moment, I would not enter into Paradise without you.

In another chapter there is another moral precept relating to this duty, which the interpreters say is the most excellent of the whole Koran. It is this: *Consider always what is good in every one, and give no heed to what is bad. Pardon others with ease, and do good to all; and ever fly the company of the ignorant, obstinate, and quarrelsome.* They have a tradition, that the angel Gabriel having brought this verse from Heaven to Mohammed, that false-prophet asked him the sense and explication of that which related to pardon. Upon which the angel said; the signification of these words is; 'Join yourselves to those, who drive you from them; give to those, who take from you; pardon those, who injure you; for God will have you plant in your souls the seeds of the greatest perfections.' This morality is plainly borrowed from the doctrine of Jesus Christ in the Gospel.

Intituled *Aaraf.*

D'HERBEE
LOT, Bibl.
Orient.

AGAPE. [*Gr.*] So they called the *Love-Feast*, or *Feast of Charity*, which was in use among the primitive Christians, because it was a liberal contribution of the rich to feed the poor. St Chrysostom gives the following account of it, deriving it from the Apostolical practice. He says, the first Christians had all things in common, as we read in the *Acts of the Apostles*; but when that equality of possessions ceased, as it did even in the Apostles time, the *Agape*, or *Love-feast*, was substituted in the room of it. Upon certain days, after partaking of the Lord's Supper, they met at a common feast; the rich bringing provisions, and the poor, who had nothing, being invited. It was always attended with receiving the Holy Sacrament; only there is some difference between the ancient and modern interpreters, as to the circumstance of time; viz. Whether this feast was held before, or after, the Communion. St Chrysostom is of the latter opinion; the learned Dr Cave of the former.

CHRYSTOST.
Homil. xxvii.

Acts ch. ii.
v. 44.

Tertullian gives a fine description of this holy banquet: 'Our supper (says he), which you accuse of Luxury, carries its reason in its very name: for it is called *Agape*, which in the Greek signifies *Love*. We therewith relieve, and refresh the poor: We do not sit down before we have first offered up prayers to God: we eat and drink only to satisfy hunger and thirst, remembering still that we are to worship God by night: we discourse as in the presence of God, knowing that he hears us: then, after water to wash our hands, and lights brought in, every one is moved to sing some hymn to God, either out of scripture, or, as he is able, of his own composing. Prayer again concludes our feast, and we depart, not to fight and quarrel, or to abuse those we meet, but to pursue the same care of modesty and chastity, as men that have fed at a supper of philosophy and discipline, rather than a corporeal feast.'

CAVE, Prim.
Chr. Part I.
ch. ii.

TERTUL-
LIAN. Apol.
cap. xxxix.

These Love-feasts, during the three first centuries, were held in the church: but at length such abuses were committed at them, that the councils of Laodicea and Carthage prohibited that practice for the future.

The Christians were at first greatly calumniated, and abused, by the Heathens on account of these feasts: they represented them as seditious cabals, and even charged them

ORIG. contr.
Celsum. lib. i.
p. 4.

KORTHOLT,
de Calumniis
Paganorum,
cap. xviii.

JULIAN.
Fragm. Epist.
p. 555.

1 Cor. xi.

them with the practice of abominable uncleanness: but these accusations were refuted by all the Apologists. On the other hand, there were some, who bore testimony to the innocence and good effects of them, and would even cry out, *See how these Christians love one another!* Even Julian himself, the bitterest enemy the Christians ever had, could not help looking upon this practice with an envious eye, as what he imagined chiefly to support the Christian religion, and undermine that of the Gentiles.

Some Critics will have it, that St Paul speaks of this feast, in censuring some abuses practised at the *Lord's-Supper*, which they understand, not of the *Eucharist*, but of the *Love-feast*, accompanying it.

AGAPETÆ. [Lat.] *Well-beloved*. A name given, in Ecclesiastical history, to those young maidens, who frequented the company of Ecclesiastics out of a motive of piety and charity. This practice afterwards degenerated into an occasion of Libertinism, insomuch that *Agapetæ* became a term of reproach.

D' HERBE-
LOT, Bibl.
Orient.

AGEL. [Arab.] The fatal period of life (according to the doctrine of the Mohammedans) which can neither be hastened, nor postponed. The express words of the Koran are these: *It is impossible any one should dye, but at the time prescribed and determined by the immutable decree of God.*

AGINNIAHS. A sect of Christian Heretics, who appeared about the end of the VIIth century, under Pope Sergius I. They condemned the use of certain meats, and marriage. They had but few followers, and were soon suppressed.

AGLAIS. One of the three GRACES, in the Heathen system of Theology. See GRACES.

F. MON-
FAUCON,
Antiq. Vol. II.
Part. ii. B. 4.
chap. 4.

AGLIBOLUS and MALACHBELUS. Ancient Syrian deities of Palmyra. They are represented, in an antique Roman monument, under the figure of young men, placed in the frontispiece of a temple, with a pine-tree between them. It is probable, that, in the name Aglibolus, the two last syllables *bolus* are the same thing as *belus* in the name Malachbelus; and that *belus* is the same as *Belenus*, another name for Apollo, or the *Sun*.

Herodian relates of the Emperor Aurelian, that he built a magnificent temple to the Sun, and enriched it with precious gifts brought from Palmyra; and that he set up in this temple the statues of the Sun and *Bel*. These statues probably were brought from Palmyra; and, as it appears by an ancient inscription, that Aglibolus and Malachbelus were the tutelar deities of that country, it is highly probable they were the same as the Sun and Bel, whose statues Aurelian placed in his new built temple.

VOSS. de I-
dololat. lib. i.
cap. 26.

Vossius conjectures, that Aglibolus is derived from the Arabic *ag, al, bal*; which signifies *consider, or think*; either because it is the property of God to *think* of human affairs, in which sense it denotes the Divine Providence; or because the Deity discovers the *thoughts*, and searches the hearts of men; or lastly because it is the duty of men to be always *thinking* of God. Malachbelus, he thinks, may be derived from *Melech, king, and Baal, lord*; implying that he is the king and lord of the universe.

ST AGNES'S DAY. A festival in the Romish church on the 21st of January. The Romish Breviary relates, that this saint, being stripped by the Roman Prefect, in order to be carried to the stews, her hair miraculously grew so thick, that it completely covered her body; and that, when she entered the brothel, an Angel spread such a shining light around her, that no one could see her; upon which there appeared a white garment before her, which she put on, and found to fit her exactly. The son of the Prefect, notwithstanding, would have violated her chastity; but, before he could lay hands on her, he fell down dead.

AGNOITES. Christian Heretics, who appeared about the year 370. They were followers of Theophronius, the Cappadocian: they called in question the omniscience of God; alledging that he knew things past only by memory, and things future only by a precarious, uncertain, prescience. There was another sort of

Christian

Christian Heretics, of the same denomination, about the year 535, who followed the errors of Themistius, deacon of Alexandria: they held, that Christ knew not when the day of judgment shall be. They built their error on a passage of St Mark: *Of that day and hour knoweth no man; no not the Angels, who are in Heaven, nor the Son, but the Father only.* They derive their name from the Greek ἀγνοεῖν, to be ignorant. Mark xii. 32.

AGNUS DEI. [*Lat.*] Small pastils, made of wax, in the form of an oval medal, stamped with the figure of *Jesus Christ*, under that of a *Lamb*, holding a Cross. The Pope performs the ceremony of baptizing and blessing these *Agnus Dei's* in the first year of his Pontificate, and every seventh year of his reign repeats the same ceremony. These sacred Pastils are distributed among the Cardinals, Bishops, and other Ecclesiastics, and afterwards among the people. The Pope likewise makes presents of them to Ambassadors, and other persons of distinction; and what remains of them, after the first distribution, are kept by the master of the Pope's wardrobe, who, every day, at set hours, distributes them among pilgrims, and other foreigners, who go and ask for them.

The rise of this ceremony was this: in the first ages of the Church, small figures of wax, representing Christ under the form of a lamb, were given to such as came to be baptised, which those Catechumens wore about their necks; a custom, which seems to have been borrowed from the Roman amulets, called *bullæ*, which they hung about the necks of children, and to which they ascribed a virtue of preserving from charms and enchantments, and other accidents of life. The Roman Catholics ascribe great virtues to the *Agnus Dei's*.

Pope Urban the Vth sent the Greek Emperor three *Agnus Dei's*, with these verses.

*Balsamus & Munda cera cum Chrysmatis unda
Conficiunt agnum, quod munus do tibi magnum.
Peccatum frangit, ut Christi sanguis & angit;
Pregnans servatur, simul & partus liberatur;
Dona defert dignis, virtutem destruit ignis;
Portatus Mundæ de fluctibus eripit undæ.*

It is only permitted to persons in orders to touch these sacred pastils: to paint them with colours, is no less than excommunication, by the constitution of Gregory XIII, in the year 1572; neither is it lawful to sell them.

AGONALIA. [*Lat.*] A festival among the Romans, appointed by Numa on the ninth of January, in honour of Janus.

*Quatuor adde dies ductis ex ordine nonis,
Janus Agonali Luce piandus erit.*

OVID. Fast.
lib. i. ver.
317.

Ovid gives us the several etymologies of the name of this feast, with his own opinion of the matter.

*Nominis esse potes succinctus causa minister,
Hostia cœlitibus quo feriente cadit;
Qui calido strictos tincturus sanguine cultros,
Semper, agone? rogas, nec nisi jussus agis.
Pars, quia non veniant pecudes, sed agantur, ab actu
Nomen Agonalem credit habere diem.
Pars putat hoc Festum priscis Agnalia dictum;
Una sit ut proprio litera dempta loco.
Pars etiam, fieri solitis ætate priorum
Nomina de ludis Graja tulisse diem.
Et Pecus antiquus dicebat Agonia sermo:
Veraque judicio est ultima causa meo.*

Ibid. ver. 319.

i. e. Some

i. e. ' Some derive the name from a ceremony used in all sacrifices, at which the priest, being prepared to strike the victim, asks the sacrificer, *agone?* *shall I strike?* others think the festival is so called, because the victims do not *come*, but are *driven* (*agantur*). Others again derive the word from *agnus*, a *lamb*, and think the Ancients called this festival *Agnalia*. Some think it is a Greek name, derived from the ancient Ἀγωνες, *Games*. It may likewise be borrowed from the obsolete Latin word *agonia*, which signifies *cattle*: this latter, in my opinion, is the true etymology.' Varro declares for the first of these reasons.

AGONOCLITES. A sect, in the VIIth century, who never kneeled down at their prayers, but offered them standing: they are so called from the *privative* α, γονυ, the *knee*, and κλίνω, to *bend*.

PLUT. Sym-
pos. lib. viii.

AGRIONIA. [Gr.] Festivals, celebrated yearly by the Bœotians, in honour of Bacchus; one of whose epithets was Ἀγραινός, *ferus*, from that *ferocity*, which drunkenness inspires. At these solemnities, the women pretended to search after Bacchus as a fugitive, and after some time gave over their enquiry, saying that he was fled to the Muses, and lay hid among them; then they feasted, and proposed riddles to each other. Which ceremony seems to signify, that the Muses can restore those to reason, whom Bacchus has made mad by intemperance.

XENOPH.
Exped. Cyri.

AGROTÆ. [Gr.] An annual sacrifice of five hundred Goats, offered at Athens to Diana, surnamed *Agrotera*, either from *Agræ*, a town in Attica, or from *agri*, *fields*, Diana being an huntress. The cause of it's institution was this. The Athenians, being attacked by the Persians, made a vow to Diana, to sacrifice as many she-goats to her, as they should kill of the enemy. But the slaughter of the Persians was so great, that it was impossible to perform their vow in one sacrifice. They therefore decreed an annual sacrifice of five hundred goats, which, Xenophon says, continued to be observed in his time.

LUCIAN,
de Dea Syria.

Ibid.

AGYRTÆ. Priests of the goddess *Cybele*, the same as the Syrian goddess, described by Lucian; who relates, that the goddesses used to be carried on the back of an ass, and that the Agyrtæ, with the other attendants of the goddesses, when they came to a town or village, stopped the ass, and one of them, as if seized by a divine fury, began to play on a pipe or flute, and the others threw their *tiara's* or Phrygian bonnets on the ground, and slashed and cut themselves with knives, till the blood flowed out plentifully; at the sight of which the people were moved to make presents and offerings to the goddesses: some gave pieces of money; others dried figs; others wine and cheese; and others provender for the asses. They were also named *Matragyrtæ*, because they gathered oblations for the *great mother*; and *Menagyrtæ*, because they made their collections *monthly*. They were generally infamous wretches, and grossly abused the simplicity of the people. Lucian tells us, they had been detected in several abominable crimes; and, among others, that, having placed the image of their goddess one night in the temple of another god, they stole a golden cup, which had been offered to that deity, and hid it in the bosom of their goddesses. St Austin describes them as effeminate fellows, who went up and down Carthage, with perfumed hair, painted faces, and an effeminate mein. At Rome, they carried their goddesses, every year, in the month of April, to the little river Almo, where they washed her, and her chariot, in the water.

Dr Wootton,
on the
Mina.

AHABATH OLAM. *Eternal Love*. It is one of the blessings, which the Jews, dispersed over the whole Roman empire, in our Saviour's time, daily recited before the reading of the Shema, and is as follows:

' Thou hast loved us, O Lord our God, with *eternal love*; thou hast spared us with great and exceeding patience, our father and our king, for thy great name's sake, and for our fathers sake, who trusted in thee: to whom thou didst teach the statutes of life, that they might do after the statutes of thy good pleasure with a perfect heart. So be thou merciful unto us, O our father, merciful father, that sheweth mercy. Have mercy upon us, we beseech thee, and put understanding into our hearts, that we may understand, be wise, hear, learn, teach, keep, do, and perform all the words of the doctrine of thy law in love. And enlighten our eyes in thy commandments, and cause our hearts to cleave to thy law, and

' unite them to the love and fear of thy name. We will not be ashamed, nor confounded, nor stumble for ever and ever: because we have trusted in thy holy, great, mighty, and terrible name, we will rejoice and be glad in thy salvation, and in thy mercies, O Lord our God: and the multitude of thy mercies shall not forsake us for ever. *Selah.* And now make haste, and bring upon us a blessing and peace, from the four corners of the earth; break thou the yoke of the Gentiles * from off our necks, and bring us upright into our land; for thou art a God, that workest salvation, and hast chosen us out of every people and language: and thou, our King, hast caused us to cleave to thy great name in love, to praise thee, and to be united to thee, and to love thy name. Blessed art thou, O Lord, who hast chosen thy people Israel in love.' See SHEMA.

* The Romans, under whose government the Jews then were.

AHADITH. [*Arab.*] signifies the traditions, handed down by the Mohammedan Doctors, and derived originally from Mohammed. It is pretended, that they amount in number to 5266.

D'HERBELLOT, Bibl. Orient.

AHERMAN, or AHARIMAN, or AHRIMAN. So the ancient Persians called the *principle of evil*, as opposed to Armozd or Ormozd, the *principle of good*. The Greeks and Latins called them *Arimanius* and *Oromasdes*, in explaining the doctrine of Zoroaster concerning these two principles. Aherman is the name of a male Demon; for, according to the oriental Mythology, there is a difference of sexes among the Demons. The old Persian Romances relate wonders of the mountain of Aherman, where the Demons used to assemble, to receive the orders of their Prince, and from whence they set out to exercise their malice in all parts of the world. The name Aherman, according to Hyde, is derived from two synonymous terms, which signify *corrupted*, *polluted*; which repetition of the same idea is intended to express the highest degree of corruption or pollution. See ARIMANIUS.

D'HERBELLOT, Bibl. Orient.

HYDE de Relig. Pers.

AHMED. Another name of the impostor Mohammed. In the sixty-first chapter of the Koran, it is written: *Jesus, the son of Mary said, O children of Israel, verily I am the Apostle of God, sent unto you, confirming the law, which was delivered before me, and bringing good tidings of an Apostle, who shall come after me, and whose name shall be Ahmed.* The Persian Paraphrast, to support what is here alledged, quotes the following words of Christ: *I go to my father, and the Comforter, or Paraclete, shall come*; the Mohammedan Doctors unanimously teaching, that by the *Paraclete* (or, as they chuse to read it, the *Periclyte*, or *illustrious*) their Prophet is intended, and no other.

John, xvi. 17.

AIAT. [*Arab.*] *Miracles.* It is related, that the *Coraischites*, one of the most noble families among the Arabians of Mecca, and who rejected the doctrine of their countryman and relation, Mohammed, one day reproached him with the miracles of Moses and Jesus Christ, and demanded of him a like proof of his divine mission, bidding him pray to God to turn the mountain Safa into gold. The Angel Gabriel, who always brought him off at a pinch, revealed to him, upon this occasion, that it was customary with God, when the people doubted of the mission of his Prophets, and required a sign or miracle in confirmation of it, to grant their request, but upon this terrible condition, that, if, after having seen the miracle, they continued incredulous, they were to be utterly destroyed. Upon this revelation, Mohammed, out of pity to his countrymen, refused to grant them a request, which might expose them to so great danger: and so the mountain continued unchanged. It was upon this occasion, that this verse of the chapter *Anaam* was written. *Tho' these miracles should be accomplished, they would not believe; they would turn away their hearts and eyes.*

Upon other occasions, Mohammed was not so backward to work a miracle; for it is related, that, when the Arabians united to destroy him, and abolish his sect, which began to increase in Medina, he made a large trench round the city, to defend himself against them: but while they were digging the trench, the workmen met with a rock, which they could not force a way through: upon this occasion, Mohammed took a bar of iron, and struck the rock, and broke off a piece; but, what was most surprising, the fire, that issued from the blow, darted from the mountains of Medina as far as Madain, the capital of Persia, on the banks of the Tigris; insomuch that all, who were present at the action,

H

saw

saw the summit of the towers of the palace of Cosroes. At a second blow, the fire darted as far as the famous temple of the town Sanaa, in Arabia Fœlix, which was distinctly seen. Lastly, he struck a third blow, by which the palace of the Greek Emperors of Constantinople was enlightened. Upon this, he promised his followers the conquest of Persia, and that the light of the faith, which he preached, should pass to the extremities of Arabia Fœlix, and extend itself as far as Constantinople; and this gave occasion to the following verse of the above-mentioned chapter: *Lord, thou art master of all the kingdoms of the earth; you give them to whom you please, and take them from whom you please.* These words, say the interpreters, have a sense purely *literal* and general, and are to be understood, first, of the prophecy, which passed from the children of Israel to those of Ismael, *i. e.* from the Jews to the Arabians; secondly, of the temple of Mecca, which was taken from the Coraischites, who were Idolaters, and given to the Mohammedans; and thirdly, of the kingdoms of Persia and Greece, which have fallen entirely into the hands of the Mohammedans. But it is easy to see, that this prophecy was made after the event, and ascribed to Mohammed by his followers; for the city of Constantinople did not fall into the hands of the Mohammedans till the year of the Hegira 857, of Jesus Christ 1453.

In answer to the objection against Mohammed, that he did not prove his mission by miracles, the Doctors of his Law tell us, that the Koran itself is one of the greatest miracles; and the false prophet himself says, in the chapter intituled *Jonas*; *I continued with you to a considerable age, before I published the Koran: do you not perceive, that it is a miraculous thing?* Intimating, that, for a man of no learning, as he was, to publish so excellent a book, was itself a miracle sufficient to convince them of the truth of his mission.

The Mohammedan Doctors say farther, that every Prophet accommodates his miracles to those kind of things, which are most in credit in the country where he preaches: thus, because Art Magic was in great vogue in Egypt in the time of Moses; and Medicine, or the cure of diseases, in Judea, in the time of the Messiah; the miracles of Moses and Jesus Christ were suited to the times of those Prophets. In like manner, because the Arabians were famous for eloquence and purity of language, in the time of Mohammed, that Prophet produced the Koran, which is the standard of both.

An Arabian Poet, extolling the Koran as a miraculous production, thus impudently praises the ignorance of his false Prophet.

This learned ignorant, who had acquired a supernatural knowledge,
By studying the pages of the great book of Kaf and Noun,
Without the use of pen, or paper, or ink,
Has revealed to us the highest mysteries of the Divinity.
He it is, who, tho' he could neither write nor read, drew from the secret of
Divine revelations
The solution of all the difficulties, couched under the mysterious table.

D' HERBE-
LOT, Bibli-
oth. Orient.

The Kaf and Noun, K and N, are two letters, which compose the Arabic word *Kun*, which signifies *so be it*, or *let it be done*, words made use of by God in the creation of the world, according to Moses: thus the *book of Kaf and Noun* is properly the book of the creation; and the *mysterious table* is the book of the Divine decrees. See MIRACLES.

D' HERBE-
LOT, Bibli-
oth. Orient.

AID. [*Arab.*] A Festival. The Mohammedans, besides the Friday in every week, on which they assemble in their mosques, and which answers to the Saturday of the Jews, and the Sunday of the Christians, have but two principal feasts. The first is the feast of *Sacrifice*, or of victims: it is celebrated the tenth day of the last month of their year; for every Mussulman is obliged, once in his life, to go a pilgrimage to Mecca, which must be done in that month, and there to sacrifice sheep to God. The other feast ends the fast of the month *Ramadhan*: it is that, which the Christians of the Levant improperly call the *Easter* of the Turks. It is celebrated without sacrifice, and by an extraordinary joy of the people, who, after so long a fast, abandon themselves to great licentiousness.

The Turks call these two festivals, the Great and Little *Beiram*. See BEIRAM.

AIUS LOCUTIUS. A *speaking voice*, to which the Romans erected an altar on the following occasion. One M. Ceditius, a Plebeian, acquainted the Tribunes, that, walking the streets by night, he had heard a voice over the temple of Vesta, giving the Romans notice, that the Gauls were coming against them. This information was neglected; but, after that the event had confirmed the truth of it, Camillus acknowledged this *voice* as a new deity, and built an altar to it.

CICERO, de
Divinat. lib. ii.

ALBANENSES. [*Lat.*] Christian Heretics, in the reign of the Emperor Constantine VI, and the Pontificate of Leo III, about the year 796. Their principal errors were as follows. They held, with the Gnostics and Manichæans, two principles, the one of good, the other of evil; and they ascribed the Old Testament to the evil god, and the New Testament to the good god. They held, with Pythagoras, a transmigration of souls. They denied the Divinity, and even Humanity, of Jesus Christ, asserting that he was not truly man, that he did not really eat, nor suffer on the cross, nor die, nor rise again, nor ascend into Heaven. They denied a resurrection of the body, and affirmed, that the general judgment was past. They held, that there had never been a good man in the world before Jesus Christ, and therefore that neither Adam nor Moses were from God. They denied, that there was any virtue or efficacy in Baptism. They said likewise, that the bad life of prelates hurt the sacraments; that no bad man could be a bishop; that the Church ought to have every thing in common, and could not excommunicate any person, or make any constitutions. They believed, that Hell-torments were no other than the evils we feel and suffer in this life. They rejected the Sacrament of the Altar, and Extreme Unction; they did not admit Original Sin; for which reason they never administered Baptism to infants. They denied Free-will. They held the eternity of the world. They disallowed of marriage. They said, that usury was not prohibited, and that no one was obliged to restitution. They held, that a man can give the holy Spirit of himself, and that it is unlawful for a Christian to take an oath.

PRATEOLUS,
Elench.
Hæref.

ALBATI, [*Lat.*] A sort of Christian Hermits, in the year 1399, in the time of Pope Boniface IX. They were so called from the white linen, which they wore. They came down from the Alps into several provinces of Italy, under the conduct of a priest clothed in white, and holding a crucifix in his hand. The followers of this priest, whose great zeal made him looked upon as a saint, multiplied so fast, that it alarmed the Pope, who, sending soldiers, apprehended and put him to death; upon which his followers immediately dispersed. These Monks professed sorrow and weeping for the sins and calamities of the times: they eat together in the highways, and slept promiscuously.

ALBIGENSES. [*Lat.*] A sect, or party of reformers, about Toulouse and Albigeois, in Languedoc; who sprung up in the XIIth century, and distinguished themselves by their opposition to the discipline and ceremonies of the Church of Rome. They were likewise called **WALDENSES.**

CAVE, Hist.
Literar. Sæc.
Waldense.

Their rise was occasioned by an accident. It happened, at Lyons, in a great concourse of people, that one of them fell down on a sudden dead; at which all that were present were extremely terrified, in particular one Peter *Waldius*, who immediately sold his goods, and divided them amongst the poor. Great multitudes presently flocking about him, he, being something of a scholar, read and explained to them the New Testament in their own tongue, and instructed them in the true principles of the Christian Religion. The number of his disciples increasing greatly, this sect spread, and prevailed every where.

At length the *Albigenses* grew so formidable, that the Catholics agreed upon a holy league or crusade against them. They were at first supported by Raimond, Count of Toulouse. Pope Innocent III, desirous to put a stop to their progress, sent a Legate into their country; but, this failing, he stirred up Philip Augustus, king of France, and the other princes and great men of the kingdom, to make war upon them; upon which, the Count of Toulouse, who had sided with them, made his submission to the Pope, and went over to the Catholics: but, soon after, finding himself plundered by the Crusaders, he declared war against them, and was joined by the king of Arragon. His army was defeated at the siege of Muret, where he himself was killed, and the defeat followed by the surrender of the city of Toulouse, and the conquest of the greatest part of Languedoc, and Provence. His son

DUPIN, Ch.
Hist. Cent.
XIII. ch. 3.

Raimond

Raimond succeeded him, who agreed with the king and the Pope to set up the Inquisition in his estates, and to extirpate the *Albigenses*. In an assembly, held at Milan, the Archbishop of Toulouse drew up articles, agreeable to which the Count made a most ample declaration against them, which he published at Toulouse in 1253. This last blow completed the ruin of the *Albigenses*.

Id. *ibid.*

The errors, with which they are charged, are these. 1. That they acknowledged two principles, the one good, the other evil; the first, creator of things invisible and spiritual; the second, creator of bodies, and guardian of the Old Testament. 2. That they admitted likewise two Christs; the one wicked, who was he that had appeared on Earth; the other good, who was not yet come. 3. That they denied the resurrection of the body, and believed, that the souls of men are Demons sent into their bodies for the punishment of their sins. 4. That they condemned all the sacraments of the Church, and believed marriage to be unlawful.— As to their manner of life, there were said to be two sorts of people among them, the *Perfect*, and the *Believers*. The *Perfect* boasted of their living in continence, of eating neither flesh, eggs, nor cheese. The *Believers* lived like other men, and were even loose in their morals; but they were persuaded they should be saved by the faith of the *Perfect*, and that none were damned, who received imposition of hands from them.

Hist. Bohem.
mic. cap. xxxv.

But, perhaps, this charge against them was only calumny: for Æneas Sylvius, giving an account of them, says, that this sect had a great appearance of piety; that they lived justly before men, and believed all the articles of the Creed; and that they only *blasphemed* the Church of Rome and the Clergy. *Hinc illæ lacrymæ*: it was their opposing the received doctrines of that Church, and the corrupt manners of the Ecclesiastics, that drew upon them the storm, which ended in their destruction.

STEPH.
Dict. Hist.

ALBUNA. A goddess worshiped by the Romans in the country of Tibur. Some think she was Ino, the daughter of Athamas, who, fearing her husband, threw herself headlong, with her son Melicerta, into the sea. Others confound her with the tenth Sibyl, called *Tiburtina*, because she was born at Tibur.

ALCORAN. See KORAN.

ALECTO. One of the *Furies*, in the Pagan system of Divinity. See FURIES.

STEPH.
Dict. Hist.

ALETIDES. [*Gr.*] Sacrifices, which the Athenians offered to Icarius and Erigone. Icarius was the son of Æbalus, and father of Erigone, who having given the shepherds of Attica some wine, they drank of it, till they were intoxicated, and, fancying themselves poisoned, fell upon him, and killed him. His daughter Erigone, seeing her father's dead body, hanged herself for grief, and many Athenian virgins, who loved her, followed her example. The Oracle of Apollo ordered solemn sacrifices to be annually offered to the ghosts of Icarius and Erigone. These sacrifices were called *Aletides* from the Greek *ἀλάω*, to *wander*, because Erigone wandered in search of her father.

ALI (THE FOLLOWERS OF). A Mohammedan sect. Ali was son-in-law of Mohammed, and was surnamed *The victorious Lion of God*. He was the fourth Califf, and successor of Mohammed. Soon after his election, a terrible faction was formed against him at Mecca, at the head of which was the widow of their prophet, who raised an army against him, and gave him battle, in which Ali was victorious. There were several other parties raised against him, particularly in Syria; all which he had the good fortune to subdue. At length, after many successes against his enemies, he was assassinated in a mosque, in the month *Ramadhan*, in the 40th year of the *Hegira*. Ali had nine wives, one of whom was Fatima, the daughter of Mohammed.

The Mohammedans pretend, that Ali was the first, who embraced the religion of Mohammed, and they have a ridiculous story, that he professed it even in his mother's womb. Notwithstanding which, his name, and that of all his family, was cursed, and their persons excommunicated, by the Califfs of the family of *Ommia*, down to Omar, the son of Abdalaz, who suppressed the malediction. On the contrary, the Califfs of Egypt added his name to that of Mohammed, in the publication which they made from the top of their mosques.

Some of the followers of Ali believe that he is still alive, and that he will come, at the end of the world, in the clouds, and fill the earth with justice: some of them are even so extravagant, as to deify him. The more moderate of his sect say, that he is not indeed a god, but that in many things he partakes of the Divine Nature.

Ali is the author of a work, intituled *Gefr u Giamé*, written in mysterious characters, mixed with figures, under which are couched all the great events, which were to happen from the beginning of Mohammedism to the end of the world.

The followers of Ali are stigmatized, by the orthodox Mohammedans, with the name of *Schiites*, which signifies *contemptible*; but they call their own sect *Adeliah*, i. e. the just and good party. They spread all over the Mussulman Empire, and often raised great troubles in it. At present, the whole Persian Empire, and several Mohammedan princes of the Usbeck Tartars, and of the Indies, are of this sect. See ADELIAH.

D'HERBÉ-
LOT, Bibli-
oth. Orient.

ALOGIANS (in Latin ALOGI). A sort of Christian Heretics, in *Asia Minor*, in the year 171; so called, because they denied the Divine Λόγος, or WORD, and the gospel and writings of St John, attributing them to the Heretic Cerinthus.

Their head was one Theodore of Byzantium, by trade a Currier; who, having apostatized under the persecution of the Emperor Severus, to defend himself against those, who reproached him upon that account, said, it was not God he denied, but man.

ALOIDES. [Lat.] Two giants, the sons of Aloeüs, whose names were Otus and Ephialtes: they attempted to heap Ossa on Olympus, and Pelion on Ossa, in order to climb up into Heaven, and dethrone Jupiter; but they were shot to death by the arrows of Apollo and Diana. Virgil makes Æneas relate, that he saw these two giants in Hell:

Hic & Aloidas geminos, immania vidi
Corpora, qui manibus magnum rescindere cælum
Aggressi.

Æn. lib. vi.
ver. 582.

Here lie th' Alæan twins (I saw them both)
Enormous bodies, of gigantic growth,
Who dar'd in fight the thund'rer to defy,
Affect his heav'n, and force him from the sky.

DRYDEN.

Homer tells us, that they formerly bound the god Mars, and shut him up in prison for thirteen months, from whence he could not be released but by the mediation of Mercury.

Τλῆ μὲν Ἀρης, ὅτε μιν Ὀτος, κρατερὸς τ' Ἐφιάλτης,
Παῖδες Ἀλωνῶ, δῆσαν κρατερῶ ἐνὶ δεσμῶ.
Καλκίῳ δ' ἐν κεράμῳ δεδεῖο τρισκαίδεκα μῆνας
Καὶ νῦ κεν ἐνθ' ἀπόλοιτο Ἀρης ἄτ' πολέμοιο,
Ἐἰ μὴ μνηστὴρ περικαλλὴς Ἡερίβοια
Ἑρμῆα ἐξήγγειλεν ὃ δ' ἐξέκλεψεν Ἀρηά
Ἦδ' ἠ τειρόμενον, χαλεπὸς δὲ ἐδεσμῶ ἐδόμενα.

HOM. II. V.
ver. 384.

The mighty Mars in mortal fetters bound,
And lodg'd in brazen dungeons under ground,
Full thirteen moons imprison'd, roar'd in vain;
Otus and Ephialtes held the chain:
Perhaps had perish'd, had not Hermes' care
Restor'd the groaning god to upper air.

MR POPE.

ALLAH. [Arab.] The name of God. It answers to the *Elohim*, and *Adonai*, of the Hebrews. Mohammed, being asked by the Jews, Idolaters, and Christians, what was the God he worshipped, and preached to others, answered; *It is the one only God, self-existent, from whom all other creatures derive their being, who begets not, nor is begotten, and whom nothing resembles in the whole extent of Beings.* This he

he said in opposition, first, to the Jews, who say, that Elsdra is the Son of God; secondly, to the Christians, who say, that Jesus Christ is the Son of God; and lastly, to the idolatrous *Magi*, who acknowledged two principles, equal in power, *Oromasdes* and *Arimanius*.

A learned Mohammedan, speaking of God, says, that the perfect knowledge of him is impossible to all Beings but himself; that he is covered with a veil of his own excellence, concealed under the royal mantle of his majesty, and thus guarded against all approaches of the knowledge and conception of his creatures.

The Arabians apply to God the four Letters at the head of the chapter Aarâf; viz. *Elif*, *Lam*, *Mim*, and *Sad*. The first signifies *without end*; the second *without beginning*; the third the *extent* or *duration* between these infinitely distant terms; and the fourth the *Union* of a creature attached to God.

In the 89th chapter of the Koran, God is introduced swearing by *Even* and *Odd*; which the Interpreters thus explain: by *Even*, they tell us, we are to understand the creatures, all whose qualities and properties are double; for if they have power on one side, they have weakness on the other; if in any thing there is abundance, we find likewise in it defect: Knowledge and Ignorance meet; Vigour and Imbecility; Life and Death. But, by *Odd*, we are to understand the Creator; whose power is without bounds, riches without want, knowledge without obscurity, and life without any attacks of mortality.

Amassi, in his book intituled *Rahdhat*, relates, as a tradition, that Moses having, one day, asked God, where he might find him, the Lord answered him; *Know, that no sooner will you search after me, than you will have found me*: likewise that an Arabian being asked, how he knew there was a God, replied, *After the same manner that I know, by footsteps in the sand, that a man or a beast has passed that way*. 'Do not the Heavens (pursued he), with the brightness of the Stars; the Earth, with it's vast extent of countries; and the Sea, with it's innumerable billows; sufficiently demonstrate to us the greatness and power of their author?' And another Arabian, being asked the same question, only answered, *Need one light a candle, to see the Sun?* and the same person, offering consolation to a friend in disgrace, said to him, *There is no other refuge against God, but God himself*.

The Arabian and Persian Poets are full of very sublime sentiments concerning the nature of God. The author of *Methnevi* describes the incomprehensibility of the Divine Nature in the following verses.

To what purpose all these efforts of the human mind, to comprehend that Being, which admits of neither combination nor distinction?

It is a tree, which has neither trunk, branches, nor root, for thought to lay hold of.

It is a riddle, in which we can neither find a natural, nor a metaphorical sense; and of which there is no satisfactory explication.

God is infinitely above the capacity of our understandings, and we always lose ourselves, when we would comprehend, or guess at what he is.

Let it therefore suffice us to adore him with a respectful silence.

D' HERBE-
LOT. Bibli-
oth. Orient.

ABULFEDA,
Vit. Moham.

ALLAT. An idol of the ancient Arabians, before the time of Mohammed. It was destroyed by Mohammed's order in the ninth year of the Hegira. The inhabitants of Tayef, who worshipped this idol, bitterly lamented the loss of their deity, which they were so fond of, that they begged of Mohammed, as a condition of peace, that it might not be destroyed for three years, and, not obtaining that, asked only a month's respite; but he absolutely denied it.

AUGUST. in
Psal. cv. p.
505. Item
Psal. cviii. p.
542.

ALLELUJAH, i. e. *Praise the Lord*. [Hebr.] The antient writers of the Christian Church make frequent mention of singing the *Alleluiab*; by which they sometimes mean the repetition of that single word; which they did, in imitation of the heavenly host, singing and repeating *Alleluiab*, Rev. xix. Sometimes they mean one of those Psalms, which are called *Alleluatic Psalms*, because they had the word *Alleluiab* prefixed to them; such as the cxlvth, and those that follow, to the end. The singing *Alleluiab* was a sort of invitatory, or call to each other, to praise the Lord. Anciently, there was no dispute about the lawfulness of using the hymn itself, but some difference there was about the times of using it. St Austin tells us,

that

that, in some churches, it was sung only on Easter-day, and the fifty days of Pentecost. But in other churches it was used at other times also. Sozomen assures us, that, in the Roman Church, it was sung only on Easter-day; and that from thence it was the common form of an oath among the Romans, as they hoped to live, to sing *Alleluiah* on that day. But even in those churches, where it was most in use, there were some exceptions in point of time and season; for, according to St Austin, it was never used in the time of Lent. The fourth Council of Toledo forbids the singing it, not only during Lent, but on other days of fasting. In the same Council, the *Alleluiah* is mentioned under the name of *Laudes*, and appointed to be sung after the reading of the Gospel. It was also sung at funerals, as St Jerom acquaints us in his epitaph of Fabiola, where he speaks of the whole multitude singing Psalms together, and making the golden roof of the church shake with echoing forth the *Alleluiah*. In the second Council of Tours, it is appointed to be sung immediately after the Psalms, both at *Matins* and *Vespers*. St Jerom says, it was used even in private devotion, and that the plowman at his labour sung *Alleluiahs*. It was likewise the signal, or call, among the Monks, to their ecclesiastical assemblies. The ancient church always preserved the Hebrew word; and so did we in our first Liturgy, though now we say *Praise ye the Lord*, with a response of the people, *The Lord's name be praised*.

AUGUST.
Epist. cxix. ad
Januar. cap.
17.

SOZOM. lib.
vii. cap. 19.

AUGUST. in
Psalm. cx.

HIERON.
Ep. xxx. cap.
4.

HIERON.
Ep. xviii. ad
Marcellam.

BINGHAM,
Antiq. of the
Chr. Ch. B.
xiv. C. 2. §. 4.

ALL-SAINTS. A festival of the Christian Church, in memory of all those saints, or holy men and women, who are too numerous to be distinctly and separately commemorated.

ALMARIC (THE HERESY OF) consisted in affirming, that every Christian was obliged to believe, that he was a member of Christ, and that, without this faith, no one could be saved. Almaric broached his Heresy in France in the year 1209, and it was condemned in a council, held that year at Paris. His followers went farther, and affirmed, that the power of the Father lasted only during the Mosaic Law; that the coming of Christ introduced a new Law; that, at the end of this, began the time of the Holy Ghost; and that now confession and the sacraments are at an end, and that every one is to be saved by the internal operations of the holy Spirit alone, without any external act of religion.

CAVE, Hist.
Liter. p. 659.
Edit. Genev.
1720.

ALMS. Something given towards the relief of the poor. In the Primitive Christian Church, the people gave Alms to the poor, at their first entrance into the church; upon which practice St Chrysostom employs his Rhetoric in the following manner. 'Our forefathers appointed the poor to stand before the doors of our churches, that the sight of them might melt the most obdurate heart into pity. And as, by law and custom, we have fountains before our oratories, that they, who go in, in order to worship God, may wash their hands, before they lift them up in prayer: so our ancestors, instead of fountains and cisterns, placed the poor before the doors of the churches, that, as we wash our hands in water, so we should first cleanse our souls by beneficence and charity, and then go in, and offer up our prayers.'

ST CHRYS.
Hom. xxv.

Again, 'You go into the church to obtain mercy: first, shew mercy. Make God your debtor, and then you may ask of him, and receive with usury. We are not heard barely for the lifting up our hands. Stretch forth your hands, not only to Heaven, but to the poor. If you stretch out your hands to the poor, you touch the very height of Heaven. For he that sits there receives your Alms. But, if you lift up barren hands, it profits nothing.'

Id. Hom. i.

The Alms of the primitive Christians were divided into four parts; three of which were appropriated to the maintenance of the bishop, the priests, and the deacons, and the fourth was applied to the relief of the poor, and the repair of the churches.

St Paul describes the manner of collecting Alms among the Christians of his time. The practice was borrowed from the Jewish synagogue, where it still obtains. The Jews call *Alms*, *Tzedeka*, i. e. *Justice*.

2 Cor. ix.

ALTAR. That, on which sacrifices were anciently offered, either to false Gods by the Pagans, or to the true God by the Jews. It was likewise anciently, and is still, applied by Christians to denote *the Communion Table*, or Table of the Lord's Supper. See **COMMUNION TABLE**.

The

The Pagans, at first, made their Altars only of turf; in following times, they were made of stone, of marble, of wood, and even of horn, as that of Apollo in the island of Delos. The figure of them, as well as the materials, was different; some were round, others square, others oval: they were always turned towards the East, and stood lower than the statues of the gods, which were placed upon bases above the Altar; which was generally adorned with leaves and flowers; those of Apollo with laurel, those of Hercules with poplar; Jupiter's with oak; Venus's with myrtle; and those of Minerva with olive. The Altars were usually consecrated with oil, which was poured upon them.

Another use of Altars, besides that of offering sacrifice on them to the gods, was, to render alliances more solemn, treaties of peace more firm, and oaths more sacred. Thus King Latinus, touching the Altar, swore eternal peace with Æneas, in the presence of both their armies:

Æn. xii. ver.
201.

Tango Aras, mediosque ignes, & numina testor,
Nulla dies pacem hanc Italiam, nec fœdera rumpet.

*I touch the sacred Altars, touch the flames,
And all those pow'rs attest, and all their names;
Whatever chance befall on either side,
No term of time this union shall divide.* DRYDEN.

A third use of Altars was, to serve as a place of refuge, or sanctuary, to all those, who fled to them, whatever crimes they had committed. Romulus was the first, who appointed these places of refuge in the temples, that by this means he might people his new city: and the privileges of these sanctuaries came to so great a height, that, at Rome, and in the cities of Greece, the temples were filled with debtors, fugitive slaves, and criminals, in defiance of the civil power, which could not force them from the Altars. See ASYLUM.

PAUSAN.
Eliac. 4.

The height of Altars differed, according to the different gods, to whom they were consecrated: for the θεοὶ οὐρανῶν, or celestial Gods, had their Altars raised to a very great height above the ground; insomuch that Pausanias tells us, that the Altar of Olympian Jupiter was almost twenty-two feet high. To the terrestrial gods, and heroes, they sacrificed upon Altars almost close to the ground; and they dug a hole in the earth for those of the infernal gods.

Before temples were in use, Altars were erected, sometimes in groves, sometimes in the highways, and sometimes on the tops of mountains: and it was customary to engrave upon them the name or proper ensign and character of the deity, to whom they were dedicated. Thus St Paul observed on an Altar at Athens this Inscription, Ἀγνώστῳ Θεῷ, *To the unknown God*.

Deut. xvi. 21.

In the Jewish history, we hear nothing of Altars, till after the Flood, when Noah built an Altar to the true God, and offered burnt-offerings upon it. In the Patriarchal times, Altars were generally built near some adjacent grove of trees; and indeed the ancient devotion of the world much delighted in groves, woods, and mountains, as places naturally fitted for contemplation, and apt to inspire a religious dread into the mind of the worshipper. But, for this very reason, the Jews were forbidden to plant groves, or so much as a single tree, near God's Altar. The Divine precept in relation to Altars, as delivered by Moses to the Jews, is as follows: 'An Altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt-offerings and thy peace-offerings, thy sheep and thine oxen—and if thou wilt make me an Altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto my Altar, that thy nakedness be not discovered thereon.' The principal Altars of the Jews were that of *burnt-offerings*, and that of *Incense*.

Exod. xx. 24,
25, 26.

The Altar of *burnt-offerings* was made of Shittim wood, five cubits, or two yards and a half, square, and one yard and a half high. It was overlaid with Brass, and at each corner there was a horn or spire, wrought out of the same piece of wood with the Altar itself: the use of the horns was, to tie the sacrifices to the Altar. It was placed before the entrance of the tabernacle, in the open air, that the smoke of the burnt-sacrifices might not füll the inside of the tabernacle. This altar was portable, and was carried upon the shoulders of the Priests by staves made of Shittim wood. This was the form of the Altar of burnt-offerings belonging to the tabernacle,

tabernacle, erected by Moses in the wilderness; but, in Solomon's temple, it was much larger, being twenty cubits square, and ten in height, with an easy ascent leading up to it.

The *Altar of Incense* was placed within the Sanctuary, or holy place; but we know no more of it, than that it was of Cedar, and overlaid with gold. Every morning and evening, the officiating Priest offered incense of a particular composition ^{2 Macab. ii. 5, 6.} on this altar. This was the Altar that was hidden by Jeremiah before the captivity.

The Jewish Altars, after the return of that people from captivity, and the building of the second temple by Zorobabel, were in some respects different from these already described. That of Burnt-offerings was a large pile, built all of unhewn stones, ^{PRIDEAUX, Connect. Part I. B. iii.} thirty-two cubits square at the bottom, and twenty-four cubits square at the top. The ascent up to the altar was by a gentle rising, thirty-two cubits in length, and sixteen in breadth.

Altars, in the Romish Church, are built of stone, to represent Christ, the foundation-stone of that spiritual building the Church. Every Altar has three steps going up to it, covered with a carpet. It is decked with natural and artificial flowers, according to the season of the year; and no cost is spared in adorning it with gold, silver, and jewels. The tabernacle of the holy Sacrament is placed on the Altar; on each side of which stand tapers of white wax, excepting at all offices for the dead, and during the three last days of Passion-week, at which times they are of yellow. A crucifix, neatly made in *Relievo*, is placed on the Altar. There is also upon every Altar a copy, written very fair and large, of the *Te igitur*, which is a fine prayer, addressed only to the first person of the Trinity; it is also called the *Secret prayer*. The Altar is furnished likewise with a little bell, which is rung thrice, when the Priest kneels down; thrice, when he elevates the Host; and thrice, when he sets it down. They have also a portable Altar, or consecrated stone, with a small cavity in the middle of the front side, in which are put the relicks of saints and martyrs, and sealed up by the Bishop: should the seal break, the Altar loses its consecration.

The furniture of the Altar consists, farther, of a *Chalice* and *Paten*, for the bread and wine, both of gold or silver: a *Pyx*, for holding the holy Sacrament, at least of silver gilt: a *Veil*, in form of a pavilion, of rich white stuff, to cover the *Pyx*: A *Thurible*, of silver or pewter, for the incense: a *Holy-water Pot*, of silver, pewter, or tin; and many other utensils, as *Corporals*, *Palls*, *Purificatories*, &c. which it would be tedious to mention. ^{ALLET'S Ritual.}

AL UZZA. An idol of the ancient Arabians, before the time of Mohammed, worshipped by the tribes of *Coraisch* and *Kenânab*, and part of the tribe of *Salim*. Some say, it was a tree called the *Egyptian Thorn*, or *Acacia*, worshipped by the tribe *Ghatfân*, first consecrated by one Dhâlem, who built a chapel over it, so contrived as to give a sound when any person entered. This idol was demolished by order of Mohammed in the eighth year of the Hegira. ^{ABULFEDA, Vit. Moham.}

AMALTHÆA. A Sibyll, surnamed *Cumæan*, famous, in antiquity, for her prophecies and predictions of the coming of Christ. Servius informs us, that she wrote nine books of prophecy, relating to the fate of the Roman empire, and that she presented them to Tarquinius Priscus, king of Rome, demanding for them three thousand crowns of gold: but the king rejecting her offer, she burnt three of them in his presence, and, returning a few days after, demanded the same price for the remaining six. Being again rejected, she burnt three more of them; which surprized the king so much, that he bought the remaining three, at the price she had asked for all the nine. These books contained the fate of the empire, and were never consulted but upon some public calamity. See SIBYLL. ^{LIV. & Hist. Rom.}

Amalthæa likewise was the nurse of Jupiter: for Melissus, King of Crete, had two daughters, Amalthæa and Melissa, who nourished Jupiter with goat's milk. Others relate, that this nurse was herself a goat, and called Amalthæa; and that the names of Melissus's daughters were Adrastea and Ida. These, they say, nourished him with the milk of a certain goat, named Amalthæa; whom Jupiter, when he grew up, placed among the stars. One of her horns he gave to the nymphs, his nurses, as a reward for their care, with this advantage, that whatever they wished for, should be largely supplied them out of this horn. Ovid tells the story with some little variation.

Nais Amalthæa Cretæa nobilis Ida
 Dicitur in sylvis occuluisse Jovem.
 Huic fuit hædorum mater formosa duorum,
 Inter Dictæos conspicienda greges.
 Cornibus æriis, atque in sua terga recurvis;
 Ubere, quod nutrix possit habere Jovis.
 Lac dabat illa deo, sed fregit in arbore cornu;
 Truncaque dimidia parte decoris erat.
 Sustulit hoc nymphe, cinctumque recentibus herbis,
 Et plenum pomis ad Jovis ora tulit.
 Ille, ubi res cæli tenuit, folioque paterno
 Sedit, & invicto nil Jove majus erat;
 Sidera nutricem, nutricis fertile cornu
 Fecit, quod dominæ nunc quoque nomen habet.

OVID. Fast.
 v. ver. 116.

*On Ida's summit, in a shady grove,
 The Naid Amalthæa foster'd Jove.
 A goat she had, the fairest of the sort;
 Two frisking kids about their mother sport.
 With lofty, wreathed, horns her temples nod;
 Her dugs were worthy to sustain a god.
 Great Jove she suckled, of old Rhea born,
 And in the pious office broke her horn,
 As playful in a rifted oak she tost
 Her heedless head, and half it's honours lost.
 Fair Amalthæa took it off the ground,
 With apples fill'd it, and with garlands bound,
 Which to the smiling infant she convey'd.
 He, when the scepter of the gods he sway'd,
 When bold he seiz'd his father's vacant throne,
 And reign'd the tyrant of the skies alone,
 Bid his rough nurse the starry heav'ns adorn,
 And grateful in the Zodiac fix'd her horn.*

AMBARVALE, or AMBARVALIA. [Lat.] So the Romans called the *Feast of Perambulation*, or procession round the plowed and sown fields, in honour of the Goddess Ceres. The procession was headed by twelve *Arval* brothers, or priests; and they went three times round the ground, crowned with leaves of oak, and singing hymns to Ceres: they sacrificed likewise a sow, a sheep, and a bull. In the country, where they had no *Arval* Priests, the ceremony was performed by the master of the family, accompanied by his children and servants. *Ambarvale* is derived *ab ambiendis arvis*. See ARVAL BROTHERS.

AMBROSIA. [Lat.] The food of the gods, according to the poets. Lucian, rallying the poetical gods, says, that Ambrosia and Nectar, the meat and drink of the gods, were not so excellent as the poets describe them, since they leave them for the blood and fat of the altars, which they suck like flies.. Ovid tells us, the horses of the Sun feed upon Ambrosia instead of grass:

OVID. Met.
 lib. ii. ver.
 214.

Ambrosiam pro gramine habent.

And describing the deification of Æneas, he says,

Lustratum genitrix divino corpus odore
 Unxit, & ambrosia cum dulci nectare mista
 Contigit os, fecitque deum. —————

Id. lib. xiv.
 ver. 605.

*His better part by lustral waves refin'd,
 More pure, and nearer to th' ætherial mind,
 With gums of fragrant scents the goddess strews,
 And on his features breaths ambrosial dews.
 Thus deify'd, &c.*

GARTH.

See NECTAR.

AMBROSIAN

AMBROSIAN OFFICE. A particular office, or form of worship, used in the church of Milan. It is so called from its author, Ambrose, Archbishop of Milan in the IVth century. Originally, each church had its particular Office; and even, when the Pope took upon him to impose the Roman office on all the western churches, that of Milan sheltered itself under the name and authority of St. Ambrose; from which time, the *Ambrosian Ritual* has obtained, in contradistinction to the *Roman Ritual*.

AMEN. Pronounced by the people, at the end of every prayer offered up by the priest, or minister. It is a Hebrew word, and is rendered by the *Septuagint* *γένοιτο*, *so be it*.

AMIDAS. A Japonese idol. He is the sovereign lord, and absolute ruler of Paradise. He is the protector of human souls, the father and god of all those, who are partakers of the delights of Paradise; he is, in short, the mediator and saviour of mankind; for it is thro' his intercession, that souls obtain a remission of their sins, and are accounted worthy of eternal life. Amidas has such an influence over *Jemma* (the Japonese god of Hell) and solicits that stern judge in such prevailing terms, that he not only mitigates the transgressor's pains, but frequently discharges him, and sends him into the world again, before the term allotted for his chastisement is fully expired.

Amidas is represented on an altar, and mounted on a horse with seven heads, which is an hieroglyphic of seven thousand years. He has a dog's head, and holds in his hands a gold ring, or circle, which he bites. This bears a very near affinity to the Egyptian circle, which was looked upon as an emblem of time, and it shews, that this god is an hieroglyphic of the revolution of ages, or rather of eternity itself. He is dressed in a very rich robe, adorned with pearls and precious stones.

Amidas is revered after a very singular manner by some devotees, who voluntarily sacrifice their lives to him, and drown themselves in his presence. The ceremony of doing this consists principally in entering into a little boat, gilt and adorned with silken streamers, and in tying a considerable quantity of stones to the neck, waist, and legs. The victim first dances to the sound of instrumental Music, and then throws himself into the river. On this solemn occasion, he is attended by a numerous train of relations and friends, and several *Bonzes*. Sometimes they bore a hole through the keel of the boat, and so sink it to the bottom.

Others of these Enthusiastic Japonese, confine themselves within a narrow cavern, in form of a sepulchre, walled round about, and with only a little air-hole. In this grot the Enthusiast calls upon his god Amidas without intermission, till the moment he expires.

That Amidas is, in the opinion of the Japonese the supreme Being, is evident from the description his disciples give of him; for, say they, he is an invisible, incorporeal, immutable substance, distinct from all the elements: he existed before nature, and is the fountain and foundation of all good, without beginning and without ending: he created the universe, and is infinite and immense.

AMIN. [*Arab.*] A name, given by the Mohammedans to the Angel Gabriel, and signifying *The faithful minister of God's will*: for they pretend, he was employed by God in bringing the Koran, verse by verse, to Mohammed.

AMMON, or HAMMON. The Egyptian Jupiter, worshipped under the figure of a ram: for Bacchus, having subdued Asia, and passing with his army thro' the deserts of Africa, was in great want of water: but Jupiter, his father, assuming the shape of a ram, led him to a fountain, where he refreshed himself and his army: in requital of which favour, Bacchus built there a temple to Jupiter, under the title of *Ammon*, from the Greek *ἀμμος*, which signifies *sand*, alluding to the sandy desert, where it was built.

This is the poetical account: but it is more probable, that the Egyptians worshipped the Sun under this name; for *Hammah* signifies, in Hebrew, the Sun; or perhaps they meant by it *Ham*, the son of Noah, whose posterity settled in Libya.

The temple of Jupiter Ammon was famous for its oracle. Lucan brings his hero, the great Cato, to consult the oracle of Jupiter Ammon, whose temple he thus describes.

Ventum

Embassies of
the Dutch to
Japan. folio.

KIRCHER.
China illustr.

D' HERBELLOT,
Bibl. Orient.

Voss. de
Theol. Gentil.
lib. i.

LUCAN,
lib. ix. ver.
514.

Ventum erat ad templum, Lybicus quod gentibus unum
Inculti Garamantes habent: stat corniger illic
Jupiter, ut memorant, sed non aut fulmina vibrans,
Aut similis nostro, sed tortis cornibus Ammon.

— — — — —
Pauper adhuc deus est, nullis violata per ævum
Divitiis delubra tenens; morumque priorum
Numen Romano templum defendit ab auro.

Now to the sacred temple they draw near,
Whose only altars Libyan lands revere:
There, but unlike the Jove by Rome ador'd,
A form uncouth, stands Heav'n's almighty Lord.
No regal ensigns grace his potent hand,
Nor shakes he there the lightning's flaming brand:
But, ruder to behold, a horned ram
Belies the god, and Ammon is his name.

— — — — —
There plain and poor, and unprophan'd, he stood,
Such as, to whom our great forefathers bow'd:
A god of pious times, and days of old,
That keeps his temple safe from Roman gold.

ROWE.

This oracle, as well as others, fell insensibly into contempt. In Strabo's time it was little regarded, and, in Plutarch's, quite neglected. See JUPITER.

Q. CURTIUS,
lib. iv. A. M.
3673.

The excessive vanity of Alexander the Great put him upon bribing the priests of this god, to declare him the son of Jupiter-Ammon. With this view, he marched at the head of his army, thro' the sandy desert, 'till he arrived at the temple; where the most ancient of the priests declared him the son of Jupiter, assuring him that his father had destined him for the empire of the world: from which time, in all his letters and orders, he assumed the title of ALEXANDER, THE KING, SON OF JUPITER-AMMON.

VARRO, apud A. Gell.
lib. xiii. ch. 4.

AMORAJM. Among the Jews, *Misnic Doctors*, or those, who made it their business to understand the text of the *Misna*, and who, for several generations, incessantly disputed about it's sense, and put different interpretations upon it. They were divided into several sects, and opinions, all founded on the *Misna*, from whence they drew their conclusions.

Dr WOOTON
on the *Misna*.

AMOS (THE PROPHECY OF). A canonical book of the Old Testament. Amos, who, in his youth, had been a herdsman in Tekoa (a small country-town, about a mile and half from Jerusalem), was sent to the *kine of Basban*, that is, the people of Samaria, or the kingdom of Israel, to bring them back to repentance and amendment. For this purpose, he boldly remonstrates against the crying sins, that prevailed among them, as idolatry, oppression, wantonness, and obstinacy. He likewise reproves those of Judah for their carnal security, sensuality, and injustice. He terrifies them both, with frequent threatnings, and pronounces, that their sins will at last end in the ruin of Judah and Israel; which he illustrates by the visions of a *Plumb-line*, and a *Basket of Summer-fruits*. It is observable in this prophecy, that, as it begins with denunciations of judgment and destruction against the Syrians, the Philistines, the Tyrians, and other enemies of the Jews, so it concludes with comfortable promises of restoring the Tabernacle of David, and erecting the kingdom of Christ.

Amos was chosen to the prophetic office in the time of Uzziah, king of Judah, and Jeroboam, the Son of Joash, king of Israel, two years before the earthquake, which happened in the twenty-fourth, or twenty-fifth year of Uzziah. He is observed not to express himself in so lofty a style, as the rest of the prophets, and to borrow comparisons from the state and profession he belong'd to.

BAYLE'S
Dict. Art.
AMPHIARAUS.

AMPHIARAUS. One of the greatest prophets of Paganism, and deified after his death. Being unwilling to attend Adrastus, king of Argos, in the Theban war, because he foresaw he should die in that expedition, he concealed himself;

but was discovered by his wife Eriphyle, who was bribed thereto by Adrastus; and, being compelled to follow the king, he was swallowed up alive in the earth, together with his chariot, on the first day of his arrival at Thebes.

——— Ecce altè præcep̃s humus ore profundo
Diffilit, inque vicem timuerunt sidera & umbræ.
Illum ingens haurit specus, & transire parantes
Mergit equos; non arma manu, non fræna remisit:
Sicut erat, rectos defert in Tartara currus.

STAT. Theb.
lib. vii. ver.
816.

*Quick, as the hero pass'd, the yawning ground,
Beneath his car, disclos'd a vast profound.
Each trembling star bid his diminish'd ray,
And ghosts retreated from the sudden day.
Arm'd as he was, and managing the reins,
The chief descended to the Stygian plains.*

He had a temple at Oropus, built of white marble, in which was his statue, of white marble likewise. He gave his oracles in dreams, and the persons, who consulted him, sacrificed to him a sheep, and, having flea'd it, spread the skin on the ground, and slept upon it, expecting a resolution of what they asked. Plutarch, speaking of the oracle of Amphiaraus, relates, that, in the time of Xerxes, a servant was sent to consult it concerning Mardonius. This servant, being asleep in the temple, dreamed, that an officer of the temple chid him, and beat him, and at last flung a stone at him, because he would not go out: and it happened afterwards, that Mardonius was slain by the lieutenant of the King of Lacedæmon, having received a blow by a stone on his head, of which he died.

AMPHITRITE. A goddess of the sea, in the Pagan Theology, and wife of Neptune. At first, she shunned marriage with that god, and resolved to preserve her virginity; but Neptune sent a dolphin in search of her, who found her at the foot of mount Atlas, and persuaded her to marry Neptune. STEPH. Dict. Hist.

AMSDORFIANS. A sect of Protestants in the XVIth century, so called from their leader *Amsdorf*. They were rigid Confessionists, and maintained, that good works were not only unprofitable, but even opposite and pernicious to salvation. SANDERUS, Hær. 186.

AMULET. In Latin *Amuletum*, *ab amoliendo*. A charm, or preservative, against mischief, witchcraft, or diseases. It was a very antient piece of superstition, and consisted of characters, ligaments, stones, or metals, engraved or adorned with stars. Some are of opinion, that Laban's *Teraphim*, which were carried away by Rachel, and the ear-rings, which Jacob hid under an Oak, were preservatives, or *Amulets*. The council of Laodicea forbid Ecclesiastics the use of Amulets, on pain of deprivation. Gen. xxxi. 19. Ch. xxxv. 4.

The Jews antiently were extremely superstitious in the use of Amulets, to drive away diseases. The *Misna* forbids the use of them, unless received from an *approved man*, i. e. from one, who had cured at least three persons before, by the same means. In that case they were allowed. Dr WOOTON, on the Misna.

ANABAPTISTS. A Protestant sect, which sprung up in Germany, immediately after the rise of Lutheranism. It was founded, in the year 1521, by Nicholas Storck, Marc Stubner, and Thomas Muncer. They had been followers of Luther, and had abandoned him, on pretence that his doctrine was imperfect. They perverted a proposition in Luther's book *De Libertate Christiana*, which was this; *A Christian man is master of all things, and is subject to no one*; and took occasion from it to preach up an entire freedom from all subjection to the Civil Power. Storck, being a man of no learning, boasted of inspirations: Stubner, who had wit and some learning, applied himself to find out proper explications of the word of God; and Muncer, who was bold and zealous, played the Enthusiast in the most extravagant manner. They were not contented to cry out against the Ecclesiastical tyranny of the court of Rome, and the authority of Consistories; but they taught DU PIN, Church Hist. Cent. xvi. BAYLE'S Dict. Artic. ANABAPTISTS.

likewise, that the power of princes was usurpation, and that, under the Gospel, men ought to enjoy a full and entire liberty. They re-baptized their followers, from which practice they received their name, ἀπὸ τῆ ἀναβαπτίζου: they condemned Infant-Baptism: they insisted on a strict morality: they recommended mortifications, fastings, and simplicity of dress. By these doctrines they drew over great numbers to their side; which successful beginnings encouraged Muncer openly to exhort the people, to resist the magistrates, and constrain princes to divest themselves of their authority. Accordingly, the peasants of Germany rose in many places, and committed a thousand acts of violence. But they were defeated by the troops of the Empire, and a great number of them killed: as for Muncer, who had deluded them, he was taken, and beheaded, in the year 1525. The disciples, whom he had left in Switzerland, multiplied there, and occasioned great troubles; as they did likewise in several cities of Germany; insomuch that the magistrates were forced to have recourse to severity, and to endeavour the suppression of Anabaptism by penal laws.

SPANHEIM
de origine A-
nabaptista-
rum.

As this sect immediately followed, and sprung from Lutheranism, it greatly contributed to retard the progress of the Reformation in Germany; for the people could not look upon that as the work of God, which was attended with such pernicious consequences. The Protestant divines, particularly Luther himself, Melanchthon, Zuinglius, Bullinger, Menius, Regius, and others, strenuously refuted the errors of this sect, and confounded their Heads in several public conferences.

The Fanaticism of this sect rose to such a height, that, at St Gall, one Thomas Schucker, having convened a numerous assembly, declared to the company, that he felt himself seized by the spirit of God: upon which he commanded his brother to kneel down, and took a sword. His father, and mother, and others, interposed; but he assured them, he would do nothing but what was revealed to him by his heavenly father; and thereupon he drew the sword, and cut off his brother's head. He was punished as the crime deserved, but declared upon the scaffold, that he had only executed the orders of God.

BURNET,
Hist. Ref.
Tom. ii.
p. 110. &c.
A. D. 1549.
Act. Pub.
xv. p. 181.

Several German Anabaptists came into England, in the reign of Edward VI. Of these there were two sorts the most remarkable: the moderate Anabaptists, who only held the unlawfulness of Infant-Baptism: the other sort, men of fierce and barbarous dispositions, who denied almost all the principles of the Christian Doctrine. We meet with a remarkable instance of severity in the government towards this new sect. The Council, being informed of the arrival of the German Anabaptists in England, and fearing they might spread their errors, commissioned Cranmer and some others, to search after, and try these people. A woman, named Joan Bocher, commonly called *Joan of Kent*, who had suffered herself to be seduced, was convicted of this Heresy, and sentenced to be burnt; as was also a Dutchman, two years after, upon the same account: his name was George Van Pare, and he was accused of saying, that *God the Father was the only God*, and that *Christ was not very God*. These proceedings gave occasion to very disadvantageous reflexions on the Reformation; and the Papists said, it was plain, the Reformers were only against burning, when they were in fear of it themselves.

BURNET,
ubi supra.

BAYLE'S
Dict. Artic.
ANABAP-
TISTS.

But of all the places, where they prevailed, none suffered so much by the Anabaptists as the town of Munster. They seized upon it; and one John of Leyden, the King of this new Jerusalem, defended himself in it as long as he could; but at length it was taken, and that ringleader of the Anabaptists put to death, in the year 1536. The Anabaptists of Frieland and Holland disapproved the seditious behaviour of their brethren of Munster; yet they themselves raised great commotions, under the conduct of one Mennon. All methods were tried for the extirpation of this sect, but in vain; for it still subsists in the Low-Countries. It is true, they are pretty well cured of their principal errors: they no longer pretend to Enthusiasm; they no longer oppose magistrates; nor preach up a freedom from all subjection, a community of goods, and the like.

The sect of the Anabaptists has been split into several subdivisions, as the Catharists, Enthusiasts, Independants, Mennonites, Augustinians, Ambrosians, and numberless other denominations. It boasts a great number of martyrs; and its *Martyrology* is a large volume in folio.

ELENCH.
Heres.

Prateolus charges the Anabaptists with maintaining the two following positions;
1. That a woman is obliged to prostitute herself to every man, who desires it of her.
2. That the marriage of all, who are not of their sect, is illegitimate. But there

seems to be very little foundation for this charge; and much less for what some other authors report, that there have been illiterate Roman Catholics, who, becoming Anabaptists, have immediately been endued with a capacity of reading, and discoursing on matters of religion; but that, returning to Popery, they have presently forgot all, and become as ignorant as before.

The Anabaptists supported their principal doctrine upon those words of our Saviour, *He that believeth, and is baptized, shall be saved*: now, as adults alone are capable of believing, they argued, that none but adults are fit to be baptized. Calvin, and other writers against them, had recourse to the practice of the primitive church, which is clearly on the side of Infant-Baptism. But some drew an argument against them even from Scripture; which tells us, that children are capable of the kingdom of Heaven, and at the same time assures us, that, except a man be baptized, he cannot enter into the kingdom of God: since, therefore, say they, children are capable of entering into the kingdom of God; it follows, that they are also capable of, or qualified to be baptized.

The Anabaptists of England are not to be judged of by the foregoing description; for, excepting the rejecting of Infant-Baptism, they differ very little from the other Protestant Dissenters; as may be seen in the Confession of Faith, published by the representatives of about one hundred of their congregations, in 1689.

ANACALYPTERIA. [Gr.] Festivals, among the Greeks, on the day that the bride was permitted to lay aside her veil, and to be seen in public: the word is derived from ἀνακαλύπτειν, *to uncover*.

ANACLETERIA. [Gr.] Festivals, among the antients, in honour of kings and princes, when they took upon them the administration of the government, and made a solemn declaration thereof to the people: the word is derived from the preposition ἀνά and καλέω, *to call*.

ANAITIS. A Pagan Goddess, particularly worshipped by the Armenians. The greatest men of the country dedicated their daughters to her service, who thought it an honour to prostitute themselves to all those, who came to sacrifice to this false deity; after which they were eagerly courted in marriage, as being thought to have acquired an extraordinary sanctity thereby. Upon the festival of this idol, the men and women met in crowds together, and intoxicated themselves with wine. The reason of the institution of the festival was this: Cyrus, having undertaken an expedition against the *Sacæ*, and, being beaten, fled with his army: afterwards, encamping in the place where he had left his baggage, and having refreshed his army, he counterfeited a flight. The *Sacæ*, pursuing him, and finding the enemy's camp deserted, but replenished with wine and provisions, eat and drank till they had quite intoxicated themselves. Cyrus, returning, slew them all, and consecrated that day to the goddesses.

ANAMELECH. An idol of the Sepharvaites, who are said, in Scripture, to have burned their children in honour of *Adrammelech* and *Anamelech*. Probably they signify the Sun and Moon. Some of the Rabbins represent Anamelech under the figure of a mule; others under that of a quail or pheasant. See **ADRAMMELECH**.

ANARGYRES. A name, which the Greek Christians give to two saints, Cosmus and Damianus, whose festival is celebrated on the first of November. These saints were brothers, and both Physicians, and are called *Anargyres*, because they practised Physic merely out of a principle of charity, without any view of interest, or expectation of a fee. The Greeks make mention of a miraculous fountain in Athens, consecrated to these two saints. The fountain never runs but on their festival, immediately after the Priest has begun Mass. In the evening, the fountain is dried up again.

ANATHEMA [Gr.] signifies originally something set apart, separated, devoted, from ἀνατίθημι, *sepono*. Among the Jews, things devoted to destruction could not be redeemed at any rate, as might be done in the case of things devoted to the service of God. If the thing devoted had life, it was to be put to death; if it had not, it was to be destroyed by fire, or some other way. We meet with many instances

BAYLE'S
Dict. Artic.
ANABAP-
TISTS.

Matth. xvi.
16.

Mark x. 14.

John iii. 5.

COEL. RHO-
DOGIN. lib.
xxi. cap. 26.

POLYB.
Hist. xviii.

BOCHART,
Geogr. Sacr.
lib. iv. cap. 19.

2 Kings,
xvii. 31.

RICAUT'S
State of the
Greek Church,
chap. v.

Levit. xxvii,
28, 29,

Ibid. ver. 2,

Num. xxi.
1, &c.
Deut. vii.
23, &c.
Josh. vi. 7.
1 Sam. xiv.

stances of these Anathemas in the Jewish history. All the cities of the Canaanites, particularly Jericho, were devoted to destruction. Achan fell under the same curse, for having saved some of the plunder of that city, which was to have been destroyed. And Saul would have sacrificed his own son Jonathan, for ignorantly incurring the curse, which he had laid upon those, who should eat or drink whilst he was in pursuit of his victory.

It is also one kind of Excommunication, or cutting off, any person from the communion or privileges of a society.

The *Anathema* differs from simple *Excommunication* in the circumstance of being attended with execrations and curses. It was practised, in the primitive Christian church, against notorious offenders. The form of Anathema, such as that pronounced by Synesius against one Andronicus, is preserved to us, and is as follows. 'Let no church of God be open to Andronicus and his accomplices; but let every sacred temple and sanctuary be shut against them. I admonish both private men and magistrates, neither to receive them under their roof, nor to their table; and Priests more especially, that they neither converse with them living, nor attend their funerals, when dead.' When any one was anathematized, notice was given of it to the neighbouring churches, and sometimes to the churches all over the world, that all churches might confirm and ratify this act of discipline, by refusing to admit such an one to their Communion.

SYNES. Ep. 58.

BINGHAM,
Antiq. of the
Chr. Ch. B. xiv.
Ch. 2. §. 8.

The form of denouncing Anathemas against Heresies and Heretics is very ancient. But, as zeal about opinions increased, and Christians began to set a greater value on trifles, than on the weightier matters of the law; so it grew to be a common practice, to add Anathemas to every point, in which men differed from one another; which arrived at last such a pitch, that, in the council of Trent, a whole body of Divinity was put into canons, and an Anathema fastened to every one of them. See MARANATHA, and EXCOMMUNICATION.

CHRYST. Hom.
17. ad Pop.
Antioch.

EVAGR. lib. i.
cap. 21.

BINGHAM,
Antiq. of the
Chr. Ch. B. vii.
C. 2. §. 2.

ANCHORETS. A sort of Monks in the primitive Christian church, so called (*ἀπὸ τῆ ἀναχωρείας*) from their retiring from society, and living in private cells in the wilderness. Such were Paul, and Anthony, and Hilarion, the first founders of the monastic life in Egypt and Palestine. Some of them lived in caves, *ἐν σπηλαιῶσι*, as St Chrysostom tells us the Monks of mount Casius, near Antioch, did; and others in little tents or cells, *ἐν οἰκίσκοις*. When many of these were placed together in the same wilderness, at some distance from one another, they were all called by one common name, *Laura*, which, as Evagrius informs us, differed from a *Cænobium*, or community, in this, that a *Laura* consisted of many cells, divided from each other, where every Monk provided for himself; but a *Cænobium* was but one habitation, where the Monks lived in society, and had all things in common. See MONKS, COENOBITES, and LAURA.

FESTUS.

ANCULI, and ANCULÆ. [*Lat.*] The gods and goddesses of slaves, whom they prayed to in the miseries of their bondage.

LIVY, and
the Roman
Historians, in
NUMA.

LACTANT.
lib. i. c. 21.

ANCYLE. [*Lat.*] A *Buckler*. The Romans kept a festival in March, called the *Feast of the holy Bucklers*. It was instituted upon the following occasion. In the reign of Numa, a grievous plague afflicted the city of Rome; during which, as the king was passing thro' one of the streets, a Buckler, or *Ancyle*, fell down from Heaven upon him, which he interpreted as a signal of the Divine protection, and laid it up in the temple of Mars: but, that it might never be taken away, he ordered eleven others to be made, so exactly like it, that the holy Buckler could never be distinguished from the other eleven. These Bucklers were kept by twelve Priests, named *Salii*, who, during the festival, carried them thro' the streets of the city, dancing.

OVID. Fast.
lib. iii. ver.
369.

Ter tonuit sine nube Deus, tria fulgura misit;
Credite dicenti; mira, sed acta, loquor.
A media cælum regione dehiscere cœpit:
Submisere oculos, cum duce, turba, suos.
Ecce levi scutum versatum leniter aura
Decidit: a populo clamor ad astra venit.

I

Tollit

Tollit humo munus cæsa prius ille juvenca,
 Quæ dederat nulli colla premenda iugo.
 Idque ancyle vocat, quod ab omni parte recisum est :
 Quaque notes oculis angulus omnis abest.
 Tum, memor imperii sortem consistere in illo,
 Consilium multæ calliditatis init.
 Plura jubet fieri simili cœlata figura ;
 Error ut ante oculos insidiantis eat.

— — — — —
 Jam dederat Saliis (a saltu nomina ducunt)
 Armaque, & ad certos verba canenda modos.

*Thrice the loud thunder rattl'd from on high,
 And lightnings darted in a cloudless sky.
 (Tho' strange the story, yet believe it true.)
 The king, and crowd, beheld th' ætherial blue
 Dispart, and lightly thro' the yeilding air
 Descend a wond'rous buckler, large, and fair.
 With loud acclaim the heav'nly gift they own ;
 But, first, a steer, that ne'er the yoke had known,
 Bleeds at the altar, by the king's command :
 Next, to secure it 'gainst the pilf'ring hand
 Of robbers, and reflecting, that the doom
 Of the world's future mistress, martial Rome,
 Depended on the sacred target's round,
 (The robber's impious purpose to confound)
 He had th' artificers more bucklers frame,
 In workmanship, in size, and shape, the same.*

— — — — —
*These arms the Salii, each revolving year,
 With songs and dances, thro' the city bear.*

Horace intends this feast, in the following stanza.

Nunc est bibendum, nunc pede libero
 Pulsanda tellus, nunc Saliaribus
 Ornare pulvinar Deorum
 Tempus erat dapibus, sodales.

HORAT.
 lib. i, Od.
 xxxvii.

*The season calls for mirth and play ;
 Let's drink, and dance the hours away,
 And crown with Salian feasts the day.* }

No one could marry, or set about any business, when these bucklers were carried thro' the city ; and the Historians ascribe the ill success of the Emperor Otho against Vitellius, to his departure from Rome during this festival. The story of these holy bucklers make part of the ornaments engraved on the divine armour of Æneas.

TACITI,
 Hist. lib. i,
 SUTTON.
 in Othone,
 cap. viii.

Hic exsultantes Salios, nudosque Lupercos,
 Lanigerosque apices, & lapsa ancylia cælo,
 Extuderat.

VIRG. Æn.
 lib. viii. ver.
 663.

*Hard by, the leaping Salian Priests advance,
 And naked thro' the streets the mad Luperci dance,
 In caps of wool. The targets dropp'd from heav'n.*

DRYDEN.

ANDATE or ANDRASTE. The goddess of Victory, among the ancient Britons ; worshipped particularly by the Trinobantes, or people of Essex. They sacrificed captives to this deity, in a grove consecrated to her. Cambden conjectures, that possibly the true name of this deity might be *Anarhaith*, an old British word, signifying to overthrow.

DIO apud
 Xiphilin.

CAMBDEN'S
 Britannia.

M

ANDBERTKEN

D'HERBE-
LOT, Bibl.
Orient.

ANDBERTKEN. [*Arab.*] A book of the Brachmans or Bramins, containing the Religion and Philosophy of the Indians. The word signifies a *Cistern*, out of which they drew *Aqua Vitæ*, or *Water of Life*. It is divided into fifty *Beths*, or treatises, each consisting of ten chapters. A *Gioghi*, or Indian Dervise, named Anbahoumatah, translated it out of Indian into Arabic, under the title of *Merat al Mááni*, the *Mirror of Understanding*, or knowledge: but this book, though translated, is not intelligible, without the help of a Bramin, or Indian doctor.

D'HERBE-
LOT, Bibl.
Orient.

ANDESCHAN. The name of the first *Sacrificator*, established by Nimrod, for the worship of fire: for the Persian *Magi* pretend, that that Prince was of the religion of Zoroaster, and that this first Sacrificator disputed with Abraham about the unity of God, and afterwards persuaded Nimrod to order him to be thrown into a burning furnace, to convince him of the divinity of fire; but that Abraham, protected by God, came off unhurt. What gave occasion to this fable, is this: it is said, in the book of Genesis, that Abraham came out of *Ur* of the Chaldees, which most of our Interpreters take for the proper name of a town; but many of the Rabbins will have the word *Ur*, in that place, to signify *Fire*.

John i. 36, 37.

EUSEB. lib.
iii. c. i.

HIERO. ad
ver. Vigil.
Tom. ii. p. 41.

St ANDREW'S DAY. A festival of the Christian church, celebrated on the thirtieth of November, in honour of that Apostle. St Andrew was born at Bethsaida, a city of Galilee, on the lake of Gennesareth; son of Jonas, a Fisherman of that town, and brother of Simon Peter. He had been a disciple of John the Baptist, and followed Jesus, upon hearing his master, one day, call him, as he passed by, *the lamb of God, that taketh away the sins of the world*. After our Saviour's ascension, his Apostles having determined by lot, what parts of the world they should severally take, Scythia, and the neighbouring countries, fell to St Andrew; who, after he had planted the gospel in several places, came to *Patrae* in *Achaia*; where, endeavouring to convert the Proconsul *Ægeas*, he was, by that governor's order, scourged, and then crucified. The instrument of his martyrdom is said to have been of a peculiar form, namely, in the shape of the letter X, being two pieces of timber crossing each other in the middle. His body was embalmed and decently interred by Maximilla, a lady of great quality and estate. Afterwards, it was removed to Constantinople, by Constantine the Great, and buried in the great Church, which he had built to the honour of the Apostles.

ANFAL [*Arab.*] The title of a chapter in the Koran. It signifies, *The spoils of the enemies*: concerning which, Mohammed published the following law. *Of all that you shall take from your enemies, the fifth part shall belong to God, to the Prophet, to his relations, to orphans, to the poor, and to pilgrims*. The interpreters differ as to the manner of dividing this fifth part. Some think, that the part, which is attributed to God, is only by way of honour, and as a good augury, or omen, and therefore that the fifth part of the booty is to be subdivided only into five parts, between the prophet, his relations, the orphans, the poor, and the pilgrims; and that, since the death of the prophet, his part is to be applied for the general benefit, or given to the *Iman* or head of the mosque of the place, or added to the other four portions. Others maintain, that this fifth portion is to be subdivided into six parts, according to the express letter of the law, and that the two parts, originally assigned to God and the prophet, are to be employed in repairing and beautifying the temple of Mecca.

In a certain battle, the followers of Mohammed having taken several prisoners, Mohammed held a council of war, to consider how they should be disposed of. Abubecre was for exacting a considerable ransom for them, and sending them home, in hopes they might one time or other become of the number of the Faithful. Omar, and others, considering they were infidels, were for cutting off their heads. Mohammed inclined to the opinion of Abubecre; when the Angel Gabriel brought from Heaven a verse of the Alcoran, full of menaces against *those, who desire the goods of this world in prejudice to the glory of God*. This seemed to condemn the opinion of Abubecre; but the Angel soon after brought this other verse: *Eat, and enjoy, of all the booty, which ye have taken, and obtain as good a ransom of your prisoners as you can: only fear God; for he pardons, and shews mercy*. This law being thus promulged,

promulged, Mohammed demanded a ransom of his uncle, his two nephews, and one of his friends; and the sum, which he required, was so great, that Abbas asked him, if it was reasonable his uncle should be reduced to poverty. Mohammed replied; what is become of the purses of gold, which you put into the hands of your mother, before you left Mecca? Abbas, who thought that affair had been extremely secret, surprized to find that Mohammed had discovered it, immediately took him for a prophet, and embraced his religion: but this did not excuse him from paying the sum demanded of him for his ransom.

D'HERBE-
LOT, Bibli-
oth. Orient.

ANGEL. In Greek ἄγγελος, in Latin *Angelus*, from ἀγγελλειν, *nuntiare*, to carry a message or execute an order. It is the name given to those spiritual, intelligent, beings, who are supposed to execute the will of God in the government of the world. The Greeks and Latins acknowledged Angels under the name of *Genii* or *Dæmons*. Hesiod makes them amount to thirty thousand, dispersed all over the earth, to observe the actions of men: and Plato assigns several orders of *Dæmons*, or *Intelligences*, in the Heavens, the Earth, the Air, and the subterraneous parts.

Tho' the Jews, in general, believed the existence of Angels, there was a sect among them (the *Sadducees*) who denied the existence of all spirits whatever, God only excepted. Before the Babylonish captivity, the Hebrews seem not to have known the names of any Angel: the Talmudists say, they brought them from Babylon. Tobit, who is thought to have lived at Nineveh some time before the captivity, mentions the Angel *Raphael*; and Daniel, who lived at Babylon, some time after Tobit, has taught us the names of *Michael* and *Gabriel*. In the New Testament, we find only the two latter Angels mentioned by name. It has been questioned, whether the ancient Hebrews paid divine homage to Angels, or not. The form of benediction, which Jacob used in blessing the sons of Joseph (the Angel, which redeemed me from all evil, bless the lads,) may seem to imply that they did. But the best Christian expositors deny, that this invocation of Jacob implies any thing like a prayer to the Angel: and the Jewish Rabbins, particularly Maimonides, and the famous Kimchi, openly protest, that they offer no worship to Angels, nor pray to them as mediators and intercessors. The Jewish Rabbins speak of some particular Angels, whom they suppose to have been preceptors to the Patriarchs: thus Adam was under the tuition of Razel; Shem of Jephial; Abraham of Zedekiel; Isaac of Raphael; Jacob of Seliel; Joseph of Gabriel, &c. They believe likewise, that there are seventy Angels, who have the name of God, according to the expression in Exodus, *my name is in him*.

Acts xxiii, 8.

Gen. xlviii, 16.

Exod. xxiii, 21.

There are disputes concerning the time, when Angels were created. Some think, that they were created at the same time with the Heavens and the Earth; others think, that they existed long before; and Job seems to favour this opinion, where he says; *where wast thou, when I laid the foundations of the Earth — and all the sons of God shouted for joy?* The Hebrews think they were created upon the second day of the world, and that God consulted with the Angels, when he said, *let us make man in our image*. The Philosophers of the Peripatetic sect believed they were coeval with God, and consequently that they existed from all eternity. The Greek Fathers of the Christian Church were generally inclined to believe they were created before the world. Some few indeed were of a different opinion, among whom is Epiphanius. Nor are the Latin Fathers better agreed. Some of them are inclined to think, that the creation of Angels is described by Moses under the name of *light*; among whom is St Cyril.

Job. xxxviii. ver. 4, 7.

Gen. i, 26.

Voss. de Idolat. lib. i. ch. 7.

Hæref. 65.

Tho it is an universal opinion, that Angels are of a spiritual, incorporeal, nature, yet many of the old Fathers, misled by a passage in Genesis, where it is said, that the sons of God (or the Angels) saw the daughters of men, that they were fair, and they took them wives of all which they chose, imagined them to be corporeal, and capable of sensual pleasures.

Genes. vi, 2.

As to the office or employment of Angels, some are said to preside over empires, nations, provinces, cities, and particular persons: these latter are styled *Guardian Angels*. Thus Michael is acknowledged to be the protector of the people of Israel; and the Angel Gabriel speaks of the Angel, who was protector of Persia. St John, according to some of the Fathers, wrote his *Revelations* to the Angels, protectors of the seven churches in *Asia minor*: but others understand, by *Angels*, the *Bishops* of those churches; and Dr Prideaux observes, that the minister of the Synagogue, who

Dan. x, 21

1b. 13.

PRID. Con-
nect. Part i.
Book 6.

Genes. xlviii.

Acts xxii, 15.

Math. xviii,
10.

ORIG. adv.
Celf. lib. v.

AUGUST.
Meditat.
lib. ii. cap. 3.

2 Kings, xix,
35.

2. Sam. xxiv.
ver. 16.

2. Cor. xii, 7.

BUXTORF.
Synag. Jud.

Id. ibid.

POCOCK.
Not. Miscel.
p. 241.

who officiated in offering up the publick prayers, being the mouth of the congregation, delegated by them, as their representative, messenger, or *Angel*, to speak to God in prayer for them, was therefore, in the Hebrew language, called *the Angel of the church*, and that from thence the Bishops of the seven churches of Asia are, by a name borrowed from the synagogue, called the *Angels* of those churches. As to *Guardian Angels*, they are very clearly described in the Old Testament. Jacob speaks of the Angel, who had been his constant guide in all his journies. The Psalmist, in several places, mentions Angels as the protectors of the righteous. In the New Testament, we hear of St Peter's Angel, who set him at liberty. And Jesus Christ enjoins us not to despise little ones, *because their Angels continually behold the face of God*. And this was the unanimous opinion both of the Jews and Pagans. The ancient Christians, as Origen and St Augustin, ascribe to Angels the office of presenting our prayers to God: and the Christians in general agree with the Platonists, that God makes use of the ministry of Angels, to carry his orders, to work miracles, and to foretel future events. We know, that Angels brought the first news to the shepherds of Bethlehem of our Saviour's birth. Besides these, we read of *evil Angels*, the ministers of God's wrath and vengeance; as the *destroying Angel*, the *Angel of death*, the *Angel of Satan*, and the *Angel of the bottomless Pit*. God smote Sennacherib's army with the sword of the *destroying Angel*: he slew the Israelites, David's subjects, with the sword of the *Angel of death*, because that prince, thro' pride in his own power, took the number of his people. The *Angel*, or minister, of *Satan* buffeted St Paul, and laid temptations in his way. The *Angel of the bottomless pit* is the prince of Devils, the same as the *destroying Angel*. In general, good and bad Angels are distinguished by the opposite terms of *Angels of light* and *Angels of darkness*. As to the *Angel of death*, in particular, the Rabbins tell us, that, when he has killed any man, he washes his sword in the water of the house, thereby conveying a mortal quality to it; for which reason, upon the death of any person, they throw away all the water then in the house. This Angel, they say, stands at the bed's head of the dying person, holding a naked sword in his hand, at the point of which hang three drops of gall. The sick man, perceiving the Angel, in a great fright opens his mouth, upon which the three drops fall in, the first of which immediately occasions his death, the second makes him pale and livid, and the third disposes him to be soon reduced to dust. They believe farther, that, when a Jew is buried, the Angel of death seats himself upon his grave, and at the same time the soul of the deceased returns to his body, and sets him upon his legs. Then the Angel, taking an iron chain, half whereof is as cold as ice, and the other half burning hot, strikes the body with it, and separates all the members. He strikes it a second time, and beats out all the bones; then a third time, and reduces the whole to ashes. After this, the good Angels re-unite the parts, and replace the body in the grave.

It is related, in an apocryphal book, called *The Assumption of Moses*, that God required Gabriel to command the soul of Moses out of his body; but that Angel excused himself. Michael likewise declined the task, as also the Angel Zinghiel, who pleaded that he had been preceptor to Moses. At last the Angel Samael undertook the business; but, when he approached that prophet, he was so struck with the lustre of his countenance, that he was obliged to retire. So that God himself was forced to separate the prophet's soul from his body, which he did by giving him a kiss.

The Mohammedans and Persians affirm, that, when a dead person is buried, two evil spirits of a frightful aspect, and black colour, make the dead sit upright in his coffin, and arraign him: if he is found innocent, they suffer him to lie down again and rest in quiet; if not, they give him several blows with a hammer, between the two ears, which occasion incredible pains, and make him cry out terribly.

It is supposed, that there is a subordination of Angels in Heaven, in the several ranks of *Seraphim*, *Cherubim*, *Thrones*, *Dominions*, *Principalities*, &c. Some of the Rabbins reckon four, others ten, orders of Angels, and give them different names, according to their different degrees of power and knowledge. Dionysius the Areopagite, the Jesuit Celert, and many others, have gone so far, as to settle a kind of *Ceremonial*, or rule for the precedency of Angels. The exact number of Angels is no where mentioned in Scripture; but it is always represented as immensely great. Daniel says, that, upon his approach to the throne of the Ancient of Days,

a fiery stream issued and came from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. Jesus Christ says, that his heavenly father could give him more than twelve legions of Angels, that is more than seventy two thousand: and the Psalmist declares, that the chariots of God are twenty thousand, having thousands of Angels. But these are indefinite numbers, to express a very large one.

Dan. vii, 10.

Matt. xxvi,

53.

Psalm lxvii, 17.

Tho' the Angels were originally created all alike good, and obedient to the will of God, yet we read, that some of them kept not their first estate, but fell from their obedience into sin; for which they were expelled from the regions of light, and cast down into Hell, to be reserved in everlasting chains under darkness, until the judgment of the great day. When, and for what offence, these apostate spirits fell from Heaven, are questions impossible to be determined, there being no clear evidence of these points in Scripture. Our Poet Milton makes their crime to be ambition, and rebellion.

MILTON'S
Paradise Lost,
Book I. ver.
36.

— — — — — What time his pride
Had cast him out from heav'n, with all his host
Of rebel Angels; by whose aid aspiring
To set himself in glory above his peers,
He trusted to have equal'd the Most High,
If he oppos'd: and with ambitious aim
Against the throne, and monarchy of God,
Rais'd impious war in heav'n, and battle proud,
With vain attempt. Him the almighty pow'r
Hurl'd headlong, flaming, from th' ætherial sky,
With hideous ruin and combustion, down
To bottomless perdition; there to dwell
In adamantine chains and penal fire,
Who durst defy th' Omnipotent to arms.

We find frequent mention of Angels in the Koran; and the Mohammedans assign them different orders and degrees, and different employments both in Heaven and Earth. There is the Angel, who governs the third Heaven, another who governs the fourth, another who governs the sixth, and another who governs the seventh. One presides over Hell; another over marriages: another keeps a register of mens actions. They have likewise the Angel of death, the exterminating Angel, and Guardian Angels. They ascribe a wonderful power to the Angel Gabriel, and believe he is able to descend from Heaven to Earth in the space of an hour, and to overturn a mountain with a single feather of his wing.

D' HERBE-
LOT, Bibl.
Orient.

ANGELITES. A sect of Christian Heretics, which sprung up in the reign of the Emperor Anastasius, and the pontificate of Symmachus, about the year 494; so called from *Angelium*, a place in the city of Alexandria, where they held their first meetings. They were called likewise *Severites*, from one Severus, who was the head of their sect; as also *Theodosians*, from one among them, named Theodosius, whom they made Pope at Alexandria.

NICEPH.
Hist. Ecclef.
lib. xviii. cap.
49.

They held, that the Father, Son, and Holy Ghost, are not the same; that none of them exists of himself, and of his own nature, but that there is a common God, or Deity, existing in them all; and that each is God, by a participation of this Deity.

PRATE
Elench. OL.
Hæref.

ANGERONA. A Pagan deity, whom the Romans prayed to, for the cure of a distemper, called the *Quinsy*, in Latin *Angina*. Pliny calls her the goddess of silence and calmness of mind, who banishes all uneasiness and melancholy; deriving her name à *pellendis Angoribus*. She is represented with her mouth covered, to denote patience and refraining from complaints. Her statue was set up, and sacrificed to, in the temple of the goddess *Volupia*, to shew, that a patient enduring of affliction leads to pleasure. Her festival, named *Angeronalia*, was on the twelfth of the calends of January.

FESTUS.

VALERIUS
FLACCUS.
MASSU-
RIUS.
PLINIUS.
SOLINUS.

ANNA PERENNA. A woman deified by the Romans. The fabulous account of this deity is as follows. Anna was the daughter of Belus, and sister of Dido: she fled to Battus, king of Malta, when Jarbas, king of the *Getuli*, attempted

tempted to take Carthage. Not finding herself safe with Battus, on account of the threats of Jarbas, she fled into Italy to Laurentum, where Æneas was settled; who, walking one day along the bank of the river Numicius, met Anna, and conducting her to his house, treated her according to her quality. Lavinia, being jealous of Anna, plotted her destruction; but she, being admonished of it in a dream, escaped to the river Numicius, and, plunging in, became a nymph of that stream.

Corniger hunc cupidis rapuisse Numicius undis
Creditur, & stagnis occuluisse suis.

OVID. Fast.
lib. 3. ver.
653.

— — — — —
Ipsa loqui visa est, placidi sum Nympha Numici;
Amne perenne latens, Anna perenna vocor.

— — — — —
*The swift Numicius seiz'd her as she fled,
And in his stream detain'd the ravish'd maid.*

— — — — —
*Anna my name, the new-made goddess cry'd;
A water-nymph, I stem the chrystal tide.*

The Romans instituted feasts in honour of her, and sacrificed to her, to obtain long life, *annare* & *perennare*. Some think, *Anna* was an old woman of Bovillæ, who brought meat to the people of Rome, in a time of scarcity.

Orta suburbanis quædam fuit Anna Bovillis,
Pauper, sed mundæ sedulitatis anus.
Illa, levi mitra canos redimita capillos,
Fingebat tremula rustica liba manu;
Atque ita per populum fumantia mane solebat
Dividere; hæc populo Copia grata fuit.
Pace domi facta, signum posuere Perennæ,
Quod sibi defectis illa ferebat opem.

Id. ib. ver.
657.

*From near Bovillæ the fam'd Anna came,
A poor, but cleanly, and industrious dame.
A slender fillet bound her snowy hair;
Her trembling hands the homely cates prepare.
These, hot and smoaking, she each morn divides,
With liberal hand, amidst the hungry tribes.
The grateful populace her bounty praise,
And to the friendly dame a statue raise.*

On the festival of Anna Perenna, the young maids took very indecent liberties, and sung obscene songs; the reason of which Ovid gives in the following lines.

Nunc mihi cur cantent, superest, obscæna puellæ,
Dicere; nam coeunt, certaque probra canunt.
Nuper erat Dea facta; venit Gradivus ad Annam,
Et cum seducta talia verba facit.
Mense meo coleris; junxi mea tempora tecum:
Pendet ab officio spes mihi magna tuo.
Armifer armiferæ correptus amore Minervæ
Uror: & hoc longo tempore vulnus alo.
Effice, Dî studio similes coeamus in unum:
Conveniunt partes hæ tibi, comis anus.
Dixerat: illa Deum promisso ludit inani,
Et stultam dubia spem trahit usque mora.
Sæpius instanti, mandata peregrinus, inquit;
Evictas precibus vix dedit ille manus.
Gaudet amans, thalamosque parat; deducitur illuc
Anna, tegens vultus, ut nova nupta, suos.
Oscula sumpturus, subito Mars adspicit Annam;
Nunc pudor elusum, nunc subit ira, Deum.

Ridet

Ridet Amatores caræ nova Diva Minervæ,
 Nec res hac Veneri gratior ulla fuit.
 Inde joci veteres obscœnaque dicta canuntur :
 Et juvat hanc magno verba dedisse Deo.

OVID. Fast.
 lib. iii. ver.
 675.

Relate, my muse, why, on these festal days,
 The blushing virgins chant obscenest lays.
 Anna but just her place in heav'n had took,
 When Mars the new-made deity bespoke.
 In the same month our festal honours join :
 Then, serve a god, whose name stands nearest thine.
 Long has my heart with a soft passion strove ;
 Minerva's beauty fires my soul to love.
 By you assisted, let me quench my flame :
 The office well becomes thee, courteous dame.
 With promises the amorous god she led,
 And with fond hopes his eager passion fed.
 At length, 'tis done, the goddess yeilds, she cry'd ;
 My pray'rs have gain'd the vict'ry o'er her pride.
 With joy the god prepares the golden bed ;
 Thither, her face conceal'd, is Anna led.
 Just, on the brink of bliss, she stands confest ;
 The disappointed lover is her jest,
 While rage and shame alternate swell his breast. }
 The heavenly court applauded the design,
 Nor Venus in the laugh refus'd to join.
 Hence, with obscenities and wanton wit,
 They sing the warrior god by crafty Anna bit.

ANNUNTIADES. A religious order, instituted in honour of the *Annuntiation*. The first of this kind was founded by seven merchants at Florence, in 1232. The second was a Nunnery at Bourges, founded by Joan, Queen of France, after her divorce from Lewis XII. The third was a Nunnery founded by a Genoese lady, in the year 1600. The fourth, a Friary, founded by Cardinal Torrecremata, at Rome.

ANNUNTIATION. A Christian festival, celebrated on the twenty-fifth of March, in memory of the *Annunciation*, or *tidings*, brought by the angel Gabriel to the Virgin Mary, of the incarnation of Christ. Luke i, 26, &c.

The feast of the *Annuntiation* appears to be of very great antiquity. There is mention made of it in a sermon, which goes under the name of Athanasius. Others carry it up to the time of Gregory Thaumaturgus, because there is a sermon likewise attributed to him upon the same subject. But the best Critics reject both these writings as spurious. However, it is certain, this festival was observed before the time of the council of Trullo, in which there is a canon, forbidding the celebration of all festivals in Lent, excepting the *Lord's day* and the feast of the *Annuntiation*: so that we may date it's original from the VIIth century. ATHAN. Serm. de S. Deipara. Conc. Trull. can. 52. BINGHAM, Antiq. Chr. Ch. B. xx, C. 8. S. 5.

On this festival, in the Romish church, the Pope performs the ceremony of marrying, or cloistering, a certain number of maidens, who are presented to the Pope, in the church *Della Minerva*, cloathed in white serge, from head to foot, and so muffled up, that they have scarce room to peep out. An officer stands on one side, having in his hand a bason, wherein are small bags, containing notes of fifty crowns for those, who make choice of marriage, and notes of an hundred for those, who choose the veil. The latter are distinguished, after their choice, by garlands of white flowers. Misson, who was present at this ceremony, tells us, that of three hundred and fifty maidens, who were presented to the Pope, thirty-two only chose a religious life. MISSION, Voyage to Italy, vol. ii.

ANOMOEANS. The name, by which the pure *Arians* were distinguished, in the IVth century, in contradistinction to the *Semi-Arians*. The word is taken from the Greek ἀνομοῖ, *different, dissimilar* : for the pure Arians asserted, that the Son was of a nature *different* from, and in nothing like, that of the Father ; whereas the *Semi-Arians* acknowledged a *likeness* of nature in the Son, at the same time that

that they denied, with the pure Arians, the consubstantiality of the word. The Semi-Arians condemned the *Anomæans* in the council of Seleucia, and the *Anomæans*, in their turn, condemned the Semi-Arians in the councils of Constantinople and Antioch, erasing the word *μοι*, *like*, out of the *Formula* of Rimini, and that of Constantinople.

BINGHAM, Antiq. Chr. Ch. B. xiii. C. 10. §. 11. MINUC. de Idol. Vanit. TERTULL. ad uxor. lib. ii. cap. 4.

ANTELUCAN, in Ecclesiastical History, is applied to the *Assemblies* of the primitive Christians, held early in the morning, *before Day-light*, to avoid the observation of their enemies. Hence it is, that the Heathen, in Minucius, objects to the Christians their nightly assemblies, calling them a sculking generation, that fled from the light, being mute in public, but free in discourse with one another, when they were got into private corners. Tertullian, to shew Christian women the inconvenience of marrying Heathens, asks, what husband will be willing to let his wife rise from his side, and go to the night-assemblies?

ANTEROS. A Pagan deity, the son of Mars and Venus. Themis had told this goddess, that her son Cupid, or *Eros*, (*Ερως*) would not grow up, till she had another son; which accordingly she had by Mars, and called him *Anteros*, i. e. *Anti-Cupid*. Hence Venus is called, by Ovid, *the mother of two Loves, or Cupids*.

Fast. lib. iv. ver. 1.

— — — Geminorum mater Amorum.

The Athenians erected an altar, and a statue, to Anteros, representing him naked under the form of a beautiful youth, holding two cocks upon his breast, and endeavouring to make them peck his head. It is thought, that the two winged Cupids, which draw the chariot of Venus, in a medal of the Julian family, are Eros and Anteros.

Anteros is generally taken for mutual and reciprocal love: but Servius, upon Virgil, understands this deity as the opposite of, or remedy against, love.

COEL. Rhod. 25, 30.

ANTEVORTA. A deity of the Romans, who had the care of what was past, as POSTVORTA had of what was to come. See POSTVORTA.

SOCRAT. Hist. Ecclef.

ANTHEM. A church-song, performed in cathedral-service. Socrates represents St Ignatius as author of this part of divine service among the Greeks, and St Ambrose among the Latins. The word is taken from the Latin *Antiphona*. See ANTIPHONY.

POLLUX, lib. i. cap. 1.

ANTHESPHORIA. [Gr.] A festival, anciently celebrated in Sicily, in honour of Proserpine. The word is derived from *ανθος*, a flower, and *φερω*, to carry away; because Proserpine was forced away by Pluto, as she was gathering flowers.

OVID Met. lib. v. ver. 391.

— — — Quo dum Proserpina luco
Ludit, & aut violas, aut candida lilia carpit,
Dumque puellari studio calathosque finumque
Implet, & æquales certat superare legendo,
Pæne simul visa est, dilectaque, raptaque Diti.

Here, while young Proserpine, among the maids,
Diverts herself in these delicious shades;
While, like a child, with busy speed and care,
She gathers lillies here, and v'lets there;
Whilst first to fill her little lap she strives,
Hell's grizly monarch at the shade arrives;
Sees her thus sporting on the flow'ry green,
And loves the blooming maid, as soon as seen.
His urgent flame impatient of delay,
Swift as his thought he seiz'd the beauteous prey,
And bore her to his footy car away.

Mr MAINWARING.

ANTHESTERIA.

ANTHESTERIA. [Gr.] A festival, anciently celebrated at Athens, in honour of Bacchus. The word is taken from the Greek ἀνθεστίαι, *a flower*, because it was customary at that time to offer garlands of flowers to Bacchus. At this festival, the servants were allowed the same liberties as at the Roman *Saturnalia*. They called one of their months from hence ἀνθεστησιων.

ANTHOLOGIUM. [Gr.] In Latin *Florilegium*: The title of a book, used in the Greek church, divided into twelve months, containing the offices, sung throughout the whole year, on the festivals of our Saviour, the blessed Virgin, and other remarkable saints. It is in two volumes: the first contains six months, from the first day of September to the last day of February; the second comprehends the other six months. It is observable, from this book, that the Greek church celebrates Easter at the same time with the church of England; notwithstanding that they differ from us in the Lunar cycle.

CAVE, Hist. Literar. Dissert. II.

St ANTHONY THE ABBOT'S DAY. A festival of the Romish church on the seventeenth of January. On this day, the Pope, Cardinals, Princes, and even private gentlemen, send their horses and mules, together with their harnesses, to be blessed and sprinkled by the Fathers of his Order. They likewise apply to this saint for the exorcising, and conjuring, and delivering up to the devil, mice, grasshoppers, and other noxious animals.

St ANTHONY OF PADUA'S DAY. A festival in the Romish church on the thirteenth of June. Ribadeinara, in his life of this saint, gives us the following relation. A certain Franciscan novice, throwing off his habit, ran away from the monastery, in which the saint lived, and carried away with him a Psalm-book, written by St Anthony's own hand. The saint, perceiving his book to be stolen, begged of God to restore it to him. In the mean time, the thief, preparing to swim cross a river, met the devil, who commanded him to return to the monastery, and restore the book to St Anthony, threatening to kill him, if he refused; which so terrified the young novice, that he immediately complied, and returning back, gave St Anthony his book again, and continued in a religious course ever after. Hence St Anthony is prayed to, in order to recover stolen goods. It is related of him likewise, that, having wearied himself with labour, and being laid down to sleep, the devil set upon him, and took him so fast by the throat, that he almost choked him: but the saint, invoking the Virgin Mary, and beginning to sing the hymn, *O gloriosa Domina*, his cell was immediately filled with a celestial light; which the devil not being able to endure, immediately departed.

St Anthony is also very famous for his sermons; the most remarkable of which is that, which he preached to a company of fishes. As the audience and sermon are both very extraordinary, I shall set down the account at length. ‘*Non curando gli Heretici &c. i. e.* When the Heretics would not regard his preaching, he betook himself to the sea-shore, where the river *Marecchia* disembogues itself into the Adriatic. He here called the fish together in the name of God, that they might hear his holy word. The fish came swimming towards him in such vast shoals, both from the sea and from the river, that the surface of the water was quite covered with their multitudes. They quickly ranged themselves, according to their several species, into a very beautiful congregation, and, like so many rational creatures, presented themselves before him to hear the word of God. St Anthony was so struck with the miraculous obedience and submission of these poor animals, that he found a secret sweetness distilling upon his soul, and at last addressed himself to them in the following words.

ADDISON'S travels, pag. 49. Edit. 12mo.

‘Altho’ the infinite power and providence of God (my dearly beloved fish) discovers itself in all the works of his creation, as in the Heavens, in the Sun, in the Moon, and in the Stars; in this lower world, in man, and in the other perfect creatures; nevertheless the goodness of the divine majesty shines out in you more eminently, and appears after a more particular manner, than in any other created beings. For notwithstanding you are comprehended under the name of Reptiles, partaking of a middle nature between stones and beasts, and imprisoned in the deep abyss of waters; notwithstanding you are tossed among billows, thrown up and down by tempests, deaf to hearing, dumb to speech, and terrible

‘ to behold: notwithstanding, I say, these natural disadvantages, the divine greatness shews itself in you after a very wonderful manner. In you are seen the mighty mysteries of an infinite goodness. The holy Scripture has always made use of you, as the types and shadows of some profound sacrament.

‘ Do you think that, without a mystery, the first present that God Almighty made to man, was of you, O ye fishes? Do you think that, without a mystery, among all creatures and animals which were appointed for sacrifices, you only were excepted, O ye fishes? Do you think there was nothing meant by our Saviour Christ, that, next to the paschal lamb, he took so much pleasure in the food of you, O ye fishes? Do you think it was by meer chance, that when the redeemer of the world was to pay a tribute to Cæsar, he thought fit to find it in the mouth of a fish? These are all of them so many mysteries and sacraments, that oblige you in a more particular manner to the praises of your Creator.

‘ It is from God, my beloved fish, that you have received being, life, motion, and sense. It is he that has given you, in compliance with your natural inclinations, the whole world of waters for your habitation. It is he that has furnished it with lodgings, chambers, caverns, grottoes, and such magnificent retirements as are not to be met with in the seats of kings, or in the palaces of princes: you have the water for your dwelling, a clear transparent element, brighter than crystal; you can see from its deepest bottom every thing that passes on its surface; you have the eyes of a Lynx, or of an Argus; you are guided by a secret and unerring principle, delighting in every thing that may be beneficial to you, and avoiding every thing that may be hurtful; you are carried on by a hidden instinct to preserve yourselves, and to propagate your species; you obey, in all your actions, works, and motions, the dictates and suggestions of nature, without the least repugnancy or contradiction.

‘ The colds of winter, and the heats of summer, are equally incapable of molesting you. A serene or a clouded sky are indifferent to you. Let the earth abound in fruits, or be cursed with scarcity, it has no influence on your welfare. You live secure in rains and thunders, lightnings and earthquakes; you have no concern in the blossoms of spring, or in the glowings of summer; in the fruits of autumn, or in the frosts of winter. You are not solicitous about hours or days, months or years; the variableness of the weather, or the change of seasons.

‘ In what dreadful majesty, in what wonderful power, in what amazing providence did God Almighty distinguish you among all the species of creatures that perished in the universal deluge! You only were insensible of the mischief that had laid waste the whole world.

‘ All this, as I have already told you, ought to inspire you with gratitude and praise towards the Divine majesty, that has done so great things for you, granted you such particular graces and privileges, and heaped upon you so many distinguishing favours. And since for all this you cannot employ your tongues in the praises of your benefactor, and are not provided with words to express your gratitude; make at least some sign of reverence; bow your selves at his name; give some show of gratitude, according to the best of your capacities; express your thanks in the most becoming manner that you are able, and be not unmindful of all the benefits he has bestowed upon you.

‘ He had no sooner done speaking, but behold a miracle! The fish, as tho’ they had been endued with reason, bowed down their heads with all the marks of a profound humility and devotion, moving their bodies up and down with a kind of fondness, as approving what had been spoken by the blessed Father, St Anthony. The Legend adds, that after many Heretics, who were present at the miracle, had been converted by it, the saint gave his benediction to the fish, and dismissed them.’

ADDISON’S
Travels, p. 49.
Edit. 12mo.

Mr Addison sets down the titles, given to St Anthony, in one of the tablets, hung up to him, as a token of gratitude, by a poor peasant, who fancied this saint had saved him from breaking his neck. The inscription is as follows:

I

Sacratissimi

Sacratissimi pusionis Bethlehemetici
 Lilio candidiori Delicio
 Seraphidum foli fulgidissimo;
 Celsissimo sacrae sapientiae tholo;
 Prodigiorum patratori potentissimo;
 Mortis, Erroris, Calamitatis, Leprae, Dæmonis,
 Dispensatori, Correctori, Liberatori, Curatori, Fugatori,
 Sancto, sapienti, pio, potenti, tremendo;
 Ægrotorum & Naufragantium Salvatori
 Præsentissimo, tutissimo;
 Membrorum Restitutori, Vinculorum Confractori;
 Rerum perditarum Inventori stupendo;
 Periculorum omnium profligatori
 Magno, Mirabili,
 Ter Sancto,
 Antonio Paduano,
 Pientissimo post Deum ejusque Virgineam Matrem
 Protectori & Sospitatori suo.

That is,

‘ To the thrice holy, Anthony of Padua; delight of the most sacred infant of Bethlehem; whiter than the lily; the most resplendent sun of the seraphs; loftiest roof of sacred wisdom; most powerful worker of miracles; sacred dispenser of death; wise corrector of error; pious deliverer from calamity; powerful healer of leprosy; tremendous driver away of the devil; readiest and safest help in sickness, and in shipwreck; restorer of limbs; breaker of chains; stupendous discoverer of things lost; great and wonderful defence against all danger; his most pious Protector and Saviour, next under God and his Virgin Mother.’

ANTHROPOMORPHITES. A sect of Heretics, so denominated from ἀνθρωπος, *man*, and μορφή, *shape*: for they, thro’ great simplicity, taking every thing spoken in scripture of God in a literal sense, particularly that passage in Genesis, in which it is said, that God made man after his own image, imagined him to be in the shape of a man, having real hands, feet, &c.

ANTI-CHRIST. The man of sin, who is to precede the second coming of our Saviour. *Little children, says St John, ye have heard, that Anti-Christ shall come.* St Paul, writing to the Thessalonians, describes him thus: ‘ That day (i. e. the second coming of Christ) shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God, shewing himself that he is God.—Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish.’

The prophet Daniel is said to foretel *Anti-Christ*, under the image of a *born*, that had eyes, and a mouth that spake very great things; that made war with the saints, and prevailed against them, till the ancient of days came; and, in another place, under that of a *little born*, that attacked the Heavens itself, and beat down and trampeld on the stars.

St John, in the *Revelations*, describes *Anti-Christ* as a *beast that ascendeth out of the bottomless pit*—and maketh war with the saints; as a *beast, rising out of the sea, with ten horns, and ten crowns upon his horns, and upon his heads the name of blasphemy.* In another place, he speaks of *the number of the beast*, and says, it is *six hundred, threescore, and six.* The explication of this number has greatly puzzled the Commentators: some take it to be that of the letters in the word ANTI-CHRIST, set down according to their numerical value: others discover this number in several other names, as in *Dioclesian, Julian the Apostate, Luther, &c.*

The

VICTORI-
NUS, CHRY-
SOSTOM, &c.
HIERON. in
Dan. xi
AUG. de Civit.
Dei, lib. xx.
cap. 19.

The terrible picture of *Anti-Christ*, drawn by St Paul, seemed so like the Emperor Nero, that many of the ancients believed that prince was Anti-Christ, or at least his fore-runner. Others were of opinion, that Nero will rise again, and accomplish all that is said of Anti-Christ in the Scriptures: and St Austin assures us, there were others, who maintained, that Nero was not dead, but still living in some unknown and inaccessible place, and that the effects of his cruelty would one day be felt by God's faithful servants. It is well known, that some Protestants have ascribed the character, given of Anti-Christ by St Paul, to the *Pope*, or bishop of Rome, who, in regard to his pretences to *infallibility*, may be said, in the language of the Apostle, to *sit in the temple of God, shewing himself that he is God*.

Apud EUSEB.
Hist. Eccl. lib.
vi, cap. 6.
TERTULL.
de fuga in per-
secut. cap. 2.
CYPRIAN,
Ep. 56 ad Ti-
barit.
HILAR.
contra Auxen-
tium. n. 5.

Nor are Christians better agreed as to the time, when Anti-Christ will make his appearance. We only know, in general, that he will precede the second coming of Christ. Judas Syrus, who lived in the reign of the Emperor Severus, asserted, that Anti-Christ would soon appear, because the persecution was then carrying on with great heat against the church. Tertullian, who lived about the same time, and St Cyprian, who flourished soon after, believed the coming of Anti-Christ was very near. St Hilary was of opinion, that the progress of Arianism was a fore-runner of Anti-Christ. Abbot Joachim, who lived in the XIIth century, pretended, that Anti-Christ was to appear in the sixtieth year of his time. Arnaud de Ville-neuve said, he would come in 1326: Peter Daillé, in 1789: Cardinal de Cusa, in 1730: John Picus of Mirandola, in 1994: Jerom Cardan, in 1800: and Vincent Ferrier, who lived in the XVth century, wrote to Pope Benedict XIII, that Anti-Christ would appear in a very short time; and that an holy hermit had informed him nine years before, that this enemy of God was then born.

LACTANT.
lib. xvi, cap.
17.
S. HIPPO-
LYTUS.

There is likewise a difference among authors as to the manner of the birth of Anti-Christ. Some say he will be begot by a Devil upon some very corrupt woman: others tell us, that Anti-Christ will be a Devil incarnate, and not a man; that, as Jesus Christ was born of a pure Virgin, Anti-Christ will pretend to the same: but, whereas the son of God assumed real flesh, Anti-Christ will take only the phantom and appearance of flesh. There was a tradition received among the ancients, that he should be born of some Jewish family, and proceed from the tribe of Dan; which is the reason, they say, why St John, in enumerating the tribes of Israel, omits the name of Dan.

Rev. vii, 5, &c.

ARETAS, in
Apocal. cap.
ix.

LACTANT.
lib. vii, cap. 17.
HIERON. in
Dan. xi.
Ch. 7. ver. 7.
&c.

HIERON.
Ep. ad Aglas.

LACTANT.
de Divino
pretio, lib. vii.
cap. 17, 19.

HIERON. in
Dan. xi. THE-
ODORET &c.

As to the dominion or kingdom of Anti-Christ, he is to lay the foundation of his empire in Babylonia, where he will be born: the Jews will mistake him for the Messiah, and be the first to declare for him. He will begin with attacking the Roman empire, which will then be divided among ten Kings, according to the prophecy of Daniel. After he has subdued Egypt, Ethiopia, and Libya, he will conquer Jerusalem, and fix there the seat of his empire. Then, finding himself master of the Eastern and Western empires, he will apply himself to the destruction of Christ's kingdom. Some of the ancients believe, he will be seated in the churches of Christians, and there receive the adorations of numberless apostates from the Christian faith. The righteous, under the persecution of Anti-Christ, will retire to the mount of Olives, where they will be attacked by this enemy of God. Then Jesus Christ will descend from Heaven, attended by his angels, and preceded by a flame, which nothing will be able to extinguish. The angels will make such a slaughter of the army of Anti-Christ, that their blood shall flow like a torrent in the valley. Anti-Christ himself will come to the top of mount Olivet, where he will be put to death in his own tent, and upon his own throne. See DAGGIAL and ARMILLUS.

ANTI-CHRISTIANS. In general, those, who oppose the doctrines of JESUS CHRIST, or the *Christian religion*.

ANTIDICOMARIANITES. Ancient Heretics, who appeared at Rome towards the end of the IVth century. They held, that Mary, the mother of Jesus, did not preserve her virginity, but had several children by her husband Joseph. They built their opinion on the mention of our Saviour's brothers and sisters in the Gospel.

ANTIMENSIA. A kind of consecrated table-cloth, occasionally used in the Greek church, instead of an altar.

ANTINOMIANS.

ANTINOMIANS. Certain Heretics, who first appeared in the year 1535. They were so called, because they rejected the *Law*, as of no use under the Gospel dispensation. They held, that good works do not further, nor evil hinder, salvation; that the child of God cannot sin; that God never chastises any land for their sins; that murder, adultery, drunkenness, and the like, are no sins in the children of God; that an Hypocrite may have all the graces that were in Adam before his fall; and the like strange opinions. HOSIUS, lib. i. de Hæres.

ANTIPHONY. Alternate singing; as when a congregation, divided into two parts, repeats, or sings, a psalm, or anthem, verse for verse, one after the other. It is opposed to *Symphony*, which is singing jointly, or all together. St Austin carries the original of this way of singing, in the *western church*, no higher than the time of St Ambrose, when it was first introduced into the church of Milan; which example was soon followed by the other western churches. What was the original of it in the *eastern church*, is not so certainly agreed upon by writers either ancient or modern. It was a method of singing so taking and delightful, that it was often used, when only two or three were met together for private devotion: and Socrates particularly remarks of the emperor Theodosius the younger, and his sisters, that they sung alternate hymns together, every morning, in the royal palace. See *PSALMODY*. AUG. Confess. lib. ix. cap. 7. SOCRAT. lib. vii. cap. 22. BINGHAM, Antiq. Chr. Ch. B. xiv. C. i. §. 11.

ANTI-TRINITARIANS. The general name of all those, who deny the Christian doctrine of the *Trinity*; but particularly applied to the *Arians* and *Socinians*.

ANTITACTES. Christian Heretics, a branch of the Gnostics. They held, that God was good and just, but that a creature had created evil; that we are therefore to oppose this author of evil, in order to avenge God of his enemy: from hence they had their name, which is derived from the Greek ἀντιτάκταιν, *to oppose*.

ANUBIS. Mercury, worshipped by the Egyptians under the figure of a dog. PLUT. de Is. & Osir.

Omnigenūmq̃ Deūm monstra, & latrator Anubis.

VIRG. Æn. viii. ver. 698.

He is mentioned by Ovid amongst the rest of the Egyptian gods in the following verses.

Inachis ante torum, pompa comitata suorum,
Aut stetit, aut visa est; inerant lunaria fronti
Cornua, cum spicis nitido flaventibus auro,
Et regale decus; cum qua latrator ANUBIS,
Sanctaque Bubastis, variusque coloribus Apis,
Quique premit vocem, digitoque silentia suadet;
Sistræque erant, nunquamque satis quæsitus Osiris,
Plenaque fomniferi serpens peregrina Veneni.

OVID. Met. lib. ix. ver. 686.

*She saw, or thought she saw, before her bed,
A glorious train, and Isis at their head.
Her moony horns were on her forehead plac'd,
And yellow sheaves her shining temples grac'd.
A mitre for a crown she wore on high;
The DOG, and dappled bull, were waiting by;
Osiris, sought along the banks of Nile;
The silent god; the sacred crocodile;
And, last, a long procession marching on,
With timbrels, that assist the lab'ring moon.*

DRYDEN.

Diodorus Siculus tells us, that Anubis, following his father Osiris to war, bore the ensign of a *dog* on his shield; for which reason he was worshipped, after his death, under the figure of a dog.

ARISTOPH.
Interpr. in
Acharnan.

APATURIA [Gr.] An Athenian festival, so called from ἀπατή, *deceptio*. The Athenians and Bœotians having quarrelled about their boundaries, and their kings, Melanthius and Xanthus, agreeing to decide the matter by single combat, Xanthus was killed in the duel by a stratagem: for, as they were fighting, one appeared behind Xanthus, clad in the black skin of a goat: this when the other complained of as unfair, Xanthus, turning him about to see the person, was killed by his adversary. In memory of this, the Athenians, who believed it was Bacchus, that appeared in a goat-skin, instituted a festival in honour of that god.

This festival continued four days: on the first, those of the same tribe made merry together: on the second, they sacrificed to Jupiter and Minerva: on the third, they admitted such of their young men and maids, as were of age, into their tribes: how the fourth was spent, is uncertain.

Other authors give a different etymology of this festival: they tell us, that, before the young Athenians were admitted into the tribes on the third day, their fathers were obliged to swear they were their own children; and that, till then, they were supposed to be, as it were, without fathers: whence they derive the name from ἀπατορες. Xenophon, on the other hand, informs us, the relations and friends met on this occasion, and joined with the fathers of the young persons, who were to be admitted into the tribes; and that the festival took its name from thence; the α in ἀπατέρια not being *privative*, but having the signification of ὅμῃ *together*.

EUSEB. lib. v.
cap. 13.

AUGUST. de
Hæref. cap.
23.

EUSEB. lib. v.
cap. 12.

1 John. iv. 3.

APELLÆANS. Christian Heretics in the II^d century, so called from Apelles, a disciple of Marcion. They affirmed, that Christ, when he came down from Heaven, received a body, not from the substance of his mother, but from the four elements; which, at his death, he rendered back to the world, and so ascended into Heaven without a body. With the Gnostics and Manichees, likewise, they held two principles, a good and a bad god: they gave the prophets the lye, affirming that they contradicted each other: and lastly, with the Sadducees and others, they denied the resurrection of the flesh.

They erased that passage of St John, which so plainly condemned their error: *every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.*

A. D. 535.

PRATEOLUS,
Elench.
Hæref.

APHTHARTODOCITES. Christian Heretics in the VIth century, so called from ἀφθαρτός, *incorruptible*, and δυνάω, *to judge*, because they held, that the body of JESUS CHRIST was incorruptible, and not subject to death. They were a branch of the *Eutychians*, and sworn enemies of the Council of Chalcedon. This Heresy infected many persons of the first rank, and, among the rest, the Emperor Justinian, who endeavoured, in vain, by his edicts, to bring over the clergy to his opinion.

HEROD. lib.
iii. cap. 27.
DIOD. lib. i.
PLIN. lib.
viii.

APIS. An Egyptian divinity, called by the Greeks *Epaphus*. He was worshipped under the shape of an ox. He received extraordinary honours during his life, but greater after his death. For then Egypt put on a general mourning; and his funeral was celebrated with incredible magnificence. Under Ptolemy Lagus, Apis being dead, the expence of burying him amounted to above 500,000 crowns. After his death, the Egyptians looked out for a successor. The marks, by which they distinguished him, were, a white spot on his forehead, in the shape of a half-moon; on his back the figure of an eagle, and on his tongue that of a beetle. When they had found him, their mourning was turned into joy; and they brought the new deity to Memphis, where he was installed with great ceremony.

The Egyptians sacrificed bulls to Apis, in the choice of which they were so scrupulous, that, if they found but a single black hair upon them, they judged them to be improper victims. When they had found a beast without blemish, they sacrificed him to Apis, and, cutting off his head, they carried it into the market, and sold it to some Grecian, if they met with any; if not, they threw the head into the river with this form of execration; *May the evils, hanging over the heads of the persons now sacrificing, or the Egyptians in general, fall upon this head.*

HEROD. lib.
ii.

They worshipped Osiris under this shape, because his soul, they said, migrated into a bull, and by a successive transmigration passed from one into another; which was the reason that, as often as one died, they looked out for a successor.

The golden calf, which Aaron made for the Israelites in the wilderness, and the calves, set up by Jeroboam to be worshipped by the ten tribes, were plainly borrowed from the superstitious adoration, paid by the Egyptians to their god Apis. Some have thought, that the Patriarch Joseph was worshipped by the Egyptians under the name of Apis: for the Egyptians say, that Apis was a king of Memphis, who provided food for his subjects during a very great famine; which agrees very well with the story of Joseph.

Vossius, de
Idolol. lib. ix.

APOCALYPSE, or THE REVELATION of St JOHN. A canonical book of the New Testament. It was written, according to Irenæus, about the year 96 of Christ, in the island of Patmos, whither St John had been banished by the Emperor Domitian. But Sir Isaac Newton places the writing this book earlier, viz. in the time of Nero. Some attribute this book to the Arch-Heretic Cerinthus: but the ancients unanimously ascribed it to John, the son of Zebedee, and brother of James. This book has not at all times been esteemed canonical. There were many churches of Greece, as St Jerom informs us, which did not receive it; neither is it in the catalogue of canonical books, prepared by the Council of Laodicea, nor in that of St Cyril of Jerusalem: but Justin, Irenæus, Origen, Cyprian, Clemens of Alexandria, Tertullian, and all the Fathers of the fourth, fifth, and following centuries, quote the Revelations as a book then acknowledged to be canonical. The Alogians, Marcionites, Cerdonians, and even Luther himself, rejected this book: but the Protestants have forsaken Luther in this particular; and Beza has strongly maintained against his objections, that the Apocalypse is authentic and canonical.

NEWTON on
the Prophe-
cies.

EUSEB. lib.
iii. cap. 28.

The Apocalypse consists of twenty-two chapters. The three first are an instruction to the Bishops of the seven churches of Asia Minor; viz. Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea. The fifteen following chapters contain the persecutions, which the church was to suffer from the Jews, Heretics, and Roman Emperors, particularly Dioclesian, Maximian, Hercules, Severus, Maxentius, Maximinus, Licinius, and Julian the Apostate. Next, St John prophesies of the vengeance of God, which he will exercise against those persecutors, against the Roman empire, and the city of Rome, which he describes under the name of Babylon, the great whore, seated upon seven hills. In the last place, the xix, xx, xxi, xxii, chapters describe the triumph of the church over its enemies, the marriage of the lamb, and the happiness of the church triumphant.

Sir Isaac Newton (I have observed) is of opinion, that the Apocalypse was written earlier than the reign of Domitian, viz. In the time of Nero. He alledges the sense of the earliest commentators, and the tradition of the churches of Syria, preserved to this day in the title of the Syriac version of that book; which is this. *The Revelation, which was made to John the Evangelist by God, in the island of Patmos, into which he was banished by Nero the Cæsar.* This opinion, he tells us, is farther confirmed by the allusions in the Apocalypse to the temple, and altar, and holy city, as then standing; as also by the style of it, which is fuller of Hebraisms than his gospel, whence it may be inferred, that it was written when John was newly come out of Judea. It is confirmed also by the many false Apocalypses ascribed to the apostles, and which appeared in the Apostolic age: for Caius, who was contemporary with Tertullian, tells us, that Cerinthus wrote his *Revelation* in imitation of St John's; and yet he lived so early, that he opposed the apostles at Jerusalem twenty-six years before the death of Nero, and died before St John. To these reasons he adds another; namely that the Apocalypse seems to be alluded to in the Epistles of St Peter, and that to the Hebrews; and, if so, must have been written before them. The allusions, he means, are the discourses concerning the high-priest in the heavenly tabernacle; the *σάββατον*, or *Millennial rest*; the Earth, *whose end is to be burned*, &c. Whence this learned author is of opinion, that Peter and John staid in Judea and Syria, till the Romans made war upon their nation, that is, till the twelfth year of Nero; that they then retired into Asia, and that Peter went from thence by Corinth to Rome; that the Romans, to prevent insurrections from the Jews among them, secured their leaders, and banished St John into Patmos, where he composed his *Apocalypse*; and that, very soon after, the Epistle to the Hebrews, and those of Peter, were written to the churches, with reference to this prophecy, as what they were particularly concerned in.

NEWTON
on the Pro-
phesies, pag.
235, &c.

EUSEB. lib.
iii. cap. 28.

EPIPH. Hæ-
ref. 28.

NEWTON
ibid. pag. 251.

' It is a part of this prophecy, that it should not be understood before the last age of the world; and therefore it makes for the credit of the prophecy, that it is not yet understood. — The folly of interpreters has been to foretel times and things by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this, and the prophecies of the Old Testament, not to gratify mens curiosities, by enabling them to fore-know things, but that, after they were fulfilled, they might be interpreted by the event, and his own providence, not the interpreters, be then manifested thereby to the world. — There is already so much of the prophecy fulfilled, that as many as will take pains in this study, may see sufficient instances of God's providence — Amongst the interpreters of the last age, there is scarce one of note, who has not made some discovery worth knowing; and thence I gather, that God is about opening these mysteries.

NEWTON,
ibid. pag. 254.

' The Apocalypse of John is written in the same style and language with the prophecies of Daniel, and hath the same relation to them, which they have to one another; so that all of them together make but one consistent prophecy,' pointing out the various revolutions that should happen both to the church, and the state, and at length the final destruction and downfall of the Roman empire.

PRATEOL.
Elenc. Hæref.

APOCARITÆ. [Lat.] Heretics, in the IIIrd century, sprung from the Manichæan sect. They held, that the soul of man was of the substance of God.

JUSTIN.
Novel. vi. cap.
ii.

APOCRISARIUS [Lat.] In antiquity, a sort of resident in an imperial city, in the name of a foreign Church or Bishop, whose office was to negotiate, as Proctor, at the Emperor's court, in all Ecclesiastical causes, in which his principals might be concerned. The institution of the office seems to have been in the time of Constantine, or not long after, when, the Emperors being become Christian, foreign churches had more occasions to promote their suits at court than formerly. However we find it established by law in the time of Justinian. In imitation of this officer, almost every monastery had it's *Apocrisarius*, or resident, in the imperial city.

BINGHAM.
Antiq. Chr.
Ch. B. iii. C.
xiii. §. vi.

The title and quality of *Apocrisary* became at length appropriated to the Pope's agent, or Nuntio, as he is now called; who resided at Constantinople, to receive the Pope's dispatches, and the Emperor's answers. The word is formed from ἀποκρίναι, to answer.

APOCRYPHAL BOOKS. Such books, as are not admitted into the canon of Scripture, being either not acknowledged as divine, or rejected as heretical and spurious.

AUGUST. de
Civit. Dei.
lib. xv.

HIERON.
Epist. vii, ad
Lætam.

EPIPH. de
Ponderib. &
Mensur.

The word is derived from the Greek ἀποκρύπτειν, which signifies to *hide* or *conceal*. Suidas, and Eustathius, call the books of the Phœnicians *Apocryphal Books*, i. e. secret and mysterious: but it is not certain, why those books, which are not comprehended in the canon of Scripture, and which nevertheless are esteemed by some as sacred, are called *Apocryphal*. St Austin pretends, they are so called, because their original was *unknown* to the Fathers of the first ages. St Jerom calls those books *Apocryphal*, which do not belong to the authors, whose names are prefixed to them, and which contain dangerous forgeries. In other places, he seems to restrain the word *Apocryphal* to the books of Heretics, and it is in this sense Pope Gelasius understands it in his Decretal. Others say, the *Apocryphal* books were so called, because they were concealed, and not read commonly or in public; others, that they were so named, because they deserve to be concealed, or buried in oblivion. St Epiphanius seem to have had a peculiar notion of the original of this title, when he says, that *the books of Wisdom and Ecclesiasticus are not reckoned among the sacred writings, because they were not deposited in the Ark of the covenant*. By the *Ark of the covenant*, it is probable he means the arc or chest, in which the Jewish archives were preserved in the temple, there being no *Ark of the covenant*, according to Josephus, in the second temple. Hence some have said, that the *Apocryphal* books are so called ἀπὸ τῆς κρύψεως, because they were not contained in the chest, in which the sacred writings were deposited.

The Apocryphal books, according to the VIth article of the church of England, are;

The third book of Esdras.
 The fourth book of Esdras.
 The book of Tobias.
 The book of Judith.
 The rest of the book of Esther.
 The book of Wisdom.
 Jesus the Son of Sirach.

Baruch the Prophet.
 The Song of the three Children.
 The History of Susanna.
 — — — of Bel and the Dragon.
 The prayer of Manasses.
 The first book of Maccabees.
 The second book of Maccabees.

which yet (in the language of the article) *the church doth read, for example of life and instruction of manners; but it doth not apply them to establish any doctrine.*

It is not pretended that these books were ever received by the Jews, or so much as known to them. None of the writers of the New Testament cite or mention them: neither Philo, nor Josephus, speak of them. The Christian church was for some ages an utter stranger to these books. Origen, Athanasius, Hilary, Cyril of Jerusalem, and all the Orthodox writers, who have given catalogues of the canonical books of Scripture, unanimously concur in rejecting these out of the canon.

APOLLINARIANS. Heretics in the IVth century, so called from their leader Apollinarius, Bishop of Laodicea. They maintained, that there was no intelligent soul in Jesus Christ, and that the divinity, joined to the humanity, supplied the place of a soul. They went still farther, and affirmed, not only that there was but one nature in Jesus Christ, but even that the flesh of Jesus Christ was of the same nature with the divinity. They added, that this flesh partook not of the womb of the Virgin Mary, but that it only passed through it, as through a canal. Some of them even said, that Jesus Christ brought it with him from Heaven; whence it followed, that the body of Jesus Christ was impassive and immortal, and that his birth, death, and resurrection, were only in appearance. The sect of the Apollinarians subsisted at Antioch, till the pontificate of Theodosius, who governed the church of Antioch from the year 416 to 428. This Bishop re-united them to the communion of the church.

APOLLO. The Heathen god of Physic, Music, Archery, and Divination. The ancient Pagans worshipped the Sun under this name. The mythological account of this deity is as follows. Apollo was the son of Jupiter and Latona: by Jupiter the Mythologists understand the creator of the world; by Latona, the matter, out of which the universe was formed; and by the birth of Apollo, or the Sun, the production of light at the creation. He was the god of Physic, because the production of plants is occasioned by the Sun: of Divination, because the Sun enlightens and discovers every thing: of Music, because the Sun, according to the doctrine of Orpheus and Pythagoras, by regulating the heavenly motions, is supposed to produce that harmony, which we call the *Music of the spheres*; and lastly, of Archery, because the Sun shoots forth his rays, like so many darts, around him.

The Poets tell us, that, before his birth, Juno begged of the Earth, that she would not afford Latona a place to bring forth in. The Earth promised to exclude her from all places, except the island Delos, which then floated up and down, and was generally covered with water. But Neptune, taking pity of Latona, fixed the island, and made it rise above the surface of the sea. Here Apollo was born, and had from hence the name of Delius.

Latonam——cui maxima quondam
 Exiguam sedem paritura terra negabat.
 Nec cœlo, nec humo, nec aquis, Dea vestra recepta est.
 Exul erat mundi; donec miserata vagantem,
 Hospita tu terris erras, ego, dixit, in undis,
 Instabilemque locum Delos dedit.

*To her, in travel, the whole spacious earth
 No room afforded for her spurious birth.
 Not the least part, in Earth, in Heaven, or Seas,
 Wou'd grant your out-law'd goddess any ease.
 Till, pitying her's from his own wandering case,
 Delos, the floating island, gave a place.*

Q

CROXAL.
 Jupiter

OVID. Met.
 lib. vi. ver.
 183.

VOSS. de
 Idolol. lib. ii,
 cap. 12.

SOCR. Hist.
 lib. ii, cap. 46.
 SOZ. Hist.
 lib. vi. cap.
 25.

Jupiter having killed Æsculapius, the son of Apollo, with thunder, for restoring Hippolitus, the son of Theseus, to life; Apollo, to be revenged, killed the Cyclopes, who forged Jupiter's thunder. Jupiter, enraged, banished Apollo from Heaven, and deprived him of his divinity for some years. Apollo wandered up and down distressed, and, that he might not perish with hunger, hired himself to Admetus, King of Thessaly, and became his herdsman. Hence he was esteemed the god of shepherds.

TIBULL.
lib. ii. Eleg.
iii. ver. 11.

Pavit & Admeti tauros formosus Apollo;
Nec cithara, intonsæ profueruntque comæ.

*Spite of his charming lyre, and flowing hair,
Admetus' herds were beauteous Phæbus' care.*

During his abode on earth, he fell in love with Daphne, whom he metamorphosed into a laurel.

OVID. Met.
lib. i. ver.
452.

Primus Amor Phœbi Daphne Peneia, quem non
Fors ignara tulit, sed sæva Cupidinis ira.

Ver. 474.

— — — — —
Protinus alter amat, fugit altera nomen amantis,
Silvarum latebris, captivarumque ferarum
Exuviis gaudens, innuptæque æmula Phœbes.
— — — — — fugit ocyor aura

Ver. 502.

Illa levi.

Ver. 530.

— — — — —
Auctaque forma fuga est; sed enim non sustinet ultra
Perdere blanditias juvenis Deus; utque movebat
Ipse Amor, admissio sequitur vestigia passu.
— — — — —

Ver. 543.

Viribus absumptis expalluit illa, citæque
Victa labore fugæ, spectans Peneidas undas,
Fer, Pater, inquit, opem, si flumina numen habetis.
Vix prece finita, torpor gravis alligat artus;
Mollia cinguntur tenui præcordia libro:
In frondem crines, in ramos bracchia crescunt:
Pes modo tam velox, pigris radicibus hæret:
Ora cacumen habet; remanet nitor unus in illa.
Hanc quoque Phœbus amat.

*The first and fairest of his loves, was she,
Whom not blind fortune, but the dire decree
Of angry Cupid forc'd him to desire:
Daphne her name, and Peneus was her fire.*

— — — — —
*Th' enamour'd deity pursues the chase;
The scornful dam'sel shuns his loath'd embrace;
In hunting beasts of prey her youth employs,
And Phæbe rivals in her rural joys.*

— — — — —
*She, urg'd by fear, her feet did swiftly move,
But he more swiftly, who was urg'd by love.*

— — — — —
*The nymph grew pale, and in a mortal fright,
Spent with the labour of so long a flight;
And now, despairing, cast a mournful look
Upon the streams of her paternal brook:
Oh! help, she cried, in this extremest need,
If water-gods are deities indeed.
Scarce had she finish'd, when her feet she found
Benumb'd with cold, and fasten'd to the ground:
A filmy rind about her body grows;
Her hair to leaves, her arms extend to boughs:*

*The nymph is all into a laurel gone;
The smoothness of her skin remains alone.
Yet Phæbus loves her still.*

DRYDEN.

Hence the laurel became sacred to Apollo; for which the Mythologists assign two reasons: the one is, that, as this deity always retains his youth, so the laurel always retains it's leaves: the other is, that the laurel, as well as the Sun, is of a hot and fiery nature.

Voss. de
Idol. lib. ii,
cap. 12.

Hyacinthus, whom he had imprudently killed by a quoit, was transformed by him into the flower, which bears his name.

Tollere Tænarides Orbem properabat; at illum
Dura percussio subjecit ab aëre tellus
In vultus, Hyacinthe, tuos: expalluit æque,
Ac puer, ipse Deus, collapsosque excipit artus.

OVID. Met.
lib. x. ver. 183.

— — — — —
Ecce cruor, qui fusus humi signaverat herbam,
Definit esse cruor; Tyrioque nitentior ostro
Flos oritur; formamque capit, quam lilia; si non
Purpureus color huic, argenteus esset in illis.

Ver. 210.

*Scarce was it fall'n, when with too eager hand
Young Hyacinth ran to snatch it from the sand:
But the curst orb, which met a stony soil,
Flew in his face with violent recoil.
Both faint, both pale and breathless now appear,
The boy with pain, the amorous god with fear.
He ran, and raised him bleeding from the ground.*

— — — — —
*Behold, the blood, which stain'd the verdant field,
Is blood no longer; but a flow'r full blown
Far brighter than the Tyrian scarlet shone;
A lilly's form it took; it's purple hue
Was all that made a difference to the view.*

OZELL.

The parents of Hyacinthus would have revenged the death of their son on it's author: but Apollo fled to Troas, where he met with Neptune, who was banished likewise from Heaven, for having conspired against Jupiter. They both repaired to Laomedon, who was then building Troy, and were employed by him in raising the walls. But Laomedon refusing to pay them the price they had agreed for, they revenged themselves on him, and Neptune spread a deluge over his country, whilst Apollo sent a plague among his subjects.

— — novæ primum moliri mœnia Trojæ
Laomedonta videt — — — — —
Cumque tridentigero tumidi genitore profundi,
Mortalem induitur formam, Phrygioque tyranno
Ædificant muros, pacto pro mœnibus auro.
Stabat opus; pretium rex inficiatur, & addit
Perfidia cumulum falsis perjuræ verbis.
Non impune feres, rector maris inquit, & omnes
Inclinavit aquas ad avaræ littora Trojæ.

OVID. Met.
lib. xi. ver.
200.

— — — *aspiring thoughts the king employ,
To found the lofty tow'rs of future Troy.*

— — — — —
*Which Phæbus seeing, with the Trident-god,
Who rules the swelling surges with his nod,
Assuming each a mortal shape, combine
At a set price to finish his design.
The work was built; the king their price denies,
And his injustice backs with perjuries.*

This

*This Neptune cou'd not brook, but drove the main,
A mighty deluge, o'er the Phrygian plain.*

CROXAL.

Voss. de
Idolol. lib. i,
cap. 16.

The truth of the story, according to Vossius, is this: Laomedon, designing to build the walls of Troy, made use of the sacred treasures laid up in the temples of Apollo and Neptune, with a promise of restoring a like sum after the walls were finished: but he broke his word; whence it may be said, in the language of Horace,

HORAT.
lib. iii, Od.
iii.

Mercedē pacta destituit DEOS.

Jupiter, in the mean time, being appeased, restored Apollo to Heaven and his divinity, where he resumed his office of lighting the world. On Earth, he gave oracles, particularly at *Delphi*; where his priests returned answers, sitting on a tripod, covered with the skin of the serpent Python, formerly slain by Apollo.

OVID. Met.
lib. i, ver. 438.

— — — —te quoque, maxime Python,
Tum genuit; populisque novis, incognita serpens,
Terror eras; tantum spatii de monte tenebas.
Hanc Deus arcitenens, & nunquam talibus armis
Ante, nisi in damis capreisque fugacibus, usus,
Mille gravem telis, exhausta pæne pharetra,
Perdidit, effuso per vulnera nigra veneno.

— — — — She brought to light
Thee, Python, too, the wondring world to fright:
So monstrous was his bulk, so large a space
Did his vast body, and long train, embrace.
Whom Phæbus basking on a bank espy'd;
'Ere now the god his arrows had not try'd,
But on the trembling deer, or mountain-goat;
At this new quarry he prepares to shoot.
Tho' every shaft took place, he spent the store
Of his full quiver; and 'twas long before
Th' expiring serpent wallowed in his gore. }

DRYDEN.

Apollo invented the art of singing, and having vanquished the Satyr Marsyas, who had challenged him to sing, stripped the skin over his ears.

OVID. Met.
lib. vi. ver.
383.

— — — — Satyri reminiscitur alter;
Quem Tritoniaca Latoüs arundine victum
Adfecit pæna. Quid me mihi detrahis, inquit?
Ah, piget; ah, non est, clamabat, tibia tanti.
Clamanti cutis est summos derepta per artus.
Pelle micant venæ; salientia viscera posses,
Et perlucentes numerare in pectore fibras.

— — — — Another pictures to their view
The satyr's fate, whom angry Phæbus slew;
Who, rais'd with high conceit, and puff'd with pride,
At his own pipe the skillful god defy'd.
Why do you tear me from myself, he cries?
Ah cruel! Must my skin be made the prize?
This for a silly pipe? He roaring said;
Mean while his skin from off his limbs was flay'd.
All bare and raw, one large continued wound,
With streams of blood his body bath'd the ground.
The blueish veins their trembling pulse disclos'd,
The stringy nerves lay naked and expos'd.

CROXAL.

In like manner, Midas, King of Phrygia, being constituted judge between Apollo and Pan, which could play best on their instrument, and deciding it against Apollo, immediately had a pair of ass's ears clapped to his head.

Judicium, sanctique placet sententia montis
 Omnibus: arguitur tamen atque injusta vocatur
 Unius sermone Midæ: nec Delius aures
 Humanam stolidas patitur retinere figuram;
 Sed trahit in spatium, villisque albentibus implet,
 Instabilesque imo facit, & dat posse moveri.
 Cætera sunt hominis; partem damnatur in unam,
 Induiturque aures lente gradientis aselli.

OVID. Met.
 lib. xi. ver.
 173.

*All with applause the rightful sentence hear'd;
 Midas alone dissatisfy'd appear'd.
 To him unjustly giv'n the judgment seems,
 For Pan's barbaric notes he most esteems.
 The Lyric god, who thought his untun'd ear
 Deserv'd but ill a human form to wear,
 Of that deprives him, and supplies the place
 With some more fit, and of an ampler space.
 Fix'd on his noddle an unseemly pair,
 Flagging, and large, and full of whiteish hair,
 Without a total change from what he was,
 Still in the man preserve the simple ass.*

CROXAL.

Apollo instructed the nine Muses, the daughters of Jupiter and Mnemosyne, in singing and Poetry: they resided, together with Apollo, on mount Parnassus.

This deity is represented as a beardless youth, with flowing hair, crowned with laurel, and holding a bow and arrows in his right hand, and a harp in his left. When he appears as the Sun, he rides in a chariot drawn by four horses. His peculiar excellencies consisted in the use of the bow, the knowledge of Physic, the invention of Music, and the art of Divination. He boasts of these qualifications in his courtship of Daphne.

per me quod eritque, fuitque,
 Estque, patet: per me concordant carmina nervis:
 Certa quidem nostra est; nostra tamen una sagitta
 Certior, in vacuo quæ vulnera pectore fecit.
 Inventum medicina meum est, opiferque per orbem
 Dicor, & herbarum subjecta potentia nobis.
 Hei mihi, quod nullis amor est medicabilis herbis!

OVID. Met.
 lib. i. ver. 518.

— — — — *What shall be,
 Or is, or ever was, in fate I see:
 Mine is th' invention of the charming Lyre;
 Sweet notes and heavenly numbers I inspire.
 Sure is my bow, unerring is my dart,
 But, ah! more deadly his, who pierc'd my heart.
 Medicine is mine; what herbs and simples grow
 In fields and forests, all their powers I know,
 And am the great Physician call'd below.
 Alas! that fields and forests can afford
 No remedies to heal their love-sick lord!*

DRYDEN.

We have a beautiful picture given us of this deity, and his retinue, drawn by the masterly hand of the prince of Latin Poets.

Qualis ubi hybernâ Lyciam, Xanthique fluentâ,
 Deserit, ac Delum maternam invisit Apollo,
 Instauratque choros; mixtique altaria circum
 Cretesque Dryopesque fremunt, pictique Agathyrsi;
 Ipse jugis Cynthi graditur, mollique fluentem
 Fronde premit comam fingens, atque implicat auro:
 Tela sonant humeris.

VIRG. Æn.
 lib. iv. ver.
 143.

*As when from Lycia, bound in wintry frost,
Where Xanthus' streams enrich the smiling coast,
The beauteous Phæbus in high pomp retires,
And bears in Delos the triumphant choirs.
The Cretan crowds, and Dryopes advance,
And pointed Scythians round his altars dance :
Fair wreaths of vivid bays his head infold,
His locks bound backward and adorn'd with gold.
The god majestic moves o'er Cynthus' brows,
His golden quiver rattling as he goes.*

Mr P I T.

The most famous temple of this god was at Delphi in Bœotia ; and all nations vied with each other in sending extraordinary presents thither. Cræsus, King of Lydia, gave a thousand ingots of gold for an altar ; and Phalaris, the tyrant of Agrigentum, made a present of a brazen bull. He was worshipped with great veneration by the Falisci, on a mountain called Soraacte, where his priests were of such sanctity and purity of life, that they could walk upon burning coals without being hurt by them.

Summe Deum, & sancti custos Soraactis, Apollo,
Quem primi colimus, cui pineus ardor acervo
Pascitur, & medium freti pietate per ignem
Cultores multa premimus vestigia pruna.

VIRG. Æn.
lib. xi. ver.
785.

*O patron of Soraactes' high abodes,
Phæbus, the ruling pow'r among the gods,
Whom first we serve ; whole woods of unctuous pine
Are fell'd for thee, and to thy glory shine ;
By thee protected, with our naked soles,
Thro' flames unsing'd we march, and tread the burning coals.* DRYDEN.

This deity has full employment in Homer, particularly under the notion of the Sun : in which character he causes a plague in the heat of summer :

Τὸ δ' ἔκλυε Φοῖβος Ἀπόλλων·
Ἢ δὲ κατ' ἐλύμποιο κερήνων χροόμενος κῆρ,
Τοξ' ὤμισιν ἔχων, ἀμφοτερέα τε φασέτην.
Ἐκλαγξαν δ' ἄρ' οἷσι ἀπ' ὤμων χροόμενοι,
Ἀυτὸς κινηθέντα· ὁ δ' ἦν νυκτὶ εἰσικός·
Ἐξεί' ἔπει' ἀπ' ἀνέυθε νεων, μετὰ δ' ἰὼν ἔηκε·
Δεινὴ δ' ἤ κλαγγὴ γινεῖ' ἀργυρέοιο βιοῖο.
Οὐρῆας μὲν πρῶτον ἐπώχετο, καὶ κύνες ἀργεῖς·
Ἀυτὰρ ἔπει' αὐτοῖσι βέλτε' ἔχευες ἀφίεις,
Βαλλ'.

HOM. Il. i.
ver. 43.

*The fav'ring power attends,
And from Olympus' lofty top descends.
Bent was his bow, the Grecian hearts to wound ;
Fierce as he moved, his silver shafts resound.
Breathing revenge, a sudden night he spread,
And gloomy darkness rosw'd around his head.
The fleet in view, he twang'd his deadly bow,
And hissing fly the feather'd fates below.
On mules and dogs th' infection first began,
And last the vengeful arrows fix'd in man.*

Mr P O P E.

The meaning of which, taken out of the language of Poetry, is, that, in the tenth year of the siege, a pestilence happened, occasioned perhaps by immoderate heats and gross exhalations. Under the same character, Apollo discovers in the morning the slaughter made the night before.

Ἵουλι' ἀλαοσκοπὴν εἶχ' ἀργυρότοξοι. Ἀπόλλων ----
 Ὡρσεν δὲ Θρήκων βυλινρόρον Ἰπποχρόντα,
 Ἦρσε ἀνεψιδὸν ἐοδλόν· ὃ δ' ἔξ ὕπνου ἀνορέσας,
 Ὡς ἴδὲ χῶρον ἔρημον ὅθ' ἔπασαν ὠκείες ἵπποι, &c.

Ibid. Il. x.
 ver. 515.

*Swift to the Trojan camp descends the pow'r,
 And wakes Hippocoon in the morning hour ----
 He rose, and saw the field deform'd with blood,
 An empty space, where late the coursers stood.*

Mr POPE.

Nor is he introduced, with less propriety, dazzling the eyes of the Greeks, and shaking his *ægis* in their faces.

----- ἡγεμῶνα ἰδὼν Δαναῶν ταχυπόλων
 Σείσ'.

Ibid. Il. xv.
 ver. 320.

----- aloft he shakes it in the skies,
 Shouts in their ears, and lightens in their eyes.

Mr POPE.

Apollo is likewise employed by Homer, under the notion of the Sun, in raising a phantom of clouds and vapours; in preserving the body of Sarpedon from corruption; and in raising a cloud to conceal Æneas. I L I A D. V. xvi, xx.

The Romans built many temples to Apollo: but the most remarkable was that built by Augustus after the victory of Actium. It was all of Clarian marble: it had a spacious portico, holding a library of Greek and Latin authors. The gates were of ivory; in the front was the chariot of the Sun of massy gold; and within was the statue of the god, of solid brass, fifty foot high. The sacrifices, he most delighted in, were bulls, and oxen.

— — — meritos aris mastravit honores,
 Taurum Neptuno, Taurum tibi, pulcher Apollo.

VIRG. Æn.
 lib. iii. ver.
 118.

*This said, he slays the victims due, and loads
 In haste the smoaking altars of the gods.
 A bull to PHOEBUS, and a bull was slain
 To thee, great Neptune, Monarch of the main.*

Mr PIT.

The olive was sacred to Apollo, because it flourishes only in places open to the heat of the Sun; the swan, and grasshopper, on account of their singing; and the crow, because, by a kind of divination, he foretels the change of weather.

Vossius is of opinion, that Apollo was the same as *Jubal*, who is represented in Scripture as the inventor of musical instruments. Others take Apollo to be the same as Joshua; for Apollo is styled Ἰήσις, from ἰᾶσθαι, to heal; and Joshua, or the Greek Ἰησοῦς, signifies a saviour or healer. VOSS. de Idolol. lib. ii. cap. 12.

The Mohammedans have their ABOULON, King of the Zenges, or Cafres, who drew stones, that is, the hardest hearts, by his Music; and is plainly the APOLLO of the Greeks. D'HERBELLOT, Biblioth. Orient.

The learned Antiquary, Cambden, informs us of an inscription to this god, dug up in the county of Lothian, in Scotland, which is as follows.

Brittannia,
 Vol. ii. pag.
 1185, English
 Edit. fol.

APOLLINI
 GRANNO
 Q. LVSIVS
 SABINIA
 NVS
 PROC.
 AVG.
 * V. S. S. L. V. M.

He conjectures, that *Apollo Grannus* is the same as Ἀπόλλων ἀκρομήρης, long-haired *Apollo*; for Isidore calls the long hair of the Goths *granni*.

* Votum
 susceptum sol-
 vit lubens me-
 rito.

APOLLONIA [Gr.] Feasts sacred to Apollo, instituted upon the following occasion. Apollo, having vanquished Python, went with his sister Diana to Ægialea; but, being driven from thence, he removed to the island Crete. The Ægialeans were soon after visited with a plague; upon which consulting the Soothsayers, they were ordered to send seven young men, and as many virgins, to appease those deities, and bring them back into their country. Apollo and Diana, being thus appeased, returned to Ægialea: in memory of which, they dedicated a temple to *Pitbo*, the goddess of *Perjuasion*; whence a custom arose of chusing every year seven young men, and as many virgins, to go as it were in search of Apollo and Diana.

PAUSAN. in
Corinthiac.

APOPOMPÆ [Gr.] Certain days, on which the ancient Greeks offered sacrifice to the gods called Πομπαιοι. Who these were, is uncertain. Πομπαιοι denotes a person that conducts another in his way, and therefore is applied to Mercury, whose business it was to conduct the souls of deceased persons to the shades: whence Ajax, in Sophocles, before he stabs himself, prays thus:

ATHEN. lib.
iv.

κῆλὼ δ' ἄμῃ
Πομπαιὼν Ἐμὼ χθόνιον εἴ με κρῖσαι.

*On Mercury, the god, who guides, I call,
Safe to conduct me to the shades below.*

APOSTASY. A deserting, or abandoning, the true religion. The primitive Christian church distinguished several kinds of Apostasy. The first sort of apostates were those, who went over entirely from Christianity to Judaism: a second sort mingled the Jewish ceremonies, and some of their doctrines, with the Christian religion: and a third complied so far with the Jews, as to communicate with them in many of their unlawful practices, without making a formal profession of their religion. Against all these the laws both of the church and state were very severe. As to the first kind of Apostates, viz. those who went over entirely to Judaism, Constantine left it to the discretion of the judges, to punish them with death, or any other condign punishment: his son, Constantius, subjected them to confiscation of goods; and Valentinian the younger laid upon them the penalty of being intestate, denying them the privilege of bestowing their estates by *Will*: and the church, after having anathematized such apostates, denied them the privilege of being credible witnesses in any of her courts of judicature. Of this first sort of apostates was Aquila the translator of the Bible, who at first was a Christian, as Epiphanius informs us, till, being expelled from the church for addicting himself to Astrology, he turned Jew, and made a new version of the Bible, to spite the Christians.

Cod. Theod.
lib. xxvi, Tit.
8.

Ibid. Leg. 7.

De Ponder. &
Mensur. n. 15.
Tom. 2.

AUGUST.
de Hæref. cap.
viii, ix, x,
xxxii.

Cod. Theod.
lib. xvi.

Conc. Laod.
Can. 29.
Can. Apost.
70.

The second sort of apostates were such as mingled Judaism and Christianity together. Such were the Nazarenes, Ebionites, Cerinthians, and others, who, though Christians, observed circumcision, and other Jewish rites. There are no less than three laws in the Theodosian code against such kind of apostates, ordering their houses to be forfeited to the church, and all the penal laws against Heretics to be inflicted upon them.

The third sort of apostates, viz. those, who did not judaize in any main point of religion, yet communicated with the Jews in some of their unlawful rites and practices, were threatened with the penalty of Ecclesiastical censures. The council of Laodicea forbade Christians to observe the Jewish Sabbath under pain of *Anathema*: and we find, among the *Apostolical canons*, one forbidding to fast or feast with the Jews, under penalty of deposition to a clergyman, and excommunication to a layman. It appears from the fourth council of *Toledo*, that the Spanish churches were much infested with this sort of judaizing Christians, against whom that council made severe canons.

But there was a fourth sort of apostates, which were those, who, after having been some time Christians, voluntarily relapsed into Paganism. The Imperial laws, at least from the time of Theodosius, denied such the common privilege of Roman subjects, depriving them of the power of disposing of their own estates by will, or inheriting those of others. They were to have no commerce or society with others; their testimony was not to be taken in Law; and they were to be deemed infamous. They were not allowed to return to the church, and, however repentant, were denied communion to the last.

Cod. Theod.
lib. xvi.

APOSTLE. In the Christian sense of the word, one commissioned by Jesus Christ himself, to preach his gospel, and propagate his religion in the world. The word is derived from the Greek ἀποστέλλειν, to send on a message.

Our Blessed Lord selected *twelve* out of the number of his disciples to be invested with the Apostleship. Their names were Simon Peter, Andrew, James the greater, John, Philip, Bartholomew, Thomas, Matthew, James the less, Jude surnamed Leb-beus, or Thaddeus, Simon the Canaanite, and Judas Iscariot. Of these Simon, Andrew, James the greater, and John, were *Fisher-men*; and Matthew a Publican, or receiver of the public revenues: of what profession the rest were, we are not told in Scripture; though it is probable they were Fisher-men.

There are various conjectures as to the reason of our Saviour's making choice of *twelve* Apostles. The most probable is, that it might be in allusion to the twelve Patriarchs, as the founders of their several tribes; or to the twelve chief heads or rulers of those tribes, of which the body of the Jewish nation consisted. This opinion seems to be countenanced by what our Saviour tells his Apostles, that, *when the son of man shall sit in the throne of his glory, they also shall sit upon twelve thrones judging the twelve tribes of Israel.*

Our Lord's first commission to his Apostles was in the third year of his public ministry, about eight months after their solemn election; at which time he sent them out by two and two. They were to make no provision of money for their subsistence in their journey, but to expect it from those, to whom they preached. They were to declare, that the kingdom of Heaven, or the Messiah, was at hand, and to confirm their doctrine by miracles. They were to avoid going either to the Gentiles, or the Samaritanes, and to confine their preaching to the people of Israel. In obedience to their master, the Apostles went into all the parts of Palestine, inhabited by the Jews, preaching the Gospel, and working miracles. The Evangelical history is silent as to the particular circumstances attending this first preaching of the Apostles, and only informs us, that they returned, and told their master all that they had done.

Their second commission, just before our Lord's ascension into Heaven, was of a more extensive and particular nature. They were now not to confine their preaching to the Jews, but to go and teach ALL nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Accordingly they began publicly, after our Lord's ascension, to exercise the office of their ministry, working miracles daily in proof of their mission, and making great numbers of converts to the Christian Faith. This alarmed the Jewish Sanhedrim; whereupon the Apostles were apprehended, and, being examined before the High-Priest, and Elders, were commanded not to preach any more in the name of Christ. But this injunction did not terrify them from persisting in the duty of their calling; for they continued daily, in the temple, and in private houses, teaching and preaching the gospel.

After the Apostles had exercised their ministry for twelve years in Palestine, they resolved to disperse themselves in different parts of the world, and agreed to determine by lot what parts each should take. According to this division, St Peter went into Pontus, Galatia, and those other provinces of the Lesser Asia. St Andrew had the vast northern countries of Scythia and Sogdiana allotted to his portion. St John's was partly the same with St Peter's, namely the Lesser Asia. St Philip had the Upper Asia assigned to him, with some parts of Scythia and Colchis. Arabia Felix fell to St Bartholomew's share. St Matthew preached in Chaldaea, Persia, and Parthia. St Thomas preached likewise in Parthia, as also to the Hyrcanians, Bactrians, and Indians. St James the Less continued in Jerusalem, of which church he was Bishop. St Simon had for his portion Ægypt, Cyrene, Libya, and Mauritania: St Jude Syria and Mesopotamia; and St Matthias, who was chosen in the room of the traitor Judas, Cappadocia and Colchis. Thus, by the dispersion of the Apostles, Christianity was very early planted in a great many parts of the world. We have but very short and imperfect accounts of their travels and actions.

In order to qualify the Apostles for the arduous task of converting the world to the Christian Religion, they were, in the first place, miraculously enabled to speak the languages of the several nations, to whom they were to preach; and, in the second place, were endowed with the power of working miracles, in confirmation of the doctrines they taught; gifts, which were unnecessary, and therefore ceased, in the future ages of the church, when Christianity came to be established by the civil power.

The several Apostles are usually represented with their respective badges or attributes; St Peter with the keys; St Paul with a sword; St Andrew with a cross; St James the Less with a Fuller's pole; St John with a cup, and a winged serpent flying out of it; St Bartholomew with a knife; St Philip with a long staff, whose upper end is formed into a cross; St Thomas with a lance; St Matthew with a hatchet; St Matthias with a battle-ax; St James the Greater with a pilgrim's staff, and a gourd-bottle; St Simon with a saw; and St Jude with a club.

THEOD. Cod.
lib. xiv.

BINGHAM,
Antiq. of the
Chr. Ch. B. ii.

The Jews also had their *Apostles*, by which they meant officers, sent into several parts, by way of visitors or commissaries, to receive the monies collected for the reparation of the temple, and the tribute payable to the Romans. The name was likewise given, in the primitive church, to Bishops, and a Bishop's see was called *Apostolica Sedes*.

RUFFIN. in
Symbol. n. ii.

VENANTIUS
FORTU-
NAT. in
Exegesi Symb.
Apost.

DU PIN,
Canon of
Scripture, vol.
ii.

APOSTLES CREED. A *formula*, or summary, of the Christian faith, drawn up, according to Ruffinus, by the Apostles themselves; who, during their stay at Jerusalem, soon after our Lord's ascension, agreed upon this *Creed*, as a rule of faith, and as a *word of distinction*, by which they were to know friends from foes. Baronius, and some other authors, conjecture, that they did not compose it till the second year of the reign of Claudius, a little before their dispersion. As to their manner of composing it, some fancy, that each Apostle pronounced his article, which is the reason of its being called *Symbolum Apostolicum*, it being made up of sentences jointly contributed, after the manner of persons paying each their club (*Symbolum*) or share of a reckoning.

But there are reasons, which may induce us to question, whether the Apostles composed any such Creed as this. For, first, neither St Luke, in the *Acts*, nor any other Ecclesiastical writer before the Vth century, make any mention of an assembly of the Apostles in order to the composing of a Creed. Secondly, the Fathers of the three first centuries, in disputing against the Heretics, endeavour to prove that the doctrine contained in this Creed was the same which the Apostles taught; but they never pretend, that the Apostles composed it. Thirdly, if the Apostles had made this Creed, it would have been the same in all churches, and in all ages; and all authors would have cited it after the same manner. But the case is quite otherwise. In the second and third ages of the church, there were as many Creeds as authors, and one and the same author sets down the Creed after a different manner in several places of his works; which is an evidence, that there was not at that time any Creed, which was reputed to be the Apostles. In the IVth century, Ruffinus compares together the three ancient Creeds of the churches of Aquileia, Rome, and the East, which differ very considerably in the terms. Besides, these Creeds differed, not only in the terms and expressions, but even in the articles, some of which were omitted in one or other of them, such as those of the *descent into Hell*, the *communion of saints*, and the *life everlasting*. From these reasons it may be gathered, that though this Creed may be said to be that of the Apostles in regard to the doctrines contained therein, yet is it not to be referred to them as the authors and first composers of it. Who was the true author of it, is not so easy to determine; though its great antiquity may be inferred from hence, that the whole form, as it now stands in our liturgy, is to be found in the works of St Ambrose and Ruffinus, the former of whom flourished in the IIIrd, and the latter in the IVth century.

THEOD. Left.
Hist. Ecclef.
pag. 563. C.

The primitive Christians, in regard they always concealed this and their other mysteries, did not publicly recite the Creed, except at the times of baptism, which, unless in cases of necessity, were only at Easter and Whitsuntide. The constant repeating it was not introduced into the church till the end of the Vth century; about which time *Petrus Gnapheus*, Bishop of Antioch, prescribed the recital of it every time divine service was performed. See CREED.

APOSTOLICAL. An epithet, or name, given to things that have a relation to the *Apostles*; as *Apostolical Age*, *Apostolical Doctrine* &c. The Romanists call their church, by way of eminence, *Catholic* and *Apostolical*. In the primitive times, the appellation was given to such churches, as had been founded by the Apostles themselves; of which the four principal were those of Rome, Alexandria, Antioch, and Jerusalem. In progress of time, the Bishop of Rome growing in power above the rest, and the three Patriarchates of Alexandria, Antioch, and Jerusalem, falling into the hands of the Saracens, the title *Apostolical* became restrained to the Pope and

and see of Rome. Hence we meet with *Apostolical See*, *Apostolical Nuntio*, *Apostolical Notary*, *Apostolical Brief*, *Apostolical Chamber*, &c.

APOSTOLICAL CANONS. Rules, or laws, for the government of the Christian church, supposed by some to have been drawn up by the Apostles themselves. Baronius, and Bellarmin, rejected the last thirty five as apocryphal, but admitted the first fifty as genuine. Dr Beveridge is of opinion, with others, that, though these Canons were not written by the Apostles, yet that they were very antient, and were properly a collection of the Canons of several councils held before that of Nice. Mr Daillé pretends, that these Canons are of a more modern date, and were not collected till about the latter end of the Vth century.

BEVERIDGE,
Vindiciæ Canonum.

To prove that these Canons did not proceed from the Apostles themselves, it is observed that they contain a great many things, which never could have been established by the Apostles: particularly, the first Canon orders, that a Bishop shall not be ordained but by two or three Bishops; whereas, in the Apostles days, one Bishop was sufficient to ordain another. In the 34th and 35th, mention is made of the jurisdiction of metropolitans, which order was not established in the time of the Apostles. The 52d is against the error of the Montanists and Novatians; and many of them relate to questions, which could not have been debated till many years after the death of the Apostles.

DUPIN,
Canon of
Scripture,
Vol. ii.

That the *Apostolical Canons* are of great antiquity, is plain from hence, that the council of Nice frequently cites them under the names of *antient Laws*, *Canons of the Fathers*, *Ecclesiastical* and even *Apostolical Canons*. We cannot certainly say when, or by whom, they were compiled. However it is very probable the collection was made at different times, because there is no connexion or order observed in them. The Greek church always acknowledged them as of great authority. They are cited by Justinian in his sixth *Novel*. Among the Latins they have not met with the same fate. Pope Gelasius placed them among the Apocryphal writings, as well because they are falsely ascribed to the Apostles, as because there are some Canons among them, which favour St Cyprian's opinion concerning the baptism of Heretics.

APOSTOLICS. An early sect of Christians, who called themselves so, upon a vain pretence of being the only men, who led their lives in imitation, and after the example, of the Apostles: they likewise called themselves *Apotactics*, from a shew of renouncing the world more than other men. They condemned marriage.

BINGHAM,
Antiq. Chr.
Ch. B. xxii.
Ch. i. §. 6.

APOTACTICS. See **APOSTOLICS**.

APOTHEOSIS. *Deification.* The ancient Romans complimented their Emperors and great men, after their deaths, with a place among the gods. The ceremony of doing this was called *Apotheosis*, from the preposition *απο* and *θεος*. God: after which temples, altars, and statues, were erected to them. This has been ascribed to the Pythagorean doctrine, that virtuous persons, after their death, were ranked among the gods; but it rather seems to have been owing to excessive flattery.

Herodian, speaking of the Apotheosis of the Emperor Severus, gives us a curious description of the ceremonies used on such occasions. 'After the body of the deceased Emperor (says he) had been burnt with the usual solemnities, they placed an image of wax, exactly resembling him, on an ivory couch, covered with cloth of gold, at the entrance to the palace. The senate, in mourning, sat great part of the day on the left side of the bed; the ladies of the highest quality, robed in white, being ranged on the right side. This lasted seven days: after which the young senators and Roman knights bore the bed of state, thro' the *Via Sacra*, to the old *Forum*; where they set it down between two amphitheatres, filled with the young men and maidens of the first families in Rome, singing hymns in praise of the deceased. Afterwards the bed was carried out of the city to the *Campus Martius*, in the middle of which was erected a kind of square pavillon, filled with combustible matters, and hung round with cloth of gold. Over this edifice were several others, each diminishing and growing slenderer towards the top. On the second of these was placed the bed of state, amidst a great quantity of aromatics, perfumes, and odoriferous fruits and herbs; after which the knights

went

went in procession round the pile; several chariots also ran round it, their drivers richly habited, and bearing the images of the greatest Roman Emperors and generals. This ceremony ended, the new Emperor approached the pile, with a torch in his hand, and set fire to it, the spices and other combustibles kindling at once. At the same time, they let fly, from the top of the building, an eagle, which, mounting into the air with a firebrand, was supposed to convey the soul of the deceased Emperor to Heaven; and thence forward he was ranked among the gods.

PLIN. Panegy. Trajan.

Pliny the younger, speaking of the Apotheoses of the Roman Emperors, says; Tiberius consecrated Augustus, that he might raise him to the dignity of a god: Nero also consecrated Claudius, but it was to ridicule him. Titus likewise deified Vespasian; and Domitian, Titus; the first, that he might be the son; the second, that he might be the brother of a god. But if you, Trajan, deified your father, it was not to awe your citizens, or dishonour the gods, or to do honour to yourself, but it was because you believed him to be a god.

The Emperors Julius Cæsar, and Augustus, were *deified* after their deaths. Horace, with great address, and by a fine compliment, anticipates the *Apotheosis* of Augustus.

Cum tot sustineas & tanta negotia solus,
Res Italas armis tuteris, moribus ornes;
— — — — —
Præsentī tibi maturos largimur honores,
Jurandasque tuum per nomen ponimus aras.

HORAT. Ep. i, lib. ii.

*Press'd with unnumber'd cares, a nation's weight,
The sole support, and Atlas of the state,
Whose arms the fate of Italy direct,
Whose virtues both adorn her, and protect;
— — — — —
To thee, on Earth, those honours we decree,
Which others reap not, 'till the grave they see.
Thy deeds a present deity proclaim,
And altars rise already to thy name.*

Eusebius, Tertullian, and St Chrysostom, inform us, that the Emperor Tiberius proposed to the Roman senate the Apotheosis of Jesus Christ.

Juvenal, rallying the frequent Apotheoses, represents poor Atlas as almost sinking under the weight of such a number of gods.

— — — — — nec turba deorum
Talis, ut est hodie, contentaque sydera paucis
Numinibus miserum urgebant Atlanta minori
Pondere.

JUV. Sat. xiii, ver. 46.

*'Ere gods grew numerous, and the Heav'nly crowd
Press'd wretched Atlas with a lighter load.*

CREECH.

F. MONTF. Antiq. Vol. v. Part I. B. 4. Ch. ix.

We often meet with the consecration or Apotheoses of Emperors represented on medals; where we see the pyramids of several stories, each growing less and less: we see also the eagles flying away with the souls of the deceased Emperors. A gem, in the Musæum of Brandenburg, represents the Apotheosis of Julius Cæsar, mounted upon the celestial globe, and holding an helm in his hand, as if he were now the governor of Heaven, as before of the Earth. See DEIFICATION.

EPIPH. Hæref. xlv.

AUGUST. de Hæref. c. 46.

THEODORET. de Fab. Hæret. lib. i. cap. 20.

AQUARIANS. Christians, in the Primitive church, who consecrated water in the Eucharist, instead of wine. This they did under pretence of abstinence and temperance; or, because they thought it universally unlawful to eat flesh, or drink wine. Epiphanius calls them *Encratites*, from their abstinence; St Austin, *Aquarians*, from their use of water; and Theodoret, who says they sprang from Tatian, *Hydroparastatæ*, because they offered water, instead of wine.

Besides these, there was another sort of *Aquarians*, who did not reject the use of wine as unlawful; for they administered the Eucharist in wine at evening service: but, in their morning assemblies, they used water, for fear the smell of wine should discover them to the Heathens.

St Cyprian, who gives a long account of these in one of his Epistles, tells us, it was the custom of the church, to use water mixed with wine, because the water represents the people, as the wine does the blood of Christ; and, when both are mixed together in the cup, then Christ and his people are united. The council of Carthage confirmed this practice: and Gennadius assigns two reasons for it; first because it is according to the example of Christ; and secondly, because, when our Saviour's side was pierced with the spear, there came out water and blood. The author of the Commentaries on St Mark, under the name of St Jerom, gives another reason for mixing water with wine; namely, that by the one we may be purged from sin, and by the other redeemed from punishment. But there is no express command for this, nor is it at all essential to the sacrament.

CYPRIAN.
Ep. lxxiii. ad
Cæcilium.
Conc. Carth.
iii, can. xxiv.
GENNAD. de
Ecclef. Dogm.
cap. 75.
HIERON. in
Marc. xiv.
BINGHAM,
Antiq. Chr.
Ch. B. xv.
C. 2. §. 7.

AQUILICIA [*Lat.*] Sacred rites, performed by the Romans, in a dry season, for the obtaining of rain, so called *ab aqua elicienda*.

TERTULL.
Apol. adv.
Marcion.

ARABICI [*Lat.*] Heretics, so called, because they sprung up in Arabia, in the reign of the Emperor Severus, and the pontificate of Zephyrinus, A. D. 207. It is uncertain who was their author. Their Heresy consisted in holding, that the soul both dies, and rises again with the body. Origen confuted them, and brought them to an acknowledgment of their error.

EUSEB.
Hist. Eccl. lib.
vi. cap. xxvi.
NICEPH.
Hist. Ecclef.
lib. v, cap.
xxiii.

ARAF [*Arab.*] A place between the Paradise and Hell of the Mohammedans. Some say, it is a separation resembling a veil; others pretend, it is a thick and very strong wall. The Koran speaks of it as follows: *Between the happy and the damned there is a veil or separation; and upon the Araf there are men, or Angels in the shape of men, who know every one that is in that place by the marks, which they bear.* What is called *Araf*, or a *Veil*, in this verse, is in another chapter called a *strong wall*. The Mohammedans are not agreed who these men are. Some say, they are the Patriarchs and Prophets; others will have them to be the Saints and Martyrs. Some of their doctors pretend, this place is a kind of purgatory, in which are placed those among the faithful, whose good and bad actions are so equal, that they have not merit enough to enter into Paradise, nor demerit enough to be condemned to the flames of Hell: but that, at the day of judgment, these persons shall be summoned before the Creator, and, prostrating themselves in his presence, shall acquire, by this act of adoration, a degree of merit, by which their good actions will outweigh their bad, and they will enter into glory.

Chapter, Sou-
rat al Araf.

D' HERBE-
LOT, Bibl.
Orient.

ARAFAH. [*Arab.*] The ninth day of the last month of the Arabic year, named *Dboulhegiat*; on which the the pilgrims of Mecca perform their devotions on a neighbouring mountain, called *Arafat*. The Mohammedans have a very great veneration for this mountain, because they believe, that Adam and Eve, after they were banished out of Paradise, having been separated from each other during 120 years, met afterwards on this mountain.

D' HERBE-
LOT, Bibli-
oth. Orient.

ARATEIA [*Gr.*] A festival, anciently observed at Sicyon, on the birth-day of Aratus, whom they honoured with a priest, who, for distinction's sake, wore a ribband bespangled with white and purple spots. It was celebrated with music; and the choiristers of Bacchus assisted at the solemnity with harps. There was likewise a solemn procession, in which the public school-master, accompanied with his scholars, went first, and the senators and citizens, adorned with garlands, followed.

PLUT. in
Arato.

ARBAIN [*Arab.*] This word, which properly signifies *forty*, is applied particularly to the *Forty Traditions*. To understand this, you are to know, that Mohammed once said, that whoever should teach the Faithful forty traditions, to instruct them in the way to Heaven, should be exalted to the highest place in Paradise. This set abundance of Mussulman Doctors on collecting traditions relating to the Mohammedan religion; which has greatly multiplied books on that subject among them. The matters treated of in these books, are, the fundamental points of the

D' HERBE-
LOT, Bibli-
oth. Orient.

faith, it's articles, the observance of the commandments, moral virtues, the duty of making war with Infidels, the pilgrimage to Mecca, prayer, &c.

ARCH-ANGELS. The highest order of the angels. See ANGELS.

ARCH-BISHOP. A Metropolitan prelate, having several Suffragan Bishops under him.

CAVE'S Pri-
mitive Chri-
stianity.

Tho' Bishops, in the Primitive church, were all vested with the same office and authority, yet, as Christianity increased, it was found necessary to enlarge the Episcopal power: therefore, as before there was commonly a bishop placed in every great city, so now, in every *Metropolis*, as the Romans called it, or mother-city, of every Province, wherein were courts of civil judicature, there was a *Metropolitan* or *Archbishop*, who had Ecclesiastical jurisdiction over all the Bishops of that Province. His jurisdiction consisted in ordaining, or ratifying the elections and ordinations of all other Bishops; and once a year he was to summon them all to a synod, in which he presided, to enquire into their conduct, to censure with suspension, or deprivation, and to hear and determine causes between contending Bishops.

BINGHAM,
Antiq. Chr.
Ch. B. ii,
C. xvii. §. 1.

Dr Bingham is of opinion, that *Archbishop* was originally but another name for *Patriarch*; tho' in process of time their jurisdiction became distinct.

Ven. BEDE,
lib. i.

The first establishment of Archbishoprics in England (if we may credit Bede, one of the most ancient writers of the English nation) was in the time of Lucius, said to be the first Christian King of England; who, after the conversion of his subjects, erected three Archbishoprics, at London, York, and Landaff, then called Caerleon. The dignity of Archbishop continued in the see of London 180 years, till, in the time of the Saxons, it was translated to Canterbury, where it has continued ever since. York remains a Metropolitanal see to this day.

Augustin, the Monk, who was sent by Pope Gregory, to convert the English nation, in the reign of Ethelbert King of Kent, was the first Bishop of Canterbury; but Theodore, the sixth in succession after him, was the first Archbishop of that see. The Archbishops of Canterbury had anciently the primacy not only over England, but Ireland also, and all the Bishops of the latter were consecrated by him. He was styled by Pope Urban II *Alterius Orbis Papa*: he had a perpetual Legantine power annexed to his Archbishopric: he had some marks of royalty, such as the power of coining money, &c. Since the Reformation, he is styled *Primate and Metropolitan of all England*: Archbishop Cranmer was the first, who bore this title. As to precedence, there have been ancient contests about it, as also about the oath of canonical obedience, between the two Archiepiscopal sees. Some Antiquaries will have it, that the Archbishop of York was originally primate of the British church; for London never was a Roman colony, or the seat of the Roman Emperors, as York was, where both Severus and Constantius Chlorus lived and died, and where Constantine the Great was born; and from hence they infer, that, where the Emperors resided, that was the most likely place to have pre-eminence above the rest. However it be, in the reign of Henry I, William Corbel, Archbishop of Canterbury, obtained from the Pope the character of Legate, by which he secured to himself a superiority over the see of York, which he visited *jure legationis*. But, after his death, the contest still continued. For we find, that, in the reign of Henry II, a synod being called at Westminster by the Pope's Legate, the Archbishop of Canterbury, coming first, seated himself at the right hand of the Legate; but York, coming afterwards, refused to take the seat on the left hand, and demanded Canterbury's place; which the latter refusing, York sat down in his lap. This occasioned the synod to break up in disorder, and, both parties appealing to the Pope, the contest was decided in favour of the see of Canterbury, which enjoys the precedence to this day.

The privileges of the Archbishop of Canterbury are, among others, to crown the kings of England: to have Prelates for his officers; as the Bishop of London his provincial Dean; the Bishop of Winchester his chancellor; the Bishop of Lincoln his vice-chancellor; the Bishop of Salisbury his precentor; the Bishop of Worcester his chaplain; and the Bishop of Rochester his crozier-bearer; which last office, since the times of Popery, is ceased. He is also the first peer of England, next to the Royal Family.

The Archbishop of Canterbury hath the supreme government of Ecclesiastical matters, next under the king. Upon the death of any suffragan Bishop, the custody of his see devolves upon the Archbishop: he hath a power of censuring any Bishop in his Province: he hath an antient right to preside in all provincial councils of his Suffragans, which formerly were held once a year, but have been discontinued a long time; so that his power of examining things throughout his Province is devolved to his courts; of which he holds several, as the Court of Arches, Prerogative-Court, Court of Peculiars, &c. and he has the probate of wills.

As to the Archbishop of York, he is now styled *Primate and Metropolitan of England*, and takes place of all peers, except the Archbishop of Canterbury, and the Lord Chancellor. He had originally the primacy, not only over twelve English sees, but likewise over all the bishoprics of Scotland. But Scotland has disowned his prerogative many years since, and the Archbishopric itself hath swallowed up several of the smaller and more inconsiderable bishoprics; so that the whole province is now reduced to four sees; Durham, Chester, Carlisle, and Man.

CAMDEN'S
Britannia,
Brigantes.

Scotland, whilst Episcopacy prevailed in that country, had two Archbishops; of St Andrews, and Glasgow; the former of whom was *Primate of all Scotland*.

CAMBD. ibid.
Scotia

Wales likewise antiently boasted of an Archbishop, whose see (as has been observed) was established at Caerleon; and was afterwards translated to St Davids. But the plague raging very much in that country, the Archiepiscopal see was again removed, to Dôll, in *Bretagne*; where this dignity ended. Notwithstanding which, in after-ages, the Britons, or Welsh, commenced an action, on that account, against the Archbishop of Canterbury; but were cast.

CAMBD. ibid.
Dimetæ.

Ireland has four Archbishops; of Armagh, Dublin, Cashel, and Tuam; of whom the Archbishop of Armagh is *Primate of all Ireland*. See BISHOP, PATRIARCH, and PRIMATE.

ARCH-DEACON. An Ecclesiastical officer under the Bishop. Though Archdeacons, in these last ages of the church, have usually been of the order of presbyters, or priests, yet antiently they were no more than Deacons; as the name imports. But how the Archdeacon came by his honour, and after what manner he was invested, is a matter of some dispute among learned men. Salmasius, and some others, are of opinion, that originally he was no more than the senior Deacon. Others think, the dignity was always elective, and in the breast of the Bishop: but St Jerom plainly asserts, that the office went not by seniority, but by election.

HIERON.
Ep. lxxxv, ad
Evagr.
SALMAS. de
Primat.
Ubi supra.

The office of Archdeacon was always a place of great honour and reputation; for he was the Bishop's constant attendant and assistant; by which means he commonly gained such an interest, as to get himself chosen, before the presbyters, to succeed the Bishop. His business was, I. To attend the Bishop at the altar, and to administer the cup, when the Bishop celebrated the Eucharist. He was to order all things relating to the inferior clergy, such as to appoint readers, acolythists, sub-deacons, &c. II. He was to assist the Bishop in managing the church-revenues, assigning their several portions to the poor, orphans, widows, &c. Upon which account, Prudentius, describing the offices of St Laurence, whom he makes to be Archdeacon of Rome, among other things, assigns him the keys of the church's treasure, and the care of dispensing the oblations of the people: and he introduces the Heathen persecutor demanding of him those treasures; which he promising to do, in a short time brought before him the poor, the lame, the blind, and the infirm, telling him, those were the riches, which he had in his custody. III. Another part of his office was to assist the Bishop in preaching, and in ordaining the inferior clergy. IV. He was also invested with the power of censuring Deacons, and the inferior clergy, but not Presbyters. V. As to his jurisdiction, it will admit of a dispute, whether it originally extended over the whole diocese, or was confined to the city or mother-church. In the middle ages of the church, there is no question but his power extended over the whole diocese. VI. Valefius observes, that the Archdeacons were likewise called *Cor-Episcopi*. This may seem at first only a corruption of the *Chorepiscopus*, because, in later ages, the power of the ancient *Chorepiscopi* dwindled into that of the Archdeacons. But when it is considered, that the Deacons antiently were called the Bishop's eyes, ears, mouth, or heart, it will appear very probable, that the Archdeacon was called, by way of eminence, *Cor-episcopi*, i. e. the Bishop's heart.

CONC. Carth.
iv. can. xvii.
PRUDENT.
Hymn. de S.
Laur.

BINGHAM.
Antiq. Chr.
Ch. B. ii. C.
xxi.

AIMON'S
Description
of the court of
Rome.

In the church of Rome, the Archdeacon, or chief of the Deacons, had the direction of the church's temporalities, 'till the year 1100; when the Popes took that employment from them, because it gave them too great power, and even made them formidable to his Holiness himself. Instead of these, a Cardinal was substituted, called the *Great Chamberlain*, and coadjutors were appointed him, called *Clerks of the Chamber*: afterwards there were added to them, a Treasurer, an Auditor, and a President.

4 Inst. 339.
24 H. viii. c.
12.

The office of archdeacon, in England, is at least as old as our Saxon and Danish ancestors; for there is extant a writ of William the Conqueror, in which that office is mentioned. His power is solely derived from the Bishop, who collates to the archdeaconry. Whatever jurisdiction Archdeacons had before the Conquest, it is certain they had some afterwards; for, before the clergy had their own proctors, they were represented in Convocation by the Archdeacons. For the better exercising their jurisdiction, the Archdeacons may hold a court, called the Archdeacon's court, for the determination of spiritual causes; but there lies an appeal from their sentence to the Bishop of the diocese. In England, we have sixty Archdeacons: their office is, to visit every other year, to enquire into the repairs of churches, to reform abuses, to suspend, excommunicate, in many places to prove wills, and, in some, to institute to benefices. See DEACON.

PRIDEAUX,
Connect. Part
I. Book iv.

ARCHI-MAGUS [*Lat.*] High-priest of the Persian Magi, or worshippers of fire. He resided in the highest fire-temple, which was had in the same veneration with them, as the temple of Mecca among the Mohammedans. Zoroastres first settled it at *Balch*; but, after the Mohammedans had over-run Persia in the VIIth century, the Archimagus was forced to remove from thence into Kerman, a province of Persia, lying on the southern ocean, where it hath continued to this day.

PORPHYR.
Abstinent. lib.
iv.

CICERO. de
Divinat. l. i.

PLUTARCH.
in Artaxerxe.

Darius Hystaspis took upon himself the dignity of Archimagus: for Porphyry tells us, he ordered, before his death, that, among the other titles, it should be engraven on his monument, that he had been *Master of the Magi*; which plainly implies, that he had born this office among them; for none but the Archimagus was master of the whole sect. From hence it seems to have proceeded, that the kings of Persia were ever after looked on to be of the sacerdotal tribe, and were always initiated into the sacred order of the *Magi*, before they took on them the crown, and were inaugurated into the kingdom.

ARCH-MANDRITE. The superior of a monastery, in the ancient Christian church; the same as we now call an *Abbot*. Father Simon says, the word *Mandrite* is *Syriac*, and signifies a Solitary, or Monk.

BASNAGE,
Hist. of the
Jews.
VITRINGA,
de Syangog.

ARCHI-SYNAGOGUS. [*Lat.*] Chief of the Synagogue: the title of an officer among the Jews, who presided in their synagogues and assemblies. The number of the *Archi-Synagogi* was not fixed, nor the same in all places. In some synagogues there were seventy, in others ten, in others four or five, and in others but one *Archi-Synagogus*. They are sometimes called princes of the synagogue; and they had a power of excommunicating such as deserved this punishment.

Elench.
Hæref.
EPIPH.
THEOD.

ARCHONTICS. A sect of Christian Heretics, a branch of the Marcionians. Prateolus places them in the reign of Antoninus Pius, about the year of Christ 160. Others fix them to about the year 203, in the reign of Severus. This sect, among other extravagant notions, held, that the world was created by Archangels, from whence they had their name. They denied the resurrection of the body: they placed perfect redemption in a certain chimerical knowledge: they pretended, that the God of Sabaoth exercises a cruel tyranny in the seventh Heaven; that he engendered the Devil, who begot Abel and Cain of Eve; and that the woman was the work of Satan. This sect appeared particularly in Palestine and Armenia; and some pretend, they sprung from Simon Magus.

SIRMOND.
Prædestin. de
Hæref. c. xx.
EPIPH. Hæ-
ref. 40. c. i
A. D. 361.

Others say, the Archontics began in the island of Crete, where they were refuted and condemned by Dioscorus, or Diodorus, Bishop of Gortyna. Their heresy subsisted in the time of Epiphanius, and particularly in Palestine. About the time of the death of Constantius, it was spread in the lesser Armenia, by the means of one Eutactes, who, having made a journey into Palestine, had been there infected with it by an Hermit named Peter.

ARCH-PRESBYTER or **ARCH-PRIEST**. A Priest, established in some dioceses, with a superiority over the rest. He was, anciently, chosen out of the college of Presbyters, at the pleasure of the Bishop. These Arch-Presbyters were much of the same nature with our Deans in cathedral churches, as the college of Presbyters answers to the Chapter. See **PRESBYTER**. STIL-
LINGFL.
Irenic. part ii.
ch. 7.

ARETIA. If we give credit to the fictitious *Berosus* of *Annius Viterbiensis*, the Armenians were the first, who worshipped Noah under the name of Janus, on account of his inventing wine; and his wife *Aretia*, whom they called *Eçiz*, or *Vesta*. *Annius* feigned the name *Aretia* from the Hebrew *Erets* or *Arets*, i. e. *Terra* or the *Earth*. The *Earth* is the universal mother; so is the wife of Noah; whom he calls *Vesta*, because the Romans held *Vesta* to be the deity both of Earth and Fire. Lib. iii five
Annianorum
Comment.
lib. xv.
Voss. de
Idolol. lib. i,
cap. 24.

ARETSA. Some authors pretend to have found out an idol of this name in the following passage of Scripture: *and his servant Zimri, captain of half his chariots, conspired against him as he was in Tirzah, drinking himself drunk in the house of Arzah, or Aretsa*. The Chaldee paraphrast has these words upon it: *when he drank himself drunk in the temple of Arzah, an idol, which stood near the palace in Tirzah*. Who this deity was, if we are really to understand an idol in this place, is very uncertain: but the Jews, and the common translations, make Arzah, or Aretsa, to be the King's steward, in whose house he was carousing, when he was surprised by the conspirator and slain. 1. Kings. xvi,
9.

ARGENTINUS. [*Lat.*] A deity worshipped by the ancients, as the god of silver coin; in like manner as *Æsculanus*, whom they made his father, was the god of brass money, which was in use before silver. D. AUGUSTI
NUS.

ARIANS. Christian Heretics; followers of Arius. They were split into several subdivisions; as Semi-Arians, Anomians, Exacantians, Eusebians, Photinians, Eudoxians, Acacians, Eunomians, Macedonians, Ælians, Psatyrians, &c. all of whom mutually condemned each other.

Arianism is a very ancient Heresy in the Christian church, having been broached by Arius, in the beginning of the IVth century. This Heresiarch was a Presbyter of Alexandria, in the time of the Patriarch Alexander. That Bishop, in handling the doctrine of the Trinity, had asserted the inseparable *Unity of Substance*. This gave Arius a handle to charge him with Sabellianism, and to set himself up as the patron of the opposite extream, by avowing, that *there was a time, when the Son was not*; that he was created in time, mutable in nature, and, like the Angels, liable to sin; that, being united to human flesh, he supplied the place of a human soul, and consequently was subject to sufferings and pain. The Patriarch, at first, used gentle means to reclaim him from his errors; but, that proving ineffectual, he and his followers were, by a council of an hundred Bishops of Egypt and Libya, degraded from their orders, and excommunicated. A. D. 317.

The dispute, occasioned by the Heresy of Arius, continued to disturb the peace of church, when the Emperor Constantine called the first general council of Nice, in Bithynia, at which were present three hundred and eighteen Bishops from all parts of the Christian world. This council summoned Arius to a conference, in which he boldly maintained his opinions: but the anathema, denounced against him by Alexander, was confirmed, and the sentence followed by another from the Emperor, excluding him and his adherents from Ecclesiastical, as well as civil rights, and condemning them to banishment. A. D. 319.

But this severity did not continue long: for the Arian Bishops, in about three years time, were recalled, and restored to their sees; and it was not long, before the Emperor was prevailed upon to re-call Arius himself, who presented that prince with a confession of his faith, drawn up so artfully, that it fully satisfied the Emperor. Notwithstanding which, Athanasius, now advanced to the see of Alexandria, refused to admit him and his followers to communion. This so enraged them, that, by their interest at court, they procured that prelate to be deposed and banished. But the church of Alexandria still refusing to admit Arius into their communion, the Emperor sent for him to Constantinople, where, upon delivering in a fresh confession of his faith in terms less offensive, the Emperor commanded A. D. 325.

U

Alexander,

SOCRAT. Hist.
Eccles. lib. i.

MAIM-
BOURG,
Hist. of Aria-
nism.

ATHANA-
SIUS, in libro
de Synodis.

Alexander, the Bishop of that church, to receive him the next day into his communion: but that very evening Arius died. The manner of his death was very extraordinary: as his friends were conducting him in triumph to the great church of Constantinople, Arius, pressed by a natural necessity, stepped aside to ease himself; but expired on the spot, his bowels gushing out.

But the Heresy did not die with the Heresiarch: his party continued still in great credit at court: Athanasius, indeed, was soon recalled from banishment, and as soon removed again; the Arians being countenanced by the government, and making and deposing Bishops, as it best served their purposes. In short, this sect continued with great lustre above 300 years: it was the reigning religion of Spain for above two centuries; it was on the throne both in the East and West: it prevailed in Italy, France, Pannonia, and Africa; and was not extirpated till about the end of the VIIIth century.

The Arians denied the three persons in the Holy Trinity to be of the same essence, and affirmed the *W O R D*, or Son of God, to be a creature. In their doxologies, they ascribed *Glory to the Father, through the Son, in the Holy Ghost*.

This Heresy was again set on foot in the West by Servetus, who, in 1531, wrote a little treatise against the mystery of the Trinity. After his death, Arianism got footing in Geneva; from whence it removed into Poland; but, at length, degenerated, in a great measure, into Socinianism. Erasmus seems to have aimed at reviving Arianism, in his Commentaries on the New Testament; and the learned Grotius seems to lean a little that way. I shall say nothing of the state of Arianism in England. The controversy, occasioned by a book intituled *The Scripture Doctrine of the Trinity*, is fresh in every one's memory.

I write this
in 1736.

ARIMANIUS. The evil god of the ancient Persians. The chief doctrine of the Persian *Magi* was, that there are *two principles*, one of which is the cause of all *good*, the other the cause of all *evil*. The good god they called *Yazdan*, and the evil god *Aberman*. The Greeks call the former *Oromasdes*, and the latter *ARIMANIUS*. Concerning these two gods, there was some difference of opinion among them: some held, that both of them were from all eternity; others contended, that the good god was eternal, and that the other was created: but they all agreed, that the opposition between them will continue to the end of the world; that then the good god shall overcome the evil; and that from thence-forward each of them shall have his world to himself. They looked upon *darkness* as the truest symbol of the evil god, and *light* the truest symbol of the good god. They had such a detestation of Arimanius, or the evil god, that they always wrote his name backward. Some writers have given us a very odd and particular account of the origin of Arimanius. Oromasdes, say they, considering that he was alone, said to himself, *if I have no one to oppose me, where is all my glory?* This single reflexion created Arimanius, who, by his everlasting opposition to the divine will, contributed, against his inclination, to the glory of Oromasdes.

PRIDEAUX,
Connect. Part
I, Book iii.

HYDE, ubi
infra.

PLUT. apud
Hyde, de
Rel. vet. Pers.
cap. xxii.

Plutarch informs us, that Oromasdes created several gods, or *genii*, such as *goodness*, *truth*, *wisdom*, *justice*, the *comforts of life*, and all *lawful enjoyments*. Arimanius, on the other hand, created as many *Dæmons*, or *Devils*, implacable enemies of Oromasdes, such as *lies*, *wickedness*, and all manner of *abominations*. The former likewise created 24 *genii*, and inclosed them in an *egg*. The latter broke this egg, and by this means caused the mixture of good and evil.

PLUTARCH.
in Alexandro.

Plutarch also relates, that the Persians used to pound the herb *Omomus* in a mortar, and at the same time invoke *Arimanius*, and *darkness*: then they mixed the blood of a wolf, just killed, with the herb *Omomus*; and, carrying it out, threw it in a place, where they rays of the Sun never came.

This doctrine of the *good* and *evil principle* bears such a resemblance to the notion of a *God* and a *Devil*, that possibly it might be borrowed from some antient tradition concerning the *fallen Angels*, which might not be unknown to the Persians; or it might be taken from the account, which Moses has left us concerning the creation of *light*, and its separation from *darkness*. See *MAGI*, and *AHERMAN*.

ORIG. contr.
Cels. lib. iv.
AUGUST. de
Civ. Dei. lib.
xv. cap. 17.

ARK (NOAH'S). A floating vessel, built by Noah, for the preservation of his family, and the several species of animals, during the deluge. According to most authors, it was an hundred and twenty years in building; though some allow but 78, or 52 years, and some less. It was built of *Gopher-wood*, called by the Septuagint ξύλα τετρα-

γῶνα, square timbers. Some translate it *Cedar*, others *Pine*, others *Cypress*, others *Box*, &c. Pelletier prefers *Cedar*, on account of its incorruptibility, and the great plenty of it in Asia. The dimensions of the Ark, as given by Moses, are 300 cubits in length, 50 in breadth, and 30 in height; which some have thought too scanty, considering the number of things it was to contain: but Buteo and Kircher have proved geometrically, that, taking the common cubit of a foot and half, the Ark was abundantly sufficient for all the animals supposed to be lodged in it. Snellius computes the Ark to have been above half an acre in area; and Father Lamy shews, that it was 110 feet longer than the church of St Mary at Paris, and 64 feet narrower; and if so, it must have been longer than St Paul's church in London, from west to east, broader than that church is high in the inside, and about 54 feet in height, our measure.

De Arca
Noë.
Gen. vi.

It was to contain one pair of every species of unclean animals, and seven pair of every species of clean animals, with provisions for them all during the flood. The number of species of animals, upon computation, appears to be much smaller than is imagined; not amounting to 100 species of quadrupeds, nor 200 of birds. Zoologists usually reckon 170 species in all, and Bishop Wilkins shews, that only 72 of the quadruped kind needed a place in the Ark. It was divided into three stories; whence we may conjecture, that the lowest story was for the beasts, the middle for the food, and the upper for the birds, and for Noah and his family. As to the number of animals, contained in the Ark, Buteo computes, that it could not be equal to 500 horses; he even reduces the whole to the dimensions of 56 pair of oxen. Father Lamy enlarges it to 64 pair of oxen; so that, supposing an ox equal to two horses, if the Ark had room for 256 horses, there must have been room for all the animals.

The Mohammedans say, that Noah had but two years allowed him for building the Ark. They add, that God shewed him the tree he was to build it of, which in twenty years became large enough for the purpose. They add, that Noah, climbing up to the top of the Ark, cried out to the incredulous, *in the name of God, embark*; that the Ark was then moving forward, but stopped at the invocation of the name of God. The Mohammedans believe, that, besides the eight persons, whom we suppose to have been saved in the Ark, there were seventy two more, who entered; and that, of all Noah's family, his grandson Canaan was the only one who refused to go into the Ark, and that he perished in the flood.

D' HERBE-
LOT, Bibl.
Orient. pag.
575, 676.

Some Rabbins inform us, that a certain King of Bafan was preserved from the waters of the deluge, by getting up on horseback on the top of the ark. Others affirm, that Philemon, an Egyptian priest, and his family, retired thither with Noah.

The Paraphrasts, Onkelos and Jonathan, say, that Noah embarked near the place, where afterwards Babylon, was built: others will have it, that he embarked in the Indies, and that, during the continuance of the flood, he sailed quite round the world. It was on the mountains of Ararat, that the ark rested, when the deluge was over. Geographers, indeed, are not agreed what the Scriptures mean by the mountains of Ararat; tho' most of them understand by *Ararat* the country of *Armenia*, in which are the Gordyeen mountains, allowed to be the highest in the world. This is the most probable opinion; for, if the waters covered the highest hills, and the ark rested the very first day of the abatement of the waters, it must have rested on some very high hill; and none so fit for the purpose as the Gordyeen mountains. The Armenians have a tradition, that part of the Ark might still be seen on the top of these mountains, were they not inaccessible; and they relate, that a Monk of Ejmiadzin, afterwards Bishop of Nisibin, attempting to ascend the mountain, in order to see the Ark, God sent an Angel to him with a piece of it, bidding him not fatigue himself in vain, for that God had prohibited access to the top of the mountain, and would not suffer men to pull in pieces a vessel, which had saved so many creatures.

Gen. xiii, 4.

BOULAYE'S.
Voyages.

ARK OF THE COVENANT. So the Jews called a small chest, or coffer, three feet nine inches in length, two feet three inches in breadth, and two feet three inches in height; in which were contained *the golden pot that had manna*, and *Aaron's rod*, and *the tables of the covenant*, as well the broken ones (according to the Rabbins) as the whole. Over the ark was the Mercy-seat, and it was the covering of it. It was made of solid gold; and at the two ends of it were two Cherubims looking inward toward each other, with expanded wings, which, embracing

PRIDEAUX,
Connect. Part
I, Book iii.

Hebr. ix, 4.

Exod. xxv,
17, --- 22.

R. LEVI,
BEN. GER-
SOM, SOLO-
MON, &c.
Lev. xvi, 2.
1 Sam. iv. 4.
2 Sam. vi, 6.
2 Kings, xix,
15.
1 Chr. xiii, 6.
Psal lxxx, 1.
Psal. xc. 1.
Levit. xvi, 29.
Num. xxix, 7.
Hebr. ix, 7.

bracing the whole circumference of the mercy-seat, met on each side in the middle. The whole (according to the Rabbins) was made out of the same mass, without joining any of the parts by solder. Here it was that the *Shecinah*, or divine presence, rested, both in the tabernacle, and in the temple, and was visibly seen in the appearance of a cloud over it. And from hence the divine Oracles were given out, by an audible voice, as often as God was consulted in the behalf of his people. And hence it is, that God is said, in Scripture, to dwell between the Cherubims, on the mercy-seat, because there was the seat, or throne, of the visible appearance of his glory among them. And for this reason the high-priest appeared before this mercy-seat, once every year, on the great day of expiation; at which time he was to make his nearest approach to the divine presence, to mediate, and make atonement for the whole people of Israel.

1 Kings, viii.
48.
Dan. vii 10.
Part II, §, 28.

The Ark of the Covenant was, as it were, the center of worship to all those of that nation, who served God according to the Levitical law: and not only in the temple, when they came thither to worship, but every where else, in their dispersion throughout the whole world, whenever they prayed, they turned their faces towards the place, where the Ark stood, and directed all their devotions that way. Whence the author of the book of *Cofri* justly says, that the Ark, with the mercy-seat, and Cherubims, were the foundation, root, heart, and marrow, of the whole temple, and all the Levitical worship therein performed. And therefore had there been nothing else wanting in the second temple, but the Ark only, this alone would have been reason enough for the old men to have wept, when they remembered the first temple, in which it stood; and for the saying of Haggai, that the second temple was as nothing in comparison of the first; so great a share had the Ark of the Covenant in the glory of Solomon's temple. However the defect was supplied as to the outward form; for, in the second temple, there was also an Ark, of the same shape and dimensions with the first, and put in the same place: but it wanted the tables of the law, Aaron's rod, and the pot of Manna; nor was there any appearance of the divine glory over it, nor any oracles delivered from it. The only use that was made of it, was, to be a representative of the former on the great day of expiation, and to be a repository of the Holy Scriptures; that is of the original copy of that collection of them, made by Ezra, after the captivity. In imitation of which, the Jews, in all their synagogues, have a like ark, or coffer, in which they keep their Scriptures.

Chap. ii, 3.

LIGHTFOOT,
of the Temple
ch. xv. §. 4.

The place of the temple, where the Ark stood, was the innermost, and most sacred part, called the *Holy of Holies*, and sometimes *the most holy place*; which was made on purpose for its reception. This place, or room, was of an exact cubic form, being thirty feet square, and thirty feet high. In the center of it, the Ark was placed upon a stone (say the Rabbins) rising three fingers breadth above the floor. On the two sides of it stood two cherubims, fifteen feet high, at equal distance between the center of the Ark, and each side of the wall; where having their wings expanded, with two of them they touched the side walls, whilst the other two met, and touched each other exactly over the middle of the Ark.

YOMA, cap.
v. §. 2.

Exod. xxv. 13,
14. and xxvii,
5.
Num. iv, 4, 5,
6.

The Ark, while it was ambulatory, with the tabernacle, was carried on the shoulders of the Levites, by the means of staves, overlaid with gold, and put through golden rings.

1 Chron. xv,
15.

What became of the old Ark, on the destruction of the temple by Nebuchadnezzar, is a dispute among the Rabbins. Had it been carried to Babylon, with the other vessels of the temple, it would have been brought back again with them, at the end of the captivity. But that it was not so, is agreed on all hands; whence it is probable, it was destroyed with the temple. The Jews contend, that it was hid and preserved by Jeremiah. Some of them will have it, that King Josiah, being foretold by Huldah the Prophetess, that the temple, soon after his death, would be destroyed, caused the Ark to be deposited in a vault, which Solomon, foreseeing this destruction, had built on purpose for the preservation of it.

BUXTORF.
de Arca, cap.
xxi, xxii.

EPIPH. Vit.
Jerem. Pro-
phetæ.

St Epiphanius relates (without doubt from some ancient tradition of the Jews) that Jeremiah, foreseeing the destruction of the temple, carried the Ark of the Covenant into a cave, and by his prayers prevailed, that it might be swallowed up in the rock so that it was never more seen. Jeremiah, at the same time, sealed the stone, writing on it with his own finger the name of God, in like manner as if it had been cut with an iron tool. From that time a dark cloud spread over the name of God, and has kept it concealed to this very day. They believe (he tells us) that,

at the resurrection, the ark shall be raised, and come forth from the rock, and be placed on mount Sinai, and that all the saints shall be assembled about it.

The Mohammedans say, that, besides the tables of stone, Moses's shoes, which he pulled off before the burning bush, were preserved in the Ark; as also Aaron's pontifical Tiara, and a piece of wood, called *Alouah*, which Moses made use of, when he sweetened the waters of Mara. They add, that the Ark was given by God to Adam ready made, and that it passed from hand to hand, and from Patriarch to Patriarch, down to Moses: that all the portraitures of the Patriarchs and Prophets were to be seen about it: that, in times of war, an impetuous wind rushed out of it, which blew fiercely upon the enemies of Israel, and entirely defeated them; and that for this reason they carried the Ark of the Covenant at the head of their armies.

The Heathens likewise had their religious chests, or *Cista*, in which they deposited their most sacred things. In certain processions, made in Egypt, there was an officer, whose business it was to be chest-bearer: he held a box, in which were included the richest things for religious uses. We hear likewise of a chest, in which the Trojans locked up their mysteries, and which, being taken at the siege of Troy, fell to Euripilus's share. The same custom prevailed likewise among the Greeks and Romans.

D'HERBE:
LOT, Bibl.
Orient.

APUL. de
Asino Aureo.
PLUT. de
Iside & Osiride.
PAUSAN.
lib. vii.

ARMENIANS. See CHURCH (ARMENIAN).

ARMENIAN MONKS. The religious of the Armenian church are very numerous. Some follow the order of St Anthony, others that of St Basil. Those of St Anthony live in solitudes and deserts, where the austerities they practise surpass those of all other religious orders in Europe. Their monasteries are very considerable. They eat no meat, nor drink any wine, except on Easter-day. They fast all the year, even on Sundays, and eat but once a day. They live upon roots and herbs, abstaining from fish, milk, and oil, though they are permitted to eat loives. They never go out of their monastery, nor speak a word to any person whatever; and, if a stranger has any thing to say to one of these solitaries, he tells it to the porter, who communicates it to the Monk, and reports his answer. They live in separate cells, employing themselves in some work, excepting at the hours of prayer. They are all lay-men, excepting five or six, and sometimes eight priests, in each monastery. Their office is very long. They repeat every night in the choir the 150 Psalms, leaning upon a kind of walking-staff or crutch.

Le FEVRE:
TAVER-
NIER.
CHARDIN:
&c.

It is not known who first introduced the order of St Anthony into Armenia; but that of St Basil was first established in that country by the Patriarch Nierles Gheldes, who died in the year 1173. The religious of this order are not such exact observers of their rules, as those of the order of St Anthony, who live in the deserts: for the Monks of the order of St Basil often eat meat, and their monasteries are situated in towns, and the most frequented places. Their principal monastery is that of *Ecmiazin*; which is as it were the center of the Armenian religion, and the rule of discipline to all the rest.

CLEM:
GALON.
Conciliat.
Ecclef. Ar-
menic. P. i.

The habit of the Armenian Monks consists of a long vest, or cassock, tied about with a leathern girdle. Over this cassock they put on a kind of gown with very large sleeves, and a cloak, both of black stuff; as also a cowl of the same, which is sharp-pointed, like that of the barefooted Augustins, over which they wear a turban. The difference in the habits of the two orders of St Anthony and St Basil consists in this; that the former, who are solitaries, wear a coarser kind of stuff, and a cassock with very strait sleeves; and that their cloak is nearly like that of the Minims. The religious of the order of St Anthony never quit their habit: but those of the order of St Basil quit it whenever they please, by the toleration of their superiors: but this is an abuse of their rules.

Some of the Armenian religious do not reside in the monasteries: as those at Jerusalem, who live by their labour, and by the alms they receive from the pilgrims of their nation, who come out of devotion to visit the holy sepulchre, and mount Calvary. These alms are very large, amounting sometimes to a thousand crowns. This makes them very rich, and they employ the money in gaining the Turks, and obtaining of them what they desire. They gave at once eight thousand sequins to the Basha and Cadi of Jerusalem, for leave to place two lamps amongst those of the Latins, which are at the stable of Bethlehem.

PHILIP.
BONANNI,
Catalog. Ord.
Relig. P. i.

About the end of the last century, some Armenians, of the order of St Anthony, having quitted the peculiar tenets of their Church, settled in the Morea, where the republic of Venice gave them a monastery in the town of Modon. These religious, besides the three vows, of poverty, chastity, and obedience, make a fourth, which is, to obey those, who are deputed by their superiors to teach them the truths of the Catholic religion. They live upon alms, and conform to the abstinencies and fasts of the Romish church. Nevertheless they follow the Armenian rite, and consecrate in unleavened bread. Their habit is composed of a black gown tied about with a leathern girdle; a tunic or cassock shorter than the gown, and open before; and a cloak and cowl, both black. They likewise wear over their habit, on the right side, a red cross, with some characters, which signify the desire they have to shed their blood for the faith of Jesus Christ.

HULSIUS, de
Theol. Jud.
lib. i.

ARMILLUS. The Jews call Antichrist by this name. He is to issue from the conjunction of certain villains of different nations with the statue of a perfectly beautiful virgin, which will be found at Rome. His stature will be prodigious; he will proclaim himself to be the Messiah. The Romans, whom they call the posterity of Esau, will submit to him. Nehemiah, the son of Joseph, the first Messiah (for they expect two) will make war with him, and march against him at the head of thirty thousand Jews. Armillus will be defeated, and two hundred men fall in the battle: he will rally his forces, and, after slaughtering an infinite number of soldiers, will unknowingly kill the Messiah Nehemiah. The Jews will be discouraged hereby, and betake themselves to flight. At length, they will recover themselves. Then the Archangel Michael will sound the trumpet three times: immediately the Messiah, the son of David, will appear: the Jews will gather about him, and make war with Armillus, who will be slain in battle. After this will follow the reign of the Messiah, and the entire destruction of Christians and Infidels. See ANTICHRIST

A. D. 1605.

ARMINIANS. A religious sect or party, which arose in Holland, by a separation from the Calvinists. They followed the doctrine of Arminius, a celebrated professor in the university of Leyden; who, thinking the doctrine of Calvin, with regard to Free-will, Predestination, and Grace, too severe, returned to that of the Romish church, and maintained, that there is an universal grace given to all men, and that man is always free, and at liberty to receive or reject grace. His colleague Gomarus, Professor of Divinity in the same university, strenuously opposed him, and stood up for a particular or special grace, given only to those, who were predestinated or elect, and for a positive decree both of election and reprobation. At length the dispute was brought before the synod of Dort, where Arminianism was condemned in form. Nevertheless it continued to spread, and the republic of Holland was once in danger of being overturned by it.

The Arminians hold, that God creates men free, and will deal with them according to the use they make of their liberty: that, foreseeing how every one will use it, he does therefore decree all things, that concern them in this life, together with their salvation or damnation in the next: that Christ died for all men: that sufficient assistance is given to every man; and that every one being left to his own option, whether he will make a proper use of it, or no, his salvation or damnation is to be imputed only to himself. In defence of this opinion, they alledged in the first place the divine attributes: they contended that the justice of God will not permit him to punish men for crimes they cannot avoid, which must be the case upon the Calvinist scheme of Predestination. Secondly, they argued from the freedom of man's will, which the doctrine of irresistible grace absolutely overthrows. All the passages in the New Testament concerning the election, foreknowledge, and predestination of God, relate, in their opinion, not to particular persons, but to God's design of calling the Gentile world to the knowledge of the Messiah. In like manner *Reprobation*, in Scripture, has no relation, they think, to any absolute decree concerning man's damnation, but only to such actions of men, as cannot but be *disapproved* by God.

VOSS. Hist.
lib. v.

In these opinions, they have manifestly this advantage over the Calvinists, that they have the sense of antiquity on their side: for Vossius tells us, that all the Fathers, before St Austin's time, were of opinion, that God predestinated men to life, only from a prescience, or fore-knowledge, that they would live piously. It cannot be denied,

denied, that the church of England has founded her article, in regard to predestination, on the doctrine of St Austin.

Art. XVII.

The Arminians are likewise called Remonstrants, from a Remonstrance, which they presented to the States-General in 1611, in which were laid down the chief articles of their faith.

The later Arminians have carried things much farther than Arminius himself, and some of them even come very near to Socinianism. In general, they deny, that authority is any proof of the truth of a doctrine; and, on this principle, they retrench abundance of things, which have been looked upon as fundamental articles of religion. Many of them have quitted the doctrine of their master relating to the points of Eternal Election and Reprobation: for Episcopius lays it down, that God elects no person from all eternity, but only at the time when he is actually a believer. They speak very ambiguously of the prescience of God, which was the principal strong hold of Arminius. They look on the doctrine of the Trinity as a point not necessary to salvation; and they generally avoid the term *satisfaction of Christ*. They contend for a general toleration of all those, who profess the Christian religion.

ARNOLDISTS. Sectaries, so called from their leader, Arnold of Bresse, an Italian by birth; who, in the reign of the Emperor Conrad III, and the pontificate of Innocent II, was condemned, with Peter Abelard, in a council held at the Lateran, about the year 1140. He declaimed against the great wealth and possessions of the church, and preached against Baptism and the Eucharist. After raising great disturbances at Bresse and Rome, he was hanged at the latter place, and his ashes thrown into the Tyber.

PRATEOL.
Elench.
Hæref.

The Arnoldists held, that the blessed do not see God by his Essence, but by a certain brightness of his Essence, in which vision they supposed beatitude to consist: that God acts by a necessity of his nature: that he is not the author of all good: That there is something of a compound nature in God: that there is something eternal, besides God: that there is something, which is neither Creator, nor creature: and that the Angels create some things.

PRATEOL.
ibid.

AROT and MAROT. Two Angels, who, according to the impostor Mohammed, were sent by God, to teach men, not to commit murder, not to give wrong judgment, and not to drink wine. These Angels were invited by a very beautiful woman to an entertainment, who pressed them to drink wine. They complied, and, becoming intoxicated, made love to her: upon which she promised to gratify their desires, upon condition that they would teach her the words, by which, as they had pretended, one might easily mount up to Heaven. They did so; but the lady, instead of performing her promise, darted away to Heaven, where, having told what had happened to God, she was changed into the morning-star, and the two Angels severely punished.

The Koran.

AROUEIS. An antient deity of the Egyptians, mentioned by Plutarch; by some taken to be Apollo, by others Orus the elder, and by Scaliger to be Anubis. But Bishop Cumberland thinks he is the same as is called, in Sanchoniatho's Phœnician History, *Agrouerus*, or *Agrotes*, which signifies *husbandman*; one of the IXth generation, who had a statue erected to him in Phœnicia, and a temple carried about by a yoke of oxen. If the g is allowed to melt away, as it often does, or if we take ἀρεῖα and ἀρεῖα for synonymous terms, the name is the same; for the termination is arbitrary.

SCALIG. de
Emend.
Temp.

CUMB. on
Sanchon. pag.
249.

When the Egyptians added five intercalary days to their year, they dedicated each of them to some God; viz. the first to Osiris, the second to *Aroueris*, the third to Typhon, the fourth to Isis, and the fifth to Nephtha.

PLUTARCH.
de Isid. &
Osiride.

ARREPHORIA [Gr.] A festival among the Athenians instituted in honour of Minerva. The ministers, who assisted at it, were boys and girls of between 7 and 12, years of age. The word is derived from the Greek ἀρετή *mystery*, and φέρω to *carry*. It was also called *Hersiphori*, from Herse the daughter of Cecrops, on whose account it was instituted.

ARSCH.

ARSCH. [*Arab.*] The throne of God. The Mohammedans say, God has two thrones. The first, which is called *Arſch*, is only the Empyrean Heaven, which is the throne of the glory and majesty of God. They call the second *Corſi*, which is properly his tribunal, on which he takes cognizance of things below, and on which he will judge the world. When Mohammed speaks of the first, which he calls *Arſch Adhim*, the *great throne*, by way of excellence, he says, that God took a great deal of pains in producing it, and founded it upon the waters. The Mohammedans pretend, that this throne is supported by eight columns, whose nature and value is unknown; that it is mounted by three hundred thousand steps; that there is between each step three hundred thousand years journey, and that the spaces are filled with squadrons of Angels; some of whom are destined to carry this throne.

D'HERBE-
LOT, Bibli-
oth. Orient.

ARTEMISIA [*Gr.*] A festival in honour of the goddess Diana, one of whose names is *Ἀρτεμις*. It was celebrated in several parts of Greece, particularly at *Delphi*, where they offered a mullet to the goddess, as being thought to bear some kind of relation to her; because it is said to hunt and kill the sea-hare.

ATHEN. lib.
vii.

ARTICLES OF RELIGION. In the beginnings of Christianity, the declaration, that was required, of a Christian's faith, was conceived in very general terms: but, as Heresies sprung up, it was found necessary to guard against them, by enlarging the creeds, or confessions of faith. It was in imitation of this procedure, that our Reformers were so copious in stating the doctrines of the church of England in that work, which is intituled, 'Articles whereupon it was agreed by the Archbishops and Bishops of both provinces, and the whole Clergie, in the Convocation holden at London, in the yeare of our Lorde God 1562, according to the computation of the Church of Englande, for the avoiding of the diversities of opinions, and for the stablishing of consent touching true religion.' There were two particular circumstances in that time, which made this seem to be the more necessary: the one was, that there sprung up, together with the Reformation, many impious and extravagant sects; the other was, that, having but just got rid of Popery, it was absolutely necessary to take the utmost precautions against it for the future. These articles were prepared, as is most probable, by the Bishops Cranmer and Ridley, and were published by the regal authority. The most authentic manuscript of them is in the library of *Corpus Christi* college in Cambridge. It belonged to Archbishop Parker, and was left by him to that college.

BURNET,
on the xxxix
Articles.

Ult. of Edw.
VI.

13 Eliz. cap.
xii.

Canon 36.

The subscription to these articles is enjoined by statute, which establishes them, and requires every clergyman to declare his assent, and subscribe them in the presence of his Ordinary. The form of the subscription is not prescribed by the statute; but by the canon it is expressly required, that he acknowledge them, and every one of them, to be agreeable to the word of God. There is a clause in the statute, which subjects every minister, who maintains any doctrine repugnant to these articles, to deprivation.

The Jews, likewise have their *Articles*, in number thir-teen, containing the whole of their belief, as follows.

I. There is a God, creator of all things, the first principle of all beings. II. God is one sole, indivisible, being, but of an unity different from all other unities. III. God is incorporeal. IV. God is eternal. V. God alone is to be worshipped; and no other being is to be worshipped either as mediator or intercessor. VI. There have been, and may still be, Prophets, qualified to receive the inspirations of God. VII. Moses was the greatest of Prophets, and the degree of prophecy, which God honoured him with, was peculiar, and above what he granted to the rest of the Prophets. VIII. The law, which Moses left, was dictated by God himself; and the explanation of those precepts, handed down by tradition, was delivered by God himself to Moses. IX. This law is immutable, and nothing can be added to it, or taken from it. X. God knows and directs all human actions. XI. God rewards those, who observe this law, and punishes those, who disobey it; and the best and greatest reward is the life to come, and the severest punishment the damnation of the soul. XII. The Messiah shall come, endowed with far greater merit than all the Kings that have been before him, and he will be of the line of David and Solomon; but we cannot fix the time of his coming, nor must pretend to guess at it from Scripture. XIII. God will raise the dead.

These are the fundamental articles of the Jewish faith, according to Maimonides, Treatise Sanhedrin, ch. Helic. in his explanation of the Misna, which is received by the Jews without opposition or contradiction.

ARTOTYRITES. A Christian sect, in the primitive church, who celebrated the Eucharist with bread and cheese, saying, that the first oblations of men were of the fruits of the earth, and of sheep. The word is derived from *ἄρτος*, AUGUST. de Hæref. cap. 48. bread, and *τυρός*, ITYG. Lipf. de Hærefiarch. pag. 257. cheese.

Itygius, on occasion of the mention of this heresy, relates, out of the *Acts of Perpetua*, the following vision of that martyr, in her own words: 'I went up, and saw a very wide garden, and in the middle an old man sitting in the habit of a shepherd, and milking the flock. And he lift up his head, and saw me, and said unto me, thou art welcome, my daughter; and he called me, and gave me a morsel of cheese, which I received with joined hands, and eat, and all they that stood around said, Amen.' Perpetua gathered from this vision, that she should suffer martyrdom: and the reason is assigned by Possinus, who tells us, that the Eucharist was shadowed under the vision, being always administered to Martyrs and Confessors immediately before their death. Whence Itygius thinks it probable, that Perpetua used to communicate after the manner of the *Artotyrites*. Paralipom. pag. 184.

The Artotyrites admitted women to the priesthood and episcopacy; and Epiphanius tells us, it was a common thing to see seven girls at once enter into their church, robed in white, and holding a torch in their hand; where they wept, and bewailed the wretchedness of human nature, and the miseries of this life. EPIPH. Hæref. xlix. cap. i.

ARVAL BROTHERS. Priests among the ancient Romans, who presided over the sacrifices, that were offered to Bacchus and Ceres. We have the following account of their original in Fulgentius. The nurse of Romulus, called Acca Laurentia, had a custom of offering every year a sacrifice to the gods, in order to obtain a plentiful crop; and in doing this she was accompanied by her twelve children. But, one of them being dead, Romulus, in complaisance to his nurse, put himself in his stead, to compleat the number; and gave them the name of the twelve Arval Brothers, which they kept ever after.

They held their assemblies in the temple of Concord: they wore a crown, made of ears of corn, and tied up with a white ribbon. Some ascribe to them the authority of determining the limits of lands and inheritances.

ARUSPICES, [*Lat.*] Among the ancient Romans, were those, who divined by the entrails of beasts, slain in sacrifice to the gods; from whence they drew prognostics of future events. They were so called *ab aris inspicendis*, *inspecting the altars*. The Romans borrowed this superstition from the Tuscans, who received it, as the general tradition goes, from a boy, whom they strangely ploughed up out of the ground, and who instructed them in the mysteries belonging to it: the inhabitants called him *Tages*, as we learn from Ovid: CICERO, de Divinat. lib. ii.

Indigenæ dixere Tagem, qui primus Etruscum
Edocuit gentem casus aperire futuros.

OVID. Met.
lib. xv. ver.
558.

*He, Tages named by natives of the place,
Taught arts prophetic to the Tuscan race.*

At first, only Tuscans executed this office at Rome. Their business was to take observations from four appearances. 1. From the beasts, before they were cut up: 2. From their entrails, after they were cut up: 3. From the flame that arose when they were burning: 4. From the flower, or bran, and from the frankincense, wine, and water, used in the sacrifices.

Before the beasts were cut up, they took notice, whether they were forcibly dragged to the altar; whether they got loose; whether they escaped the stroke, or roared very loud when they received it; whether they expired with difficulty, and the like; all which were counted fortunate omens. In the beast, when cut up,
Y they

they observed the colour of the parts, and whether any were wanting. A double liver was highly unfortunate; but nothing could be more so than the want of a heart. As to the flame, arising from the sacrifice, if it presently consumed the sacrifice, if it burnt bright, and the like, it was a prosperous omen. On the contrary, if it required much pains to light it, if it did not burn upright, but rolled circularly, or if it happened suddenly to be put out by wind or rain; it always portended misfortunes. In the meal, frankincense, wine, and water, they were to observe, whether they had their due quantity, their proper taste, colour, smell, &c. Thus we read in Virgil, that Dido, at the time of sacrificing, found the wine changed into black blood:

Æn. lib. iv.
ver. 455.

Fusaque in obscænum se vertere vina cruorem.

And Xerxes, the evening before he attacked the city of Sparta, saw his wine three times changed into blood. Most of these ill omens are hinted at by Virgil in the following lines.

VIRGIL.
Georg. iii.
ver. 46.

Sæpe in honore Deum medio stans hostia ad aram,
Lana dum nivea circumdatur infula vitta,
Inter cunctantes cecidit moribunda ministros.
Aut si quam ferro mactaverat ante sacerdos,
Inde neque impositis ardent altaria fibris,
Nec responsa potest consultus reddere Vates:
Ac vix suppositi tinguntur sanguine Cultri,
Summaque jejuna fanie infusatur arena.

*The victim ox that was for altars press'd,
Trimm'd with white ribbons, and with garlands dress'd,
Sunk of himself without the gods command,
Preventing the slow sacrificer's hand:
Or, by the holy Butcher if he fell,
Th' inspected entrails could no fate foretel:
Nor laid on altars, did pure flames arise,
But clouds of smouldring smoke forbade the sacrifice.
Scarcely the knife was redd'n'd with his gore,
Or the black Poison stain'd the sandy floor.*

DRYDEN.

The business of the *Aruspices* was not restrained to the altars and sacrifices: they had the right of explaining all other omens and portents, and were often consulted by the senate on extraordinary occasions.

PLUTARCH.
in Agefilao.

This superstition was sometimes employed by princes, to keep the common people and soldiers in their duty; of which we have a remarkable instance in Agefilao. This General (if Plutarch is to be believed) being in Egypt, and perceiving the soldiers inclined to revolt, wrote on his hand in Greek characters the word NIKH, which signifies *victory*; after which, having slain a victim, he took it's entrails reaking hot into his hand, and held them there, till those characters were imprinted on them: then, shewing them to his army, he removed their fears, and gave them fresh courage, by making them believe the gods promised them victory. See DIVINATION.

Acts i. 3.

AUGUST.
Epist. cxviii.
ad Januarium.

HOSPIN. de
Festis Christi-
anis, p. 72.

BINGHAM,
Antiq. Chr.
Ch. B. xx. C.
vi. §. 6.

ASCENSION-DAY. A festival of the Christian church, in memory of Jesus Christ's ascending up into Heaven, after his resurrection, in his human nature, and in the presence of his Disciples. The original of this festival was so ancient, that St Austin could derive it from no other fountain, but either Apostolical institution, or the general agreement of the church in some plenary council. The Cappadocian Christians called this festival by the name of *Epifoxomene*, perhaps because on that day our salvation was perfected, Jesus Christ having finished the business of his mission, and returned back to Heaven. The antient church was a stranger to the ridiculous pageantry, mentioned by Hospinian to have been used in some places, to represent Christ's Ascension into Heaven; namely the drawing up an image of Christ to the roof of the church, and then casting down the image of Satan, in flames, to represent his falling as lightning from Heaven.

The

The ceremonies on the festival of the Ascension, in the Romish church, are as follow: after the gospel, the paschal taper is put out, to denote, that, on that day, our Saviour left the Earth, and returned to Heaven. The altar is adorned with flowers, images, and relics; upon which occasion the officiating priest, and his attendants, are robed in their white ornaments. The blessing, which the Pope pronounces on that day, is one of the three solemn ones: anciently, he used to excommunicate the Heretics on this day; but that ceremony is now confined to Holy Thursday.

PISCARIA;
Prax's Ce-
rem.

Eusebius relates, as a received tradition, that, near the place, from whence our Saviour ascended into Heaven (which was the highest part of the mount of Olives) there was a cave, in which our Lord communicated the most hidden mysteries of his doctrine to his Disciples, before his Ascension.

EUSEB. de
Vit. Constant.
lib. iii, cap.
41, 43.

The author of the treatise (under the name of St Jerom) on the places mentioned in the *Acts*, affirms that Jesus Christ, when he ascended up into Heaven, left the print of his feet on the ground, and that the marks continued ever after, notwithstanding that the faithful every day carried away the Earth of that place, to preserve it out of devotion. And St Austin affirms, that the Christians used to travel into Judea, to adore the footsteps of Jesus Christ, at the place from whence he ascended into Heaven.

HIERON. in
loc. Act. pag.
295.

AUGUST. in
Joh.

To this miracle another is added; which is, that the Empress Helena having built the magnificent church of the Ascension, in the midst of which is this spot of ground, when the workmen would have covered it with a marble pavement like the rest, they could not effect it, whatever they laid upon the place immediately quitting it.

HIERON.
ubi supra.

This festival was celebrated at Jerusalem, in the VIIIth century, with so great a number of lights, in this church of the Ascension, that it seemed as if the whole mount of Olives was on fire. Bede, who relates this, adds, that, on this festival, there always came so strong a wind after the mass, that it threw down all who were at that time in the church.

ASCETICS. Such Christians, in the primitive church, as enured themselves to greater degrees of abstinence and fasting than other men: as those mentioned by Origen, who abstained from flesh and living creatures, in order to mortify and subdue their passions. Such abstinence the Apostolical canons call ἀσκησις, the exercise of an Ascetic life. So that all, who abstained from flesh, on account of mortification, not out of an opinion of it's uncleanness (as some Heretics did) were called *Ascetics*. The same appellation was given to those, who were more than ordinarily intent on the exercises of prayer and devotion. Accordingly St Cyril of Jerusalem calls the Prophetess Anna, who departed not from the temple, but served God night and day, Ἀσκήτρια ἐυλαβεύατα, the most religious Ascetic. In short every kind of uncommon piety and virtue laid claim to the name of Ascetic. From whence it appears, that the Ascetics were not originally the same with Monks, as Baronius, and the generality of the Romish writers, pretend they were. Ascetics were always in the church; but the monastic life was not known till towards the IVth century. The difference between Ascetics and Monks is this. 1. The Monks were men, who retired from the business and conversation of the world to some distant mountain, or desert wilderness: but the first Ascetics were men of an active life, living in cities as other men, and differing from them only in the heights, to which they carried their virtue. 2. The Monks were to be only lay-men; but the Ascetics were indifferently of any order. 3. The Monks were tied up to certain rules and laws of discipline; but the ancient Ascetics were governed by no laws but those of the Gospel. In short, tho' every Monk is, or ought to be, an Ascetic, every Ascetic is not a Monk; the former appellation being of a more general import than the latter.

ORIG. contra.
Cels. lib. v.

Can. Apostol.
cap. 51.

CYRIL, Ca-
tech. 10, n. 9.

BINGHAM.
Antiq. Chr.
Ch. B. vii. C.
i.

From hence a monastery has sometimes the name *Asceterium* given it. The college of Undertakers (*Funerarii*) founded by the Emperor Anastasius, in which eight Monks, and three Acolyths, were employed in burying the dead, was called by this name; as appears from the confirmation of it by the Emperor Justinian.

JULIAN. An-
tecess. Novel.
13.

ASCHA'RIOUN [*Arab.*] The disciples of Aschari. The better to understand their opinion, we must see what foundation it has in the Mohammedan religion. We read in the second chapter of the Koran these words: *God will call you to an account for all that you shall have manifested without, and for all that you shall have concealed within: for God pardons whom he pleases, and chastises whom he pleases, and this*

this because he is all-mighty, and can dispose of all things at his pleasure. The interpreters observe on this passage, that the Mohammedans were greatly affrighted, when this verse was published. Accordingly they demanded of their prophet an explication of it, representing to him, that if God requires of us to give an account of our thoughts, of which we are not masters, it will put our salvation extremely to the hazard. Mohammed, to satisfy their doubts, published the following verse: *God does not require of men more than they are able to perform, and imputes to them only what they have acquired by their obedience, or their rebellion.* Some of their Doctors pretend, that this latter verse has abrogated the former: but the disciples of Aschari build on both these passages their opinion concerning liberty, and the merit of works, which is directly opposite to that of the Motazales: for the Ascharians say, that God, being a general and universal agent, is also truly the creator and author of all the actions of men; but that man, being a free agent, does nevertheless acquire a merit or demerit, according as he behaves in regard to what is commanded or forbidden by the law. The word *acquisition*, couched in the latter of the two verses, and which contains in it the merit and demerit, is defined, by the Ascharians, an action ordained for the procuring of some profit, or the averting some evil. Now, because such an action cannot be ascribed to the Creator, who can neither receive profit nor harm, it follows that it must be ascribed purely to man, who consequently is master of that action, and enjoys perfect liberty. From this reasoning it follows, that our actions are really and in effect produced by the Creator; but that the application, which we make of them, in obeying or disobeying the law, is purely of our selves. See MOTAZALES.

D'HERBE-
LOT, Bibl.
Orient.

ASCHHOR *Al Haram* [Arab.] The four sacred months of the year, namely Regieb, Dhoulcaadah, Dhoulhegia, and Moharram, during which the Mohammedans are forbidden to make war. This prohibition is more ancient than Mohammedism among the Arabians. See YEAR.

D'HERBE-
LOT, Bibl.
Orient.

ASCHOUR [Arab.] The tenth day, or tenth night, of *Moharram*, which is the first month of the Arabic year. It signifies likewise ten nights, or ten days. Mohammed, in the eighty-ninth chapter of the Koran, introduces God swearing by the ten nights. The Mohammedans in general fast on this day, for three reasons; first, because the ancient Arabians fasted on this day before the birth of Mohammedism; secondly, because on this day Noah left the Ark; and thirdly, because on this day God pardoned the Ninevites. It is very probable, Mohammed borrowed this fast from the Jews, who gave the same name to *the day of atonement*, or *expiation*, which falls on the tenth day of the month *Tisri*. But, besides these reasons, the Persians, and the other followers of Ali, have a very particular reason for solemnizing this day: for they believe, that Houssain, the son of Ali, was slain on this day in battle. The memory of his death is celebrated among them, every year, with great funeral pomp, accompanied with cries, groans, howlings, and lamentations.

D'HERBE-
LOT, Bibli-
oth. Orient.

ASCLEPIA [Gr.] A festival of Æsculapius, the god of Physic, observed particularly at Epidaurus, where it was attended with a contest between the Poets and Musicians, whence it was likewise called *Ἰεγὸς Ἀγων*, *the sacred contention*.

PLATO, &
Inscript. Vet.

ASCLEPIODOTÆANS. Christian Heretics, in the time of the Emperor Heliogabalus, so called from one Asclepiodotus; the first, who taught that Jesus Christ was a meer man. They were excommunicated by Vibanus, Bishop of Rome, A. D. 221.

EUSEB. lib.
v. cap. 29.
PRATEOLUS,
Elench. Hæ-
ref.

ASCODROGITES. Christian Heretics, or rather Fanatics, of Galatia, in the time of the Emperor Commodus, A. D. 181. They brought into their churches bags, or skins, filled with wine, to represent the new bottles, filled with new wine, mentioned by Christ. They danced round these bags or skins, and intoxicated themselves with the wine. They are called likewise **ASCITÆ**, and both words are derived from *ἄσκῳ*, a *bottle*, or *bag*.

Matth. xix.
17.
PRATEOLUS,
Elench. Hæ-
ref.

ASCODRUTES. Christian Heretics. A sort of Gnostics, who placed all religion in knowledge, and, under pretence of spiritual worship, would admit of no external or corporeal symbols whatever. They asserted, that divine mysteries, being the images of invisible things, ought not to be performed by visible things, nor incorporeal

THEODO-
RET. Hæret.
Fabul. lib. i.
cap. 10.

poreal things by corporeal and sensible things. Therefore they rejected Baptism, and the Eucharist.

BINGHAM,
Antiq. Chr.
Ch. B. x. Ch.
ii. §. 1.

ASCOLIA, [Gr.] A Festival, which the peasants of Attica celebrated in honour of Bacchus, so called from ἀσκῶ, a bottle. They sacrificed a goat to him, because that animal gnaws and spoils the vines.

Rode, caper, vitem, tamen hic, cum stabis ad aras,
In tua quod fundi cornua possit, erit.

OVID. Fast.
lib. i. ver.
357.

Gnaw, goat, the vine; yet will enough remain,
To wet thy horns, when at the altar slain.

And, to shew the greater indignity to an animal, hated by Bacchus, the peasants, after having killed him, made a foot-ball of his skin. Virgil has beautifully described the occasion of the sacrifice, and manner of celebrating the festival.

Non aliam ob culpam Baccho caper omnibus aris
Cæditur, & veteres ineunt proscenia ludi,
Præmiaque ingentes pagos, & compita circum
Thesidæ posuere; atque inter pocula læti
Mollibus in pratis unctos saliere per utres.

VIRGIL.
Georg. lib. ii.
ver. 380.

For this the malefactor goat was laid
On Bacchus' altar, and his forfeit paid.
At Athens thus old comedy began,
When round the streets the reeling actors ran;
In country villages, and crossing ways,
Contending for the prizes of their plays;
And glad, with Bacchus on the grassy soil,
Leapt o'er the skins of goats besmear'd with oil.

DRYDEN.

ASFENDARMOD. The name of a Genius or Dæmon, who presides over and gives his name to the twelfth and last month of the Yezdegerdic year. This month, as well as the rest, consists of thirty days: wherefore, to make a complete solar year, they add five intercalary days at the end of the month Asfendarmod. Ulugbeg observes, that the talismans against scorpions ought to be engraven the fifth day of this month. See YEAR.

D'HERBELLOT, Bibli-
oth. Orient.

ASHES. Several religious ceremonies depend upon the use of *Ashes*. St Jerome relates, that the Jews, in his time, rolled themselves in Ashes, as a sign of mourning. To repent in sackcloth and ashes is a frequent expression in Scripture for mourning, and being afflicted for our sins. There was a sort of lustral water, made with the Ashes of an heifer, sacrificed on the great day of atonement, the Ashes whereof were distributed among the people. In the Romish church, Ashes are given among the people on Ash-Wednesday: they must be made from branches of olive, or some other trees, that have been blessed the foregoing year. The Sacristan, or Vestry-keeper, prepares these Ashes, and lays them in a small vessel on the altar: after which the officiating priest blesses the Ashes, which are strewed by the Deacons, and assistants, on the heads of all that are present, accompanied with these words, *memento homo quod pulvis es, &c. remember, man, that thou art dust, &c.*

Numb. xix,
17.

PESCARA,
Cerem. Ec-
cles. Rom.

The Indians of the East esteem the Ashes of cow-dung as holy: they sprinkle their foreheads, shoulders, and breasts, with them every morning. These Ashes are daily offered to the gods; and when the King of Calicut goes to pay his devotions at the Pagod, the way is strewed with these ashes. See ASH-WEDNESDAY.

Religious Ce-
remonies of
all Nations,
Vol. iii.

ASHIMAH. The name of an idol worshipped by the people of Hamath. Some of the Rabbins say it had the shape of an ape; others, that it was represented under the form of a lamb, a goat, or a satyr. Selden ingenuously confesses he is wholly ignorant what this deity was. Some conceive him to be the same as Mars, because A S, among the Greeks, stood for Ἀσπς, and Schemah, they say, means hearing and being obedient; and from hence they conclude him to be the god, whom the

De Diis Syris.

Romans

LEWIS, Orig.
Hebr. B. v,
pag. 84.

Romans called *Hefus*. But the most probable conjecture is, that Ashima is the deity, whom the Hebrews call *Hafhem*: and Ebenezer, in his preface to the book of Esther, says, that he saw, in a Samaritan Pentateuch, the words *Bara Ashima* substituted in the room of *Bare Elobim*; that is, the idol Ashima put instead of the true God. Bochart censures this as false, and we have authentic copies of the Samaritan Pentateuch, which prove it to be so.

Ashimah may, perhaps, be derived from the Persian *Afuman*, which is the name of a genius presiding over every thing, which happens on the twenty-seventh day of every solar month in the Persian year. See ASUMAN.

GRAT. Dist.
50. cap. 64.

ASH-WEDNESDAY. The first day of *Lent*. It is so called from the custom, observed in the ancient Christian church, of penitents expressing their humiliation at this time, by appearing in sackcloth and ashes. But it is not certain, that this was always done precisely on Ash-Wednesday, there being a perfect silence in the most ancient writers about it. The discipline, used towards penitents in Lent, as described by Gratian, differed from their treatment at other times: for, on Ash-Wednesday, they were presented to the Bishop, clothed in sackcloth and barefooted: then the seven penitential psalms were sung; after which, the Bishop laid his hands on them, sprinkled them with holy water, and poured ashes upon their heads; declaring to them, that, as Adam was cast out of Paradise, so they for their sins were cast out of the church. Then the inferior ministers expelled them out of the doors of the church. In the end of Lent, on the Thursday before Easter, they were again presented, for reconciliation by the Deacons and Presbyters at the gates of the church. But this method of treating penitents in Lent, carries with it the marks of a more modern practice; for there was no use of holy water in the ancient discipline; nor seven penitential psalms in their service, but only one, viz. the LIT. Neither was Ash-Wednesday anciently the first day of Lent, till Gregory the Great first added it to Lent, to make the number of fasting-days completely forty, which before were but thirty-six. Nor does it appear, that anciently the time of imposing penance was confined to the beginning of Lent, but was granted at all times, whenever the Bishop thought the penitent qualified for it.

BINGHAM,
Antiq. Chr.
Ch. B. xviii,
C. ii, §. 2.

I need not observe, that the want of this discipline is at present supplied by reading publicly, on Ash-Wednesday, the curses, denounced in the holy Scriptures, against several sorts of sins, the people repeating after each curse *Amen*.

Acts xix, 23,
&c.

ASIARCHÆ [Gr.] We read in the *Acts of the Apostles*, that during St Paul's abode at Ephesus, a tumult happened, raised by one Demetrius a Silver-smith, whose business it was to make silver shrines for Diana (the goddess of the Ephesians); and that St Paul would have presented himself to the enraged multitude, had not the Disciples prevented him, and even certain of the CHIEF OF ASIA, who were his friends sent unto him, desiring him, that he would not adventure himself into the theatre. These Chief of Asia, in Greek Ἀσιάρχαι (*Asiarchæ*) were the Pagan Pontiffs of Asia, chosen to superintend and have the care of the public games; which they did at their own expence: for which reason they were always the richest and most considerable men of the towns.

Synop. Critic.
in Act.
pag. 1564.

Tobit vi. 14.
viii, 2, 3.

GEMAR. Cod.
Gitthim.

1 Kings vi, 7.

ASMODEUS. The evil spirit, which killed the seven husbands of Sarah, the daughter of Raguel, on their wedding-night; and was afterwards expelled by the help of smoke arising from the gall of a fish. The Rabbins say, that Asmodeus was born, in an incestuous manner, of Tubal-Cain and Noema his sister, and that it was his love of Sarah, that made him kill those who married her. The Rabbins farther relate, that Asmodeus drove Solomon out of his kingdom and took his place, but that Solomon returning dethroned him, and loaded him with fetters. They pretend likewise, that this prince forced Asmodeus to assist him in building the temple of Jerusalem; that, by some secret he learned of the Dæmon, he built it without hammer, ax, or any iron tool, making use of the stone *Schamir*, which cuts stone, as diamond does glass.

As to the manner of driving away this evil spirit from Sarah, the learned Father Calmet supposes, that the effect of the smoke, arising from the fish's gall, which Tobias burnt, rested entirely upon the senses of Tobias and Sarah, Dæmons being substances purely spiritual, and therefore not to be wrought upon in that manner; that it deadened the sense of pleasure, and all lustful inclinations, in them; and

that the chaining up Asmodeus is to be explained in an allegorical sense, as signifying God's order declared to him by Raphael, obliging him to come no more near Sarah, nor appear hereafter any where but in the utmost parts of Egypt.

CALMET
Dissert. on
Asmodeus,
before Tobit.

ASMOUG. The name of a Dæmon, which, according to the tradition of the Magi, or Zoroastrians, is one of the principal emissaries of *Aberman*, who is their prince, and author of all the evil in the world; for Zoroaster supposed two principles, the one of good the other of evil. Asmoug's principal function, is, to sow discord in families, law-suits among neighbours, and wars between princes.

D' HERBE-
LOT, Bibl.
Orient.

ASRAR *al Tanzil* [Arab.] The *mysteries* of the Koran; i. e. the allegorical and mystical explication of the principal passages of the Koran. There are Mohammedan doctors, who have taken as much pains to find out a concealed meaning in the words of their prophet, as ever the Jewish Rabbins, and some Christian writers, have taken, in explaining the Holy Scriptures. The Mohammedan mystics pretend, that those, to whom the mysterious sense of the Koran is revealed, cannot declare it to others, it not being in the power of tongue or pen to express it.

D' HERBE-
LOT, Bibl.
Orient.

ASSABINUS. The Sun, worshipped under this name by the Ethiopians. The Romans and Greeks called this god the *Ethiopian Jupiter*, because he was the supreme god of that people. They offered cinnamon to this deity, which took fire of itself and was consumed. Theophrastus, who relates this, adds, that he looked upon this account as fabulous. But, perhaps, the priests of this god made use of some pious artifice, to deceive the people; and the burning of the cinnamon might be such another cheat, as the liquifying of St Januarius's blood at Naples. See St JANUARIUS.

THEO-
PHRAST.
Hist. Plantar.
lib ix, cap. 5.

ASSAF. An idol of the *Coraischite* Arabians: for every tribe, and even every family, as that of *Coraisch*, had their particular idols, which they worshipped.

D' HERBE-
LOT, Bibl.
Orient.

ASSIDEANS (or CHASIDÆANS from the Hebrew *chasidim*, *merciful*, *pious*). Those Jews, who resorted to Mattathias, to fight for the law of God, and the liberties of their country. They were men of great valour and zeal, having voluntarily devoted themselves to a more strict observation of the law, than other men. For, after the return of the Jews from the Babylonish captivity, there were two sorts of men in their church; those, who contented themselves with that obedience only, which was prescribed by the law of Moses, and who were called *Zadikim* i. e. the *righteous*; and those, who, over and above the law, superadded the constitutions and traditions of the Elders, and other rigorous observances; these latter were called *Chasidim*, i. e. the *pious*. From the former sprung the Samaritans, Sadducees, and Caraites; from the latter the Pharisees, and the Essenes.

1 Macab. ii.
43, 44.

PRIDEAUX,
Connect. Part
ii. Book iii.

ASSUMPTION. A festival, in the Romish church, in honour of the miraculous ascent of the holy Virgin, body and soul, into Heaven. It was established in the VIIth century, and fixed to the fifteenth of August. The Assumption of our Lady was not always a point of faith: the ancient Martyrologies speak of it with very great reserve, as a thing not fully ascertained; yet is it at present universally believed in the Romish church, and a divine, who should deny it, would be obliged to retract.

Some authors relate, that the Apostles, who had separated, in order to propagate the gospel, met all together at the solemnity of the blessed Virgin's funeral. The pretended Dionysius Areopagita gives us a list of all those who were present. Juvenal, Bishop of Jerusalem, Andreas Cretensis, and St John Damascene, believed, that the Apostles were wrapped in a cloud, and wafted through the air by an Angel, and set down at Gethsemane, the place of her interment. After she had been buried three days, St Thomas, happening to come thither from Ethiopia, desired to see the blessed Virgin's face once more: but, when the grave-stone, to satisfy his curiosity, was removed, they found nothing but clothes; which made them conclude, that our Saviour had rescued this holy body from the state of corruption, and given it the privilege of immortality.

Apud Niceph.
Calist.

The Greek church celebrates the festival of the *Assumption* on the fifteenth of August; concerning the original of which festival, the Greeks relate the following remarkable story.

Three days after the *sleeping* of the *Mother of God*, (for the Greeks call this festival *Dormitio Deiparæ*) the Apostles, being assembled together, according to a custom established among them from the day of their Lord's Ascension, deposited a piece of bread on a cushion, to distinguish both the dignity and seat of their master. While they were assembled together, the room on a sudden was filled with an unusual light; and the blessed Virgin appeared to them, surrounded with rays of glory, and attended by a numerous host of Angels. At her entrance, she paid her respects to the Apostles, and said to them, *God be with you, I will never leave you nor forsake you.* The Apostles, surprised and transported, replied, *O ever blessed Virgin-Mother of God, grant us thy aid.* After that, the blessed Virgin vanished out of their sight. The Apostles thereupon cried out; *the queen is ascended into Heaven, and there sits on the right hand of her son.*

In commemoration of this event, the Greeks, on this festival, deliver a loaf, three lighted wax-tapers, some incense, and fire, into the hands of the priest, who cuts off the crust of the loaf in the form of a triangle, sets the three wax-tapers upon the crust, and then thurifies, and blesses the bread. Afterwards he delivers the bread to the youngest person then present, who distributes it among the whole congregation.

RYCAUT'S
State of the
Gr. church,
Ch. v.

On this festival likewise, they perform the ceremony of the benediction of their lands, by virtue of a small bough, with three leaves upon it, some gum, a little wax, and a sprig of a strawberry herb, blessed by the priest, and planted afterwards in the middle of their grounds.

There was an Apocryphal book, intituled *the Assumption of Moses*: it was written in Hebrew, and contains an account of the death of Moses, and the conveyance of his soul to paradise. It is believed, that the particular of the Angel Michael's contention with the Devil about the body of Moses was taken from this work.

There was also an Apocryphal book, intituled *the Assumption of the Virgin*, of which St John the Evangelist was said to be the author.

A. D. 358.

ASSURITANS. Heretics, who sprung up in the Christian church, in the reign of Constantius, and the pontificate of Liberius. They made their first appearance in Africa. They were a branch of the Donatists: they held, that the Son was inferior to the Father, and the Holy Ghost to the Son: they re-baptized those, who embraced their sect: they asserted, that good men only were within the pale of the church.

PRATEOL.
Elench.
Hæref.

1 Kings, xi,
33.

ASTAROTH, or ASHTAROTH. (The plural of *Astarte*). The goddess of the Sidonians. Astaroth, in the Syrian language, signifies *sheep*, particularly ewes, when their dugs are turgid, and they give milk. From the fecundity of those animals, which in Syria continue to breed a long time, the Sidonians formed the notion of a deity, which they called *Astaroth* or *Astarte*. See *ASTARTE*.

Jerem. xii, 18.

ASTARTE. A Phœnician goddess; the same as *Astaroth*, the plural of *Astarte*. She is called in Scripture *the Queen of Heaven*. Some believe, the Moon was adored under this name. Solomon, who had married many foreign wives, introduced the worship of Astarte in Israel; but it was Jezebel principally, daughter of the King of Tyre, and wife to Ahab, who first brought the worship of this deity into Palestine.

1 Kings
xviii, 19.

2 Kings
xxiii, 7.

Jerem. vii, 18.

This deity had many priests attending on her rites: Jezebel had no less than four hundred of them in her service. She was served with much form and pomp; and the women were employed in weaving hangings or tabernacles for her. When she was adored as the *Queen of Heaven*, they offered up cakes to her; *the children gathered the wood, and the fathers kindled the fire, and the women kneaded the dough to make cakes for the Queen of Heaven.*

LUCIAN,
De Dea Syria.

The Africans, who were descended from the Phœnicians, maintained Astarte to be Juno, as we learn from St Austin. But Lucian, who wrote particularly concerning this goddess, says expressly, that she is the Moon. Astarte is not always represented alike: sometimes she is in a long, at other times in a short habit: sometimes holding a long stick with a cross upon the top of it: some medals represent her with a crown of rays; in others she is crowned with battlements. In a medal,

struck at Cæsarea in Palestine, she is in a short dress, crowned with battlements, with a man's head in her right hand, and a staff in her left. Sanchoniathon says, she was represented with a cow's head, the horns emblematically describing the Moon. Cicero calls her the *fourth Venus* of the Syrians. Lucian tells us, that he had learned from the Phœnician priests, that Astarte was Europa the daughter of Agenor, King of the Phœnicians, and deified after her death, to comfort her father for her loss.

SANCHON.
apud Euseb.
Præpar. lib. i.
cap. ult.

CICERO, de
Nat. Deor.
lib. iii.

LUCIAN,
ubi supra.

A modern author, who has endeavoured to trace most of the Pagan divinities in the Scripture, upon a supposition, that the Phœnicians had deified several of the Canaanites, and especially the descendants of Abraham, takes the Phœnician Astarte, or Astaroth, which signifies *sheep*, to be the *Rachel* of the Bible, which word is of the same signification in the Hebrew.

FOURMONT,
Reflex. Critiq.
sur les Hist.
des anc. Peu-
ples, Vol. I.

Milton mentions Astarte among the fallen Angels.

— — — —with these in troop
Came Astoreth, whom the Phœnicians call'd
Astarte, Queen of Heav'n, with crescent horns;
To whose bright image, nightly by the moon,
Sidonian virgins paid their vows and songs;
In Sion also not unsung, where stood
Her temple on th' offensive mountain, built
By that uxorious King, whose heart, tho' large,
Beguiled by fair idolatresses, fell
To idols foul.

MILTON'S
Paradise Lost,
Book I. ver.
437.

Astarte is said to have consecrated the city Tyre, by depositing in it a fallen star. Hence perhaps came the notion of a star, or globe of light, which at certain times darted down from the top of mount Libanus, near her temple at Aphac, and plunged itself into the river Adonis, and was thought to be Venus.

SUIDAS, in
voce 'Aσδρην.

BOCHART,
Geogr. Sacr.

Her temple at Aphac, on mount Libanus, was a perfect sink of leudness, a very school of the most beastly lusts; which were permitted here, because Venus was said to have had her first intercourse in this place with her beloved Adonis.

BOCHART,
Canaan, lib.
ii. cap. 14.

ASTRÆA. The goddess of Justice, in the Pagan system of Theology. She was the daughter of Jupiter and Themis, and came down from Heaven in the golden age; but, when the manners of men became corrupt, she left the earth, and returned to Heaven.

Et Virgo cæde madentes
Ultima cœlestum terras Astræa reliquit.

OVID. Met.
lib. i. ver. 149.

When justice ceas'd, and human blood was shed,
From earth to Heav'n divine Astræa fled.

ASUMAN. The name of an Angel, or Genius, who, according to the superstition of the Persian Magi, presided over every thing, which happened on the twenty-seventh day of every month. The Magi believe him to be the same with the Angel of Death.

D'HERBE-
LOT, Bibl.
Orient.

ASYLUM [Lat.] A sanctuary; a place of refuge, or protection. Servius derives the word from the privative *a* and *συλλάω*, to draw out, because no person could be taken by force from an Asylum. Some pretend, the first Asylum in Greece was that established by order of the oracle of Jupiter Dodonæus, which commanded the Athenians to grant their lives to all those, who fled for refuge into the Areopagus, to the altars of the goddesses. But others say, the first Asylum was built at Athens, by the *Heraclidæ*, and was a refuge for those, who fled from the oppression of their fathers. The *Afyla* of altars and temples were very ancient in the time of Pausanias, who writes, that Neoptolemus, the son of Achilles, was slain near the altar of Apollo at Delphi, as a just punishment for his having killed Priam, King of Troy, who had fled to the altar of Jupiter Herceus for refuge. The temple of Diana at Ephesus was the most famous *Asylum*. Strabo tells us, that several princes allowed

PAUSAN.
Attic.

TACIT.
Annal. lib. iii,
cap. 60.

it, some a greater, others a less extent of ground, beyond the temple itself: and Herodotus tells us, there was a temple of Hercules in Egypt, to which bond-slaves fled; who, after they had taken upon them the badges of that god, could not be retaken by their masters: for the privileges of the *Asyla* were inviolable; whence Tacitus complains, that the Grecian temples were filled with the worst of slaves, with insolvent debtors, and criminals, who fled from justice, and that no authority was sufficient to force them from thence. Yet we meet with instances of obliging such persons to quit their sanctuary, by starving them, or by setting fire to their place of refuge. Thus, when Tranio, the slave of Theuropides, had fled to a sanctuary, his master threatens him thus:

PLAUTUS,
Mostel. Act. V
Sc. I.

Jam jubebo ignem, & sarmenta, carnufex, circumdari.

That is,

Rascal, I will presently set fire to your hold.

SERVIVS, in
Æn. lib. ii.

PLUTARCH,
in Theseo.

STRABO.
lib. iii.

All temples were not sanctuaries, but such only as received that privilege from the manner of their consecration: and of those, which enjoyed this privilege, some were free for all men, others appropriated to certain persons or crimes. Thus the temple of Diana at Ephesus was a refuge for debtors; the tomb, or temple of Theseus, for slaves. Nor was this honour paid to the gods only, but also to the statues, or monuments, of princes, and other great persons. Thus the sepulchre of Achilles, on the Sigæan shore, was, in after-ages, made an *Asylum*; and Ajax had the like honour paid to his tomb on the Rhætean shore.

When Romulus built Rome, he left a place, covered with wood, between the Capitol, and the Tarpeian Rock, as an *Asylum* to all persons, who should fly thither, whether free-men, or slaves.

OVID. Fast.
lib. iii. ver.
431.

Romulus, ut saxo lucum circumdedit Alto,
Cuilibet huc, dixit, confuge, tutus erit.

This he did with a politic view of drawing together great numbers from the neighbouring nations, in order the sooner to people his new city. Juvenal reproaches the Romans with this baseness of their original:

JUV. Sat. viii,
ver. 272.

Et tamen, ut longè repetas, longèque revolvās
Nomen, ab infami gentem deducis *Asylo*.

*Howe're ye boast, and your proud lineage stretch
As high as Rome's original can reach,
Almighty Rome, the terror of her foes,
From an Asylum's base protection rose.*

TACIT.
Annal. lib. iii.

This *Asylum* at Rome remained sacred, and was not violated, till the reign of Tiberius, who, seeing it's abuses, abolished it. At last the *Asyla* were so little regarded, that they served only as a protection for small offenders; for the magistrates made no scruple of forcing great criminals from the very altars.

Exod. xxi, 13.
Numb. xxxv,
11.

The Jews had their *Asyla*: among these, the most remarkable were the *cities of refuge*; in order to provide for the security of those, who, by chance, and without any design, happened to kill a man. They were six in number, three on each side Jordan. They were commanded likewise, when they should enlarge their borders, to add three more: but as this command was never fulfilled, the Rabbins say, the Messiah, when he comes, will accomplish it. Besides the cities of refuge, the temple, and especially the altar of burnt-offerings, enjoyed the privilege of an *Asylum*.

A. D. 392.

This privilege began to be enjoyed by the Christian churches about the time of Constantine; but whether that prince made any laws concerning it, is doubted by learned men; for none appear that are older than the time of Theodosius. At first, only the altar, and inward fabric of the church was a place of refuge; but afterwards any outer buildings, or precincts, of the church had the same privilege granted them; such as the houses or lodgings of the Bishop, and Clergy, Gardens, Baths,

Baths, Courts, and Cloysters: and, in after-ages, this exemption was extended to the graves and sepulchres of the dead, to Crosses, Schools, Monasteries, and Hospitals. This privilege, originally, was not intended to patronize wickedness, or screen the guilty from justice; but as a refuge for the innocent, the injured, and the oppressed; or, in doubtful causes, to give men protection, till they might obtain an equitable and fair hearing: in all such cases, they were allowed thirty days protection. But, that no one might expect this indemnity, who had not a just and legal title to it, several crimes and cases were excepted by law, for which the church could grant no protection: as first, protection was denied to public debtors, who had either embezzled, or kept back by fraud, the public revenues of the State: secondly, to Jews, who pretended to turn Christians, only to avoid paying their debts, or suffering legal punishment for their crimes; in other cases, they had the common benefit of sanctuary with other men. The third sort of persons, to whom this privilege was denied, were Heretics, and Apostates: the fourth, slaves, who fled from their masters; and the fifth, robbers, murderers, conspirators, ravishers, adulterers, and other criminals of the like nature. This shews, that the original intention of sanctuaries in the Christian church was only to protect the innocent and injured, and, in dubious cases, to grant the supposed offender a little respite. The conditions, upon which protection was granted, were, first, not to fly with arms to the church; secondly to raise no clamour or tumult in flying thither; and thirdly, not to eat, or lodge, in the church, but to be entertained in some outward building.

Cod. Theod. lib. ix, tit. 45.
RITTERS-HUSIUS, de Asylis, cap. iii.

Cod. Theod. lib. ix. tit. 45.

Ibidem.

Ibid. lib. xvi. tit. 7

JUSTIN. Novel. xvii. cap. 7.

Cod. Theod. lib. ix. tit. 45.

Cod. Just. lib. i. tit. 12.

Paulinus, in the life of St Ambrose, relates a remarkable instance of the violation of the *Asyla*, which happened in the reign of Arcadius and Honorius, A. D. 396. Honorius gave at Milan the spectacle of a combat of wild beasts, which had been sent him out of Africa: during which the General Stilico, at the persuasion of the Prefect Eusebius, gave leave to his soldiers, to take by force out of the church one Cresconius, who had taken refuge there at the foot of the altar. St Ambrose the Bishop, accompanied by his clergy, endeavoured to restrain their violence, and preserve the immunity of the church, but to no purpose; for the soldiers bore off Cresconius, and carried him in a kind of triumph to the amphitheatre. This violence afflicted the church greatly; and the holy Bishop continued a long time prostrate and in tears at the foot of the altar. But, when the soldiers came into the amphitheatre, the leopards, which had been let loose, seized on them, and tore them in a most horrible manner. Stilico, affected with this immediate vengeance of Heaven on the soldiers, who had profaned the church, made the utmost satisfaction to St Ambrose, and saved Cresconius from any further violence.

Prolegom. Ambros. Paris. 1603. p. 87.

Modern sanctuaries are a great abuse of these ancient *Asyla* of the Christian church, in giving protection to almost all sorts of criminals, and so enervating the force of civil laws. The canon-law of Gratian, and the decretals of the Popes, grant protection to all criminals, except house-breakers, highway-men, and such as commit enormous crimes in the church itself, upon presumption of its protection. Polydore Virgil censures the English for granting protection to all sorts of criminals, not excepting traitors and rebels: but, at present, we have no such practice, nor is any privileged place, or sanctuary, in England, allowed by law, to screen offenders from justice.

GRATIAN, Causs. xvii. Q. iv. cap. 36.

POLYD. VIRG. de Inventor. Rer. lib. iii. cap. 12.

ATE. The goddess of Mischief, in the Pagan Theology. She was daughter of Jupiter, and cast down from Heaven at the birth of Hercules. For Juno having deceived Jupiter, in causing Euristheus to be born before Hercules, Jupiter expressed his resentment on Ate, as the author of that mischief, and threw her headlong from Heaven to earth, swearing she should never return thither again. This we learn from Homer.

Ὡς φάτο· τὴν δ' ἄχως ὀξὺν καλὰ φρένα τύψε βαθεῖαν·
 Αὐτίκα δ' ἔλ' Ἀτίω κεραλῆς λιπαροπλοηγέμοιο,
 Κωόμενθ' φρεσὶν ἥσι; καὶ ἄμωσ' κρηττόν ὄρευν;
 Μὴ πόλ' ἐς Οὐλυμπον τε καὶ ἑρᾶν ἄσπερόν τι·
 Αὔτις ἐλδύσαθ' Ἀτίω, ἢ πᾶντας ἀᾶ·
 Ὡς εἶπαν, ἔρριψεν ἄπ' ἑρᾶν ἄσπερόν τι·
 Κεῖρ' ὤρευσεν, πᾶχα δ' ἵκετο ἐργ' ἀνθρώπων·

HOM. II. xix. ver. 125.

Grief

Grief seiz'd the thund'rer, by his oath engaged;
 Stung to the soul, he sorrow'd, and he raged.
 From his ambrosial head, where perch'd she sate,
 He snatch'd the fury-goddes of Debate;
 The dread, th' irrevocable oath he swore,
 Th' immortal seats shou'd ne're behold her more;
 And whirl'd her headlong down, for ever driv'n
 From bright Olympus, and the starry heaven:
 Thence on the nether world the fury fell,
 Ordain'd with man's contentious race to dwell.

MR POPE.

The name of this goddess comes from ἀτὰρ, *noceō*, to hurt. Her being the daughter of Jupiter means, that no evil happens to us, but by the permission of providence; and her banishment to earth denotes the terrible effects of divine justice among men.

D'HERBE-
LOT, Bibli-
oth. Orient.

ATERBABETH. The first of the four treatises, according to the tradition of the Indians, which God sent to Brahma, and which he afterwards communicated to the Bramins or Brachmans. These four books, or treatises, which have each a particular name, are called by the general name of BED or BETH.

Diod. Sic.
lib. i.

ATERGATIS. The ancient goddess of the Ascalonites in Syria. The upper part of her image represented a woman, the lower part a fish.

HOR. Art of
Poetry.

Definit in piscem, mulier formosa superne.

A handsome woman with a fish's tail.

ROSCOMMON.

MACROB.
Saturn. I.ATHEN. lib.
viii.Voss. de
Idolol. lib. i.
cap. 23.

It is related, that she was the mother of Semiramis; and that, being grieved at the loss of her virginity, she drowned herself in a lake; but that, her body never having been found, it was believed, she was transformed into a fish. Macrobius mentions two deities of the Syrians, *Adad* and *Atergatis*, whom he supposes to be the Sun and the Earth. The etymology of Atergatis is variously given. Athenæus pretends, that this Queen's true name was *Gatis*, and that, being very fond of delicacies, she ordered, by an edict, that no one should eat fish, ἀτὲρ γάριδος, *besides Gatis*. Vossius derives it from the Hebrew *addir*, great, and *dag*, a fish.

GREGORY
NAZ. Orat.
xxi. Tom. i.Lib. de Sym-
bolis.Traet. de
Symbolis.QUESNEL,
Dissert. XIV.WATER-
LAND'S Cri-
tical Hist. of
the Athanasian
Creed. Ch. 6.Voss. de
Symbolis,
Dissert. ii.

ATHANASIAN CREED. A formulary, or confession of faith, said to have been drawn up by Athanasius, Bishop of Alexandria, in the IVth century, to justify himself against the calumnies of his Arian enemies. Gregory Nazianzen calls it *a royal gift, which he presented to the Emperor, received with great veneration both in the East and West*.

Most of the writers, before Vossius, took it for granted, that this Creed was really Athanasius's; but that learned critic endeavoured to shew, 1. That it was not Athanasius's: 2. That it was originally a Latin composition, and by a Latin author: 3. That it cannot be carried higher, than the year 600: 4. That the first time it was cited as Athanasius's, was by the Legates of Gregory IX, at Constantinople, in the year 1233. But the learned Usher contends, that it was cited as Athanasius's almost 400 years before the time of Pope Gregory's Legates; and he scrupled not to set the date of it higher than the year 447. Paschasius Quesnel, an eminent French Divine, ascribes this Creed to Vigilius Tapsensis the African, in the Vth century; in which opinion he has almost drawn the whole learned world after him. However it be, and whoever was the author of it, that this Creed is of great antiquity appears from a cloud of ancient testimonies.

As to the reception of this Creed in the Christian churches, we find, that it obtained in France in the time of Hincmar, or about 850; that it was received in Spain about an hundred years later than in France, and in Germany much about the same time. As to our own country, we have clear and positive proofs of this Creed being sung alternately in our churches in the Xth century. It was in common use in some parts of Italy, particularly in the diocese of Verona, about the year 960, and was received at Rome about the year 1014. As to the Greek and Oriental churches, it has been questioned, whether any of them ever received this Creed at

all;

all; tho' some very considerable writers are of a contrary persuasion. It appears then, that the reception of this Creed has been both general, and antient, and may vye with any, in that respect, except the Nicene, or Constantinopolitan, the only general Creed, common to all the churches.

Dr Waterland, after endeavouring to shew, that this Creed must have been composed earlier than the times of Nestorius, or the Ephesine council of the year 431, because, among other reasons, it does not condemn the Nestorian Heresy, in such full, direct, and critical terms, as the Catholics found to be necessary against the wiles and subtilties of those men; thinks none more likely to compose such a Creed, than Hilary, bishop of Arles, a celebrated man of that time, and of chief repute in the Gallican church. His reasons are; 1. Because Hilary was made bishop in Gaul about the year 429. 2. He was a man of great parts and capacity. 3. Honoratus of Marseilles, the writer of his life, tells us, that Hilary composed an *Exposition of the Creed*; a properer title for the *Athanasian*, than that of *Creed*, simply, which it now bears. 4. Hilary was a great admirer and follower of St Austin; and the whole composition of this Creed is in a manner upon St Austin's Plan, both with respect to the Trinity and Incarnation. 5. It is agreeable to the style of Hilary, as far as we can judge from the little that is left of his works. He concludes from these reasons, that Hilary, Bishop of Arles, about the year 430, composed *The Exposition of Faith*, which now bears the name of the *Athanasian Creed*, for the use of the Gallican clergy, and particularly those of the diocese of Arles: That, about the year 570, it became famous enough to be commented upon; but that, all this while, and for several years lower, it had not yet acquired the name of *Athanasian*, but was simply styled *The Catholic Faith*: That, before 670, Athanasius's admired name came in to recommend and adorn it, being in itself an excellent system of the Athanasian principles of the Trinity and Incarnation, in opposition chiefly to the Arians, Macedonians, and Apollinarians. This is the Hypothesis of the learned Author of the *Critical History of the Athanasian Creed*.

As to the matter of this Creed, it is a summary of the true orthodox Faith, and a condemnation of all Heresies antient and modern. But because there are some clauses in it, which threaten damnation to all those who do not give their assent to the doctrines laid down in it, some have taken occasion from thence to object against the use of this Creed: to which objection it is replied, that we are not required, by the words of the Creed, to believe the *whole* on pain of damnation: All that is required of us as necessary to salvation is, that *before all things we hold the Catholic Faith*; which *Catholic Faith* is defined, in the third and fourth verses, to be a belief in the doctrine of the holy *Trinity*: all that follows, from hence to the 26th verse, is only brought as a proof and illustration of it, and therefore requires our assent no more than a sermon does, which is made to prove or illustrate a text.

ATHEISTS. Those who do not believe the existence and providence of a God, and consequently have no religion at all, true or false. There is room to doubt, whether there ever have been thinking men, who have actually reasoned themselves into the disbelief of a Deity. Among the antients, indeed, we read of Theodorus of Cyrene, and Diagoras the Melian, both professed Atheists; the latter of whom set up a school of Atheism at Athens; for which he was prosecuted by the Athenians; but, by flying out of the country, he escaped the punishment of death, which was intended for him. About twenty years before, they had proceeded against Protagoras, another Philosopher, for only doubting of the Being of a God. Both these had been the scholars of Democritus, the first founder of the Atomical Philosophy, which is in its consequences an Atheistical scheme. For tho' it allows the Being of a God in name, yet, by denying his providence, it takes it away in effect. But it is probable, that these Philosophers were not, properly speaking, Atheists, but branded as such by the Pagans, for denying the divinity of their false gods.

Plato distinguishes three sorts of Atheists: Such as deny absolutely, that there are any gods: others, who allow the existence of the gods, but deny that they concern themselves with human affairs, and so disbelieve a providence: and lastly, such as believe in the gods and a providence, but think that they are very easily appeased, and remit the greatest crimes for the smallest supplication. The first of these are the only true Atheists, in the strict and proper sense of the word.

Ubi supra.

JOSEPH. contra Appion. l. ii.

BINGHAM.
Antiq. Chr.
Ch. B. i. C.
ii. §. 3.
EUSEB. lib.
iv. cap. 15.

The primitive Christians were reproached, by the Jews and unbelievers, with Atheism. Dio tells us, that Acilius Glabrio was put to death for Atheism, meaning the Christian religion. Eusebius says, the name was become so common, that, when the persecuting magistrates would oblige a Christian to renounce his religion, they bad him abjure it in this form; *Confusion to the Atheists, away with the impious*; meaning the Christians.

LOCKE, Es-
say on human
Understand-
ing, B. i. Ch.
iv. §. 8.

Mr Locke takes the fact of Atheism for granted, and uses it as an argument to prove, that *there are no innate principles, or ideas originally impressed on the mind.*

Sir T. ROE,
Thevenot,
apud, p. 2.
Jo. de LERY,
cap. 16.
MARTI-
NIERE 201.
TERRY 543.
and 545.
OVINGTON
482.
600.

If (*says he*) any idea can be imagined innate, the idea of God may, of all others, for many reasons, be thought so; since it is hard to conceive, how there should be innate moral principles, without an innate idea of a Deity. Without a notion of a Law-maker, it is impossible to have a notion of a law, and an obligation to observe it. Besides the *Atheists*, taken notice of amongst the antients, and left branded in history, hath not Navigation discovered, in these latter ages, whole nations, at the bay of Soldania in Brasil, in Boranday, and the Caribbee islands, &c. among whom there was to be found no notion of a God, no Religion? — These are instances of nations, where uncultivated nature has been left to itself, without the help of letters and discipline, and the improvement of arts and sciences. But there are others to be found, who have enjoyed these in a very great measure, who yet, for want of a due application of their thoughts this way, want the idea and knowledge of God. 'Twill, I doubt not, be a surprise to others, as it was to me, to find the Siamites of this number. But, for this, let them consult the king of France's late envoy thither, who gives no better account of the Chinese themselves. And, if we will not believe La Loubere, the missionaries of China, the Jesuits themselves, the great encomiasts of the Chinese, do all to a man agree, and will convince us, that the sect of the *Litterati*, or *Learned*, keeping to the old religion of China, and the ruling party there, are all of them *Atheists*. And, perhaps, if we should, with attention, mind the lives and discourses of people not so far off, we should have too much reason to fear, that many, in more civilized countries, have no very strong and clear impressions of a Deity upon their minds, and that the complaints of Atheism, made from the Pulpit, are not without reason. And, tho' only some profligate wretches own it too barefacedly now, yet, perhaps, we should hear more than we do of it, from others, did not the fear of the magistrate's sword, or their neighbour's censure, tie up peoples tongues, which, were the apprehensions of punishment taken away, would as openly proclaim their *Atheism*, as their lives do?

La LOU-
BERE,
du Roiaume
de Siam.

NAVARET-
TE, Voyages,
Vol. I.

Atheism, as absurd and unreasonable as it is, has had it's Martyrs. Lucilio Vanini, an Italian, native of Naples, publicly taught Atheism in France, about the beginning of the XVIIth century, and, being convicted of it at Toulouse, was condemned to death. Being pressed to make public acknowledgment of his crime, and to ask pardon of God, the King, and Justice, he answered, he did not believe there was a God; that he never offended the King; and, as for Justice, he wished it to the Devil. He confessed that he was one of twelve, who parted in company from Naples, to spread their doctrine in all parts of Europe. His tongue was first cut out, and then his body burnt, April 9, 1619.

TILLOT-
SON'S Ser-
mons in Folio,
Serm. iii.

Archbishop Tillotson, speaking of *Atheism*, says: 'For some ages before the Reformation, Atheism was confined to Italy, and had its chief residence at Rome. All the mention that is of it, in the history of those times, the Papists themselves give us in the lives of their own *Popes* and *Cardinals*, excepting two or three small Philosophers that were retainers to that Court. So that this Atheistical humour among Christians was the spawn of the gross superstitions and corrupt manners of the Romish church and court. And indeed, nothing is more natural than for extreams in religion to beget one another, like the vibrations of a *pendulum*, which the more violently you swing it one way, the farther it will return the other. But, in this last age, Atheism has travelled over the *Alps*, and infected France, and now of late it hath crossed the seas, and invaded our nation, and hath prevailed to amazement.' His Grace seems to have had the story of Vanini in his eye. See GOD.

ATHENÆA [Gr.] A feast of the antient Greeks, held in honour of Minerva, who was called *Ἀθήνη*. See PANATHENÆA.

ATOCHA (OUR LADY OF). A chapel at Madrid, dedicated to the honour of the blessed Virgin; who is said to perform as many miracles there, as at Loretto, Saragossa, or any other of her chapels. It is adorned with a great number of gold and silver lamps. Our Lady of Atocha generally wears widow's weeds, and has a chaplet in her hands: yet, notwithstanding this grave and religious attire, on solemn festivals she is crowned with a Sun, and dressed out with the richest cloaths and jewels. Etat de l'Espagne, Tom. I.

ATONEMENT (*The Day of*): Enjoyed by the Mosaic Law, and observed with great exactness both by the High-Priest, and the people of the Jews. Levit. xvi. and xxiii. It was on this day alone, the High-Priest went by himself into the Holy of Holies, and, besides the propitiation he was to make for himself and his house, made an Atonement for the people, by two kids of the goats for a sin-offering, which he presented before the Lord at the door of the tabernacle; where by lots it was determined, which was to be offered, and which was to be the *Scape-Goat*. See **AZAZEL**.

While the expiation was making in the temple of Jerusalem, the Jews, wherever they resided, fasted the whole day: they likewise watched most part of the preceding night, which they spent in prayer; and early in the morning they met in their synagogues, and passed the whole day in exercises of devotion. See **EXPIATION** and **PROPITIATION**. Buxtorf. Syn. Jud. c. 15.

ATROPOS. One of the three Destinies, or Fates, who cut the thread of man's life. See **FATES**.

ATTIS, or **ATYS**. A beautiful Phrygian shepherd, and priest of the goddess Cybele. After his death, he was deified, and worshipped as the Sun. Julian calls him *the great god Attis*; and Lucian mentions a golden statue of Attis, placed among those of Bendis, Anubis, and Mithras, who were all adored as the Sun. He is frequently joined with the goddess Cybele, in antient monuments; and sometimes he is pictured alone, holding a pastoral pipe in his right hand, and a crook in his left. Montfaucon. Antiq. Tom. I. B. i. Ch. 4.

Attis, according to Ovid, was metamorphosed into a pine-tree, which for that reason became the favourite of the goddess Cybele, or Rhea.

— — — — — Hirsutaque vertice Pinus
Grata Deûm matri; siquidem Cybeleius Attis
Exuit hac hominem, truncoque induruit illo.

*To Rhea grateful still the pine remains;
For Atys still some favour she retains:
He once in human shape her breast had warm'd,
And now is cherish'd, to a tree transform'd.*

CONGREVE.

OVID. Met.
lib. x. ver.
103.

Servius, on Virgil, relates; that 'Attis, a beautiful youth, and priest of the great Mother, being beloved by the King of the city, where he lived, and understanding that violence was intended to be offered him, fled into the woods: but, being found, and brought to the King, he took the opportunity of cutting off the ravisher's *pudenda*; who, dying, deprived the youth of the same parts. Attis, who lay expiring under a pine-tree, was found by the priests of the great Mother, who, carrying him into the temple of the goddess, endeavoured in vain to keep him alive, and, when he was dead, buried him. In memory of which, the great Mother instituted an annual mourning, and ordered her worshippers to cut off their manly parts.' In Æn. ix.

Pausanias tells us, that Hermelianax, who wrote poems in Elegiac verse, said that Attis was the son of one Calaus, a Phrygian, and born impotent; but that, when he was grown up, he went to Lydia, and taught the Lydians to celebrate the Orgia of the great Mother Dindymene, or Cybele. He was in so great esteem with the mother of the gods, that Jupiter became jealous of him, and sent a wild boar amongst the Lydians, which slew a great many of them, and among the rest Attis: for which reason the Pessinuntian Galatians abstained from swines flesh. This people however relate the story of Attis very differently, and indeed very indecently. They pretend,

PAUSANIAS,
in Atticis.

pretend, that Jupiter, in a dream, spilt his seed on the ground ; which in a little time produced a genius of a human form, but of both sexes, which was called *Agdistis*. The gods, being afraid of such a monster, castrated him, and threw his privities upon the ground, from whence arose an almond-tree that bore very fine fruit. The daughter of the river Sangarius gathered some of these almonds, and put them in her bosom, where they immediately disappeared ; but the nymph proved with child, and was delivered of a son, called Attis, who, being exposed, was suckled by a goat. When the child grew up, it became exceeding beautiful, inso-much that Agdistis was enamoured of him. However, when Attis came to the age of manhood, he was sent to the court of Pessinus, to marry the King's daughter. But it happened that Agdistis arrived there at the very time they were celebrating the nuptials, and of a sudden inspired Attis with so much rage and fury, that he immediately castrated himself. Agdistis repented afterwards of what she had done, and, to repair in some measure the injury, obtained of Jupiter, that none of his members should ever corrupt or decay.

HESYCH. in
Agdistis.

Agdistis, according to Hesychius, is the same as Cybele, the mother of the gods. See CYBELE and GALLI.

ATTRIBUTES OF GOD. The several qualities or perfections of the divine nature, which constitute it's proper essence. The heathen Mythology divided the Deity into as many distinct Beings, as he has Attributes. Thus the power of God was called *Jupiter*, the wrath and vengeance of God *Juno*, &c. But true Religion, and sound Philosophy, have taught the world to consider the several Attributes of God as ONE entire perfection ; which, tho' it exerts itself in different ways and actions, and accordingly admits of divers names, such as Wisdom, Goodness, Justice, and Mercy, yet in itself is but one simple, indivisible, principle of action, whose operations are all uniform and harmonious ; nor are to be considered as having any separate and distinct subsistence in the divine nature, but only in the manner of our conceiving them, according to their different and external operations.

The Attributes of God are properly distinguished into NATURAL and MORAL. The former are subdivided into *Communicable* and *Incommunicable*.

The NATURAL, *Incommunicable*, ATTRIBUTES of GOD are ;
SPIRITUALITY. IMMUTABILITY.
ETERNITY. and
IMMENSITY. UNITY.

The NATURAL, *Communicable*, ATTRIBUTES of GOD are ;
LIFE. POWER.
KNOWLEDGE. and
WISDOM. HAPPINESS.

The MORAL ATTRIBUTES of GOD (all which are *Communicable*) are ;
HOLINESS. JUSTICE.
GOODNESS. and
MERCY. VERACITY.

See GOD.

ATTRITION. The Casuists of the church of Rome have made a distinction between a perfect and an imperfect *Contrition* : the latter they call *Attrition* ; which is the lowest degree of *repentance*, or a sorrow for sin, arising from a sense of shame, or any temporal inconvenience attending the commission of it, or merely from fear of the punishment due to it, without any resolution to sin no more : in consequence of which doctrine they teach, that, after a wicked and flagitious course of life, a man may be reconciled to God, and his sins forgiven, on his death-bed, by confessing them to the priest, with this imperfect degree of sorrow or repentance. This distinction was settled by the council of Trent.

Conc.
Trid. Sess. xiv.
cap. iv.

CHILLING-
WORTH'S
Works, Ch. i.
§. 4.

Mr Chillingworth says, that ' the pretence of the Roman Catholics, that *Contrition will serve without actual confession, but Attrition will not*, is but a nicety or fancy, or rather, to give it the true name, a device of their own, God having nowhere declared himself, but that wheresoever he will accept of that Repentance, which they are pleased to call *Contrition*, he will accept of that, which they call *Attrition* ; for though he like best the bright flaming holocaust of *Love*, yet he rejects not, he quencheth not, the smoking flax of that repentance, which proceeds from fear.'

AVADOUTAS. A particular kind of Anchorets, among the Indian Priests, or Bramins, who abandon every thing, even their earthen-porringer, bamboo-cane, clothes, &c. All they are worth in the world is only a little piece of linnen cloth, with which they cover their *pudenda*; and there are some of them, who do not even take this precaution, but go stark naked. They rub their bodies with ashes, and, when they are hungry, go at once into any house; where, without speaking one word, they hold out their hands, and immediately eat what is given them. Some of them will not even give themselves the trouble of asking alms in this manner, but lay themselves down by the side of some river; upon which the country people, who look upon rivers as holy, presently bring them milk and fruits in abundance.

A. ROGER, Representa-
tion of the
manners, &c.
of the Bra-
mins. Amst.
1670.

AUDÆANS. A sect of Christian Heretics, so called from Audæus, a Syrian of Mesopotamia, who lived in the beginning of the IVth century, and occasioned a schism about the time of the Council of Nice. Prateolus places him in the year 380, Valens being Emperor, and Damasus Pope. Audæus was a man of great austerity; but the too great liberty he took in reproving the behaviour of Ecclesiastics drew upon him their hatred, which determined him to separate from the church. He was ordained Bishop by another Schismatic Bishop, and afterwards established Bishops and Priests of his own sect. St Epiphanius charges the Audæans with no error in point of faith; he only says, they asserted that the resemblance between God and man consisted in the body of man; which gave ground to believe, that they thought God corporeal. Prateolus directly charges the Audæans with this error, and says, they founded it on the words of Moses, *let us make man in our own image*. He adds, that they denied God to be the creator of fire and darkness; and that the pretext for their Schism was, that usury was allowed in the church. Audæus, being accused to the Emperor by the Catholic Bishops, was banished into Scythia; and going from thence into the country of the Goths, he made many disciples, and set up monasteries, which subsisted till the year 372, when the Christians were driven from that country.

DU PIN,
Ch. Hist.
Cent. IV. Ch.
3.

Hæref. 70,
79, 80.

Genes. i. 26.

Elench. Hær.

DU PIN,
Ch. Hist.
Cent. IV. Ch.
3.

AUDIENTES. [*Lat.*] An order of *Catechumens* in the primitive Christian church. They were so called from their being admitted to *hear* sermons, and the Scriptures read in the church: but they were not allowed to be present at the prayers. See *CATECHUMEN*.

BINGHAM,
Antiq. of the
Chr. Ch. B. x.
c. 2. §. 3.

AVE-MARY, or AVE-MARIA. (*Hail, Mary!*) The Angel Gabriel's salutation of the Virgin Mary, when he brought her the tidings of the Incarnation. It is become a prayer, or form of devotion, in the Romish church. Their chaplets and rosaries are divided into so many *Ave-Maries*, and so many *Pater-Nosters*. The Papists ascribe a wonderful efficacy to their *Ave-Maries*.

Dr Bingham observes, that, among all the short prayers, used by the antients before their sermons, there is not the least mention of an *Ave-Mary*; and that it's original can be carried no higher than the beginning of the XVth century. Vincentius Ferrerius was the first Ecclesiastical writer that ever used it before his sermons; from whose example (he being a celebrated preacher in that age) it gained such authority, as not only to be prefixed to all their sermons, but to be joined with the Lord's prayer, in the Roman Breviary.

Antiq. of the
Chr. Ch. B.
xiv. chap. iv.
§. 14.

AVERRUNCI (DEI) [*Lat.*] Certain gods, whose business it was, according to the Pagan Theology, to *avert* misfortunes. Apollo and Hercules were of the number of these gods, among the Greeks; and Castor and Pollux, among the Romans.

AUGURS. Officers, among the Greeks, and Romans, appointed to foretel future events by the chattering and feeding of birds, &c. There was a college, or community, of them, consisting originally of but three, with respect to the three tribes, the *Luceres*, *Rhamnenses* and *Tatienses*: afterwards the number was increased to nine, four of them Patricians, and five Plebeians: this was in the consulship of M. Valerius, and Q. Apuleius. They bore an augural staff, or wand, as the ensign of their authority. Cicero was of the college of Augurs. See *AUGURY*.

A. U. C. 454.

Lev. chap. vii,
and Deut.
xviii.

CICERO, de
Legibus.

AUGURY. In it's first and proper sense, the art of foretelling future events by the chattering, singing, and feeding of birds; but in it's more general signification, comprising all the different kinds of Divination; which Varro distinguishes into four sorts, according to the four elements; viz. *Pyromancy*, or Augury by fire; *Aeromancy*, or Augury by air; *Hydromancy*, or Augury by water; and *Geomancy*, or Augury by the earth. It was a very antient superstition; for we find it forbidden by Moses. It was in great esteem among the Chaldeans, from whom the Greeks learned it, and from them the Tuscans. The Romans, who derived it immediately from the Tuscans, had so high a value for this art, that, by a decree of the senate, it was ordered, that the advice of the Augurs should be held sacred, and never deviated from. But what opinion the wiser Romans had of the art, appears from the saying of Cato, recorded by Cicero, that he wondered how two Augurs could meet, without laughing in each other's face.

The place, from whence Auguries were taken, was a rising ground; and Servius, on Virgil, observes, that there was a field set apart for it, at a little distance from Rome. When all things were disposed for taking an Augury, the Augur entered into his tent or pavilion, habited in his robe, and holding his augural staff in his hand; with which he divided the Heavens into four parts, drawing a line from east to west, and another cross it from north to south. Then he sacrificed to the gods, and offered up a prayer: after which, he returned to his seat, and observed with great attention from what part, and in what manner, the sign from Heaven appeared. If, for instance, there happened lightning, or a clap of thunder, from the left, it was taken for a favourable presage: thus Virgil;

ÆN. lib. ix.
ver. 630.

Audiit, & Cœli genitor de parte serena
Intonuit lævum.

*Jove heard his pray'r, and bad the thunder roll
Auspicious from the left.*

But the principal kind of Augury, and from which it has it's name, was the *observation of birds*; to which the antients were so superstitiously addicted, that they never would undertake any thing of the least importance, without consulting these feathered oracles. The invention of this art is by some ascribed to Prometheus; by others to Orpheus. It was very much improved by Calchas, who, as Homer tells us, was

οἰωνοπόλων ὅχ' ἄριστος.

The best of Augurs.

To give an instance, or two; if a flock of birds came flying about any man, it was an excellent omen. If an eagle appeared, clapping her wings, and sporting in the air, it was reckoned fortunate. Thus Priam, designing to go to the Grecian fleet, to redeem Hector, begs of Jupiter to assure him of his protection by the flight of an eagle.

HOM. II. xxiv.
ver. 310.

Πεμψον δ' οἶωνον ταχὺν ἄγγελον, ὅς τέ σοι αὐτῷ
φίλτατος οἰωνῶν, καὶ ἔκρεατος ἐστὶ μέγιστον,
Δεξιὸν, ὄρεα μιν αὐτὸς ἐν ὀρθαλμοῖσι νοήσας,
Τῷ πῶσιν ἐπὶ νῆας ἰὼ Δαναῶν ταχυπόλων.
Ὡς ἔρατ' εὐχόμενος, τῷ δ' ἔκλυε μητιέτα Ζεὺς.
Αὐτίκα δ' αἰετὸν ἦκε πλεότατον πετελιῶν,
Μορφνον, θηρητῆρ', ὃν καὶ Περκνὸν καλέουσι.
Ὅσσιν δ' ὑπορόφοιο δὴ δαλάμοιο τέτυκται
Ἄνερ, ἀφνειοῖο εὐκλήϊς ἀραρῆα.
Τοῶν ἄρα τῷ ἐκάτερθεν ἔσαν πτερὰ, εἴσατο δ' ἔσφιν
Δεξιὸς αἶψα ὑπὲρ ἄσπετος οἱ δ' ἰδόντες
Γήθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη.

*If such thy will, dispatch from yonder sky
Thy sacred bird, celestial Augury!*

*Let the strong Jovereign of the plummy race
 Tow'r on the right of yon æthereal space :
 So shall thy suppliant, strengthen'd from above,
 Fearless pursue the journey, mark'd by Jove.
 Jove heard his pray'r, and from the throne on high
 Dispatch'd his bird, cælestial Augury !
 The swift-wing'd chaser of the feather'd game,
 And known to gods by Percnos' lofty name.
 Wide, as appears some palace-gate display'd,
 So broad his pinnions stretch'd their ample shade,
 As stooping dexter, with resounding wings,
 Th' imperial bird descends in airy rings.
 A dawn of joy in every face appears,
 The mourning matron dries her tim'rous tears.*

Mr POPE.

The flight of vulturs was looked upon as unlucky ; and if they followed an army, it portended slaughter and bloodshed. The owl, as being sacred to Minerva, was looked upon, by the Athenians, as an omen of victory. Thus Plutarch reports, that when Themistocles was consulting with his officers on the deck of his ship, and most of them were against hazarding a battle, an owl, lighting upon the mast, so encouraged them, that they unanimously resolved to fight. But, by others, the owl was considered as a bird of ill omen. Venus, in Virgil, encourages her son Æneas, from an appearance of twelve swans :

PLUTARCH
 in Themis-
 tocle.

— — tibi reduces socios, classemque relatam
 Nuntio, & in tutum versis Aquilonibus actam ;
 Ni frustra augurium vani docuere parentes.
 Aspice bis fenos lætantes agmine cycnos,
 Ætheria quos lapsa plaga Jovis ales aperto
 Turbatat cælo : nunc terras ordine longo
 Aut capere, aut captas jam despectare videntur.
 Ut reduces illi ludunt stridentibus alis,
 Et cœtu cinxere polum, cantusque dedere ;
 Haud aliter puppesque tuæ, pubesque tuorum
 Aut portum tenet, aut pleno subit ostia velo.

VIRG. ÆN.
 lib. i. ver.
 389.

*Your friends are safe ; the winds are chang'd again,
 Or all my skill in Augury is vain.
 See those twelve swans, a flock triumphant, fly,
 Whom lately, shooting from th' æthereal sky,
 Th' imperial bird of Jove dispers'd around,
 Some hovering o'er, some settling on the ground.
 As these returning clap their sounding wings,
 Ride round the skies, and sport in airy rings ;
 So have your friends and ships possess'd the strand,
 Or with full bellying sails approach the land.*

Mr PIT.

Some of the antients pretended to understand the language of birds ; of which we have an instance in Apollonius Tyaneus ; of whom it is reported, that, as he was sitting in a parlour with his friends, there came a sparrow, and chattered to a flock of birds before the window. Apollonius told his friends, that the sparrow was inviting the other birds to a feast, at a certain place, where a mule, loaded with corn, had let fall his burthen. The company, desirous to know the truth, went immediately to the place, and found it as he had told them.

The Romans, whenever they went to war, not only consulted the chattering and flight of birds, but their manner of feeding likewise : for which purpose they kept poultry, which they commonly fetched from the island of Eubœa. When they would take a presage from thence, they flung corn before them. If the sacred chickens crowded about it, and eat it greedily, it was looked upon as a favourable omen ; but if they refused to eat or drink, it was an unlucky sign. See DIVINATION.

LIVIOUS,
 lib. i.
 DION. HALI-
 CARN. lib. ii.
 PLUT. in
 Parallel. &
 Probl.
 CICERO, de
 Divinatione,
 &c.

AUGUSTALIA.

AUGUSTALIA. [*Lat.*] A festival, instituted by the Romans in honour of Augustus Cæsar, on his return to Rome, after having settled peace in Sicily, Greece, Syria, Asia, and Parthia; on which occasion they likewise built an altar to him, inscribed *Fortunæ reduci*.

Du-PIN. Ch.
Hist. Cent.
XIII. Ch. 8.

AUGUSTIN MONKS. A religious order in the church of Rome, who follow the pretended rule of St Augustin, prescribed them by Pope Alexander IV, in the year 1256. There had arisen several religious orders in the XIIIth century; as the *Preaching Brothers*, founded by Dominic Guzman; the *Minims*, by St Francis Assisi; and others. Innocent IV formed a design of uniting several of these orders into one; which design was executed by his successor Alexander IV, who made one congregation of them, under the name of *Augustin Hermits*.

At present, the order is divided into several branches; as the *Hermits of St Paul*; the *Ieronymitans*; the *Monks of St Bridget*; and the *bare-footed Augustins*, instituted by a Portuguese in 1574, and confirmed by Pope Clement VIII, in 1600. As to the rule of St Augustin, which they pretend to follow, it is briefly this. The Monks are to have all things in common: the rich, who enter into the order, are to sell their possessions, and give them to the poor: nothing is to be received, without leave of the superior: if it happens, that the Monks are obliged, through persecution, to retire, they are to betake themselves immediately to the place, whither their superior is withdrawn: they are to employ the first part of the morning in labouring with their hands, and the rest in reading: they have Saturday allowed them, to provide themselves with necessaries, and are permitted to drink wine on Sundays: when they go abroad, they must always go two in a company: they are never to eat but in their monastery: they are forbidden to harbour the least thought of women: they are to receive no letters or presents in secret. These, with several other precepts, relating to charity, modesty, chastity, and other Christian virtues, constitute what they call the rule of St Augustin, which is read in the presence of the Monks once every week. The Augustins are clothed in black. At Paris, they are known under the name of *the religious of St Genevieve*, that abbey being the chief of the order. There are Nuns likewise of this order.

D'HERBE-
LOT, Bibl.
Orient.

AULAD. [*Arab.*] *The Sons of God*, mentioned in the book of Genesis. The eastern Christians do not take them to be the Angels; and in this opinion they are followed by the Mohammedans, who say, they are the posterity of the Patriarch Seth, and so called, because they led a very holy life on a mountain, which took its name from them, joining with the Angels in singing praises to God. They lived on the fruits of the earth only, abstaining from all sorts of injustice; and their common oath was, by the blood of Abel, for which they cried to God for vengeance on *the Sons of Men*. These latter were the posterity of Cain, and lived on the plain, waging war with the children of Seth; many of whom, at length, descended from the mountain, and fought alliance with the children of Cain.

AULIA. [*Arab.*] *The Friends of God*. So the Mohammedans call their *Saints*. They are spoken of in the Koran, in the chapter intitled *Jonas*, as follows; *The saints, or the friends of God, fear nothing: they are subject to no affliction; because they have the true faith, and live according to it, and exactly obey God, who rewards them both in this life and in the next.* The Mussulman Doctors give us various descriptions of the saints. One defines them to be those, who, having been enemies to themselves in this life, become the friends of God in the next. Another describes them to be the title and inscription of the book of the law; the demonstration of all truth, and all mysteries; their exterior leads us to the observation of the law, their interior to self-denial and detachment from the things of this world. They have begun their career before all ages, and have laboured only for eternity: they have never quitted, during their life, the gate of the sacred palace of the Divinity, and at length are entered into it: they have discovered the secret things of God, and have observed a religious silence.

D'HERBE-
LOT, Bibl.
Orient.

By the fear, from which they are said to be exempt, interpreters understand that fear, which is caused by the rigour of God's judgment; and by their recompence in this world, the assistance of good Angels, and a prospect before death, of the happy place, for which they are designed. Others add to this dreams and visions, with which they are favoured.

AURAD.

AURAD. [*Arab.*] Certain portions or sections of the Koran, which the Mohammedans recite at different hours.

D'HERRA
LOT. Bibli
oth. Orient.

AURORA. The goddess of the morning, according to the Pagan Mythology. She was the daughter of Hyperion and Theia, according to Hesiod; but of Titan and Terra, according to others. It was under this name, that the ancients deified the light, which foreruns the rising of the Sun above our hemisphere. The Poets represent her as rising out of the ocean, in a chariot, with rosy fingers, dropping gentle dew. Virgil describes her ascending in a flame-coloured chariot with four horses.

Hac vice sermonum roseis Aurora quadrigis
Jam medium æthereo cursu trajecerat axem.

ÆN. lib. vi.
ver. 535.

Though in another place he gives her but two horses :

Aurora in roseis fulgebat lutea bigis.

Aurora is said to have fallen in love with a beautiful youth, called Cephalus, by whom she had Phaëton; for Cephalus is supposed to be the same with the Sun, and Phaëton, or Heat, to have been produced by the rapidity of his motion. But the Poets relate, that Cephalus was the son of Æolus, and the husband of Procris, daughter of Ericthus King of Athens; and that Aurora, often seeing him hunting, fell in love with him, and took him with her into Heaven; but that even there she could not prevail upon him to violate his marriage vows: she therefore sent him to Procris, disguised as a Merchant, to tempt her constancy; in which he succeeded so well, that she was just going to comply, when he threw off his disguise; upon which she fled into the woods for shame; but, being reconciled, she presented him with an un-erring dart. This made him take more delight in the woods than ever; where retiring often, and calling for *Aura*, the air, to cool and refresh him, he was over-heard, and Procris made to believe, that he called upon a mistress. This made her conceal herself in the bushes near the place of his retirement. Cephalus, hearing the motion of the leaves, and fancying it was occasioned by a wild beast, threw his un-erring dart, and killed her.

Egredior, fylvasque peto, victorque per herbas,
Aura, veni, dixi, nostroque medere labori.

— — — — —
Fronde levem rursus strepitum faciente caduca,
Sum ratus esse feram, telumque volatile misi.
Procris erat, medioque tenens in pectore vulnus,
Hei mihi, conclamat.

— — — errorem tum denique nominis esse
Et sensi, & docui: sed quid docuisse juvabat?
Labitur, & parvæ fugiunt cum sanguine vires.

OVID. Met.
lib. vii. ver.
836, &c.

*With slaughter tir'd, I sought the cooler shade,
And winds, that from the mountains pierc'd the glade.
Come, gentle air, (so was I wont to say)
Come, gentle air, sweet Aura, come away.
— — — — — The thicket by
With rustling noise and motion drew my eye.
I thought some beast of prey was shelter'd there,
And to the covert threw my certain spear;
From whence a tender sigh my soul did wound,
Ah me! it cried, and did like Procris found:
Procris was there. — — — — —*

*I then perceived the error of my fate,
And told it her, but found and told too late.*

Mr TATE.

But the person, whom Aurora most delighted in, was Tithonus: he was a young prince of excellent shape and endowments, the son of Laomedon. Aurora carried him

him to Delos, then to Æthiopia, and lastly to Heaven; where she obtained of the Fates that he might become immortal, but forgot to ask that he might never grow old. By age, and length of time, he grew so decrepit, that he wished to dye; but that being impossible, Aurora transformed him into a Grass-hopper, retaining even in that shape the loquacity of old age. Aurora is described by Virgil as leaving Tithonus's bed:

Et jam prima novo spargebat lumine terras,
Tithoni croceum linquens Aurora cubile.

Æn. lib. iv.

AUSPICES. [Lat.] The same as *Augurs*. See AUGURS.

AUTOCEPHALI. [Gr.] Persons, who have no superior, or acknowledge no head. It is derived from *αὐτός* and *κεφάλη*, *sui ipsius caput*, his own head or chief. This denomination was given by the primitive church to such Bishops, as were exempted from the jurisdiction of others. Before the setting up of Patriarchs, all Metropolitans were *αὐτοκέφαλοι*, being accountable to no superior but a synod; and, even after the advancement of Patriarchs, several Metropolitans continued thus independent, as the Archbishop of Cyprus, who, by a general decree of the council of Ephesus, was freed from the jurisdiction of the Patriarch of Antioch: as also the Metropolitans of Iberia, and Armenia. This was likewise a privilege of the ancient British church, before the coming of Austin the Monk, when the seven British Bishops, which were all that then remained, paid obedience to the Archbishop of Caer-Leon, and acknowledged no superior in spirituals above him. And Dinotus, the learned Abbot of Bangor, told Austin, in the name of all the Britannic churches, that they owed no other obedience to the Pope, than they did to every godly Christian.

SPELMAN,
Conc. Brit.
ann. 601. T.
i. p. 108.

LEUNCLAV.

Jus. Gr.

Rom. T. i.

lib. 2. p. 88.

NILUS

DOXOPATR.

Varia Sacra.

VALES. Not.

in Euseb. lib.

v. cap. 23.

SOZOM. l. vi.

cap. 21.

BINGHAM.

Antiq. Chr.

Ch. B. ii. c.

18.

Besides these, there was another sort of *αὐτοκέφαλοι*; namely such Bishops, as were subject to no Metropolitan, but only to the Patriarch of the diocese. There were 39 such Bishops in the large Patriarchate of Constantinople; 25 in that of Jerusalem; and 16 in that of Antioch. But at what time this sort of independent Bishoprics was first set up, is uncertain. Valesius mentions another sort of *αὐτοκέφαλοι*, which were such Bishops as were wholly independent of all others, having neither Suffragans under them, nor Metropolitans over them. Of these the Bishop of Tomis in Scythia is an instance, who was the only Bishop of all the cities of that province. But instances of this sort are very uncommon. Valesius, by mistake, and in contradiction to St Jerom, reckons the Bishops of Jerusalem, before they were advanced to the Patriarchal dignity, among this sort of *αὐτοκέφαλοι*.

AUTO DE FE. [Span.] *Act of Faith*. The ceremony of putting in execution the several sentences, pronounced on criminals, by the tribunal of the *Inquisition*. It is so called, because it is considered, in those countries where that tremendous court is settled, as the most illustrious and public proof that can be given of a zeal for religion and the *Catholic Faith*. See INQUISITION.

AUTOS SACRAMENTALES. [Span.] A sort of pious farces, among the Spaniards; or rather a kind of tragedies, performed in honour of the Holy Sacrament, in broad day-light, and in the open streets. They continue a month, and close the devotion of the Holy Sacrament. Madam d'Aunoi has given us the subject of one of these *Autos*, which is this: 'The knights of St James are assembled, and our Lord comes, and desires them to admit him into their order. Several are very willing; but the eldest lay before the rest the wrong they should do themselves by admitting among them a person of mean birth; and represent to them, that St Joseph, his father, is but a poor Carpenter, and the Virgin, his mother, works at her needle. Our Lord, with great uneasiness, waits for their resolution: at last, with some difficulty, they resolve to admit him; but propose an expedient thereupon, which is to institute the order of Christ on purpose for him; and with this they are all well satisfied.'

Travels into
Spain.

AZARECHAH. [Arab.] The name of a sect of Heretics, which sprung from one Nafê Ben Azrach. They multiplied greatly under the empire of the Califfs, and became so powerful, that they often fought, and defeated the armies,

that were sent against them. They declared themselves sworn enemies of the *Ommiades*, and gave them much trouble in Babylonian and Persian Irak. They were at last dispersed by the Califfs Jezid and Abdalmalek. This sect acknowledged no power on earth, temporal or spiritual, as lawful, and joined with all the sects that were enemies of Mohammedism.

AZAZEL. [*Hebr.*] This word relates to the ceremony of the SCAPE-GOAT, under the Jewish religion. Some call the goat itself by this name, as St Jerom and Theodoret. Dr Spencer says, the Scape-goat was to be sent to *Azazel*; by which is meant the Devil. Mr le Clerc translates it *præcipitium*, making it to be that steep and inaccessible place, to which the goat was sent, and where it was supposed to perish. See SCAPE-GOAT. Differt. de Hirco Emissario.

AZAZIL. [*Arab.*] Those Angels, according to the Mohammedans, who are nearest to the throne of God. They are usually joined with the *Azrafil*, or *Seraphim*, and the *Kerubiin*, or *Cherubim*. When God bestows his grace on his creatures, these Angels say, *On thee, O Lord, all our happiness depends*. See ANGELS. D'HERBELLOT, Bibl. Orient.

AZRAIL. [*Arab.*] The name of the *exterminating* Angel, whose business it is to separate souls from their bodies, according to the Mohammedan tradition, borrowed from the Talmudists. See ANGELS. D'HERBELLOT, Bibl. Orient.

AZYMITES. Christians, who administer the Eucharist, or Holy Communion, with *unleavened* bread. The word is derived from the Greek *ἄζυμος*, *sine fermento*, which is compounded of the privative *α*, and *ζύμην*, *fermentum*. This practice occasioned great disputes, and at length a rupture, between the Latin and Greek churches.

The learned Dr Bingham is of opinion, that the use of *wafers* and *unleavened* bread was not known in the church till the eleventh or twelfth centuries, when the oblations of common bread began to be left off by the people; for so long as the people continued to offer bread and wine, the elements, for the use of the Eucharist, were usually taken out of them; and consequently so long the bread was the common leavened bread, made use of upon other occasions. And he tells the following story, in confirmation of this: As Gregory the Great was administering the bread to a certain woman, in the usual form, *The body of our Lord Jesus Christ*, &c. she fell a laughing, and, being asked the reason, said, it was because he called That the body of Jesus Christ, which she knew to be bread, that she had made with her own hands. Besides, the ancients say expressly, that their bread was common bread, such as they made for their own use upon other occasions: and it is farther observable, that neither Photius, nor any other Greek writer, before Michael Cerularius, An. 1051, ever objected the use of unleavened bread to the Roman church; which they would, no doubt, have done, had that practice prevailed at the time they wrote in. Antiq. Chr. Ch. B. xv, C. 2, §. 5.

But the schoolmen, who maintain, that, during the first ages of the church, none but unleavened bread was used in the Eucharist, say, the primitive church did it in imitation of our Saviour himself, who celebrated the last supper with unleavened bread; but that, when the Ebionites arose, who held that all the observances, prescribed by the Mosaic Law, were still in force, both the eastern and western churches took up the use of leavened bread, and, after the extinction of that Heresy, the western church returned to the *azymus*, the eastern obstinately adhering to the former usage. Greg. Vita, lib. ii, cap. 41. AMBROS. de Sacramento, l. iv, c. 4. THOM. AQUIN. in 4. Sent. Dist. xi. q. 2. art. 2. questunc. 3.



B.

JOSEPH.
Antiquit. lib.
viii. cap. 7.



2 Kings
xxiii, 5, 11.

BAAL. The same as BEL, or BELUS; an idol of the Chaldæans, and Phœnicians, or Canaanites. The former worshipped Mars under this name, as appears from Josephus, who, speaking of Thurus, the successor of Ninus, says, Τὸτ' αὖτ' Ἀρεὶ πρῶτην στήλην ἀνέστησαν οἱ Ἀσσύριοι, καὶ ὡς θεὸν προσκυνῶσι, Βαάλ ὀνόμαζοντες. i.e. *To this Mars the Assyrians erected the first statue, and worshipped him as a god, calling him Baal.* It is probable the Phœnicians worshipped the Sun under the name of Baal; for Josiah, willing to make some amends for the wickedness of Manasseh, in worshipping Baal and all the host of Heaven, *put to death the idolatrous Priests, that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. He likewise took away the horses, that the kings of Judah had given to the sun, and burnt the chariots of the sun with fire.*

The temples, consecrated to this god, are called in the Scripture *Chamanim*, which signifies places, inclosed with walls, in which was kept a perpetual fire. Maundrell, in his journey from Aleppo to Jerusalem, observed some footsteps of these inclosures in Syria. In most of them were no statues; in a few, there were some, but of no uniform figure.

The word *Baal* (in the Punic language,) signifies *Lord* or *Master*, and doubtless means the supreme Deity, the lord and master of the universe. It is often joined with the name of some false god, as *Baal-berith*, *Baal-peor*, *Baal-zephon*, and the like. This deity passed from the Phœnicians to the Carthaginians, who were a colony of the Phœnicians; as appears from the Carthaginian names Hannibal, Asdrubal, &c. according to the custom of the East, where kings and great men added to their own names those of their gods.

ARNOB.
adv. Gent.
lib. iii.

This false deity is frequently mentioned in Scripture in the plural number (*Baalim*); which may signify, either that the name *Baal* was given to several different gods, or that there were many statues, bearing different appellations, consecrated to this idol. Arnobius tells us, that *Baal* was of an uncertain sex, and that his votaries, when they called upon him, invoked him thus; *bear us, whether thou art a god or a goddess.*

Some learned men think, that the *Baal* of the Phœnicians is the *Saturn* of the Greeks; which is probable enough from the conformity there is between the human sacrifices offered to Saturn, and those, which the Scripture tells us were offered to *Baal*. Others are of opinion, that *Baal* was the Phœnician or Tyrian *Hercules*, a god of great antiquity in Phœnicia.

AL BEIDA-
WI, JALLA-
LO'DDIN, &c.
HYDE, de
Rel. Vet.
Perf.

The Mohammedans relate, that Abraham, before he left Ur of the Chaldees, took an opportunity, when the Chaldæans were abroad in the fields, celebrating a great festival, to break in pieces all their idols, except *Baal*, about whose neck he hung the ax, with which he had accomplished his design, that they might suppose *Baal* himself was the author of all the mischief. Thus the Koran: 'We gave unto Abraham his direction heretofore, and we knew him to be worthy of the revelations wherewith he was favoured. Remember, when he said unto his father, and his people, what are these images, to which ye are so entirely devoted? They answered, we found our fathers worshipping them. He said, verily both ye, and your fathers, have been in a manifest error. They said, dost thou seriously tell us the truth, or art thou one, who jestest with us. He replied, verily your Lord is the Lord of the Heavens and the Earth; it is he who hath created them: and I am one of those, who bear witness thereof. By God, I will surely devise a plot against your idols, after ye shall have retired from them, and shall have turned your backs. And in the peoples absence, he went into the temple, where the idols stood, and he brake them all in pieces, except the *biggest* of them, that they might lay the blame upon that. And, when they were returned,

‘ returned, and saw the havock, which had been made, they said, who hath done this to our gods? He is certainly an impious person. And certain of them answered, we heard a young man speak reproachfully of them: he is named Abraham. They said, bring him therefore before the eyes of the people, that they may bear witness against him. And when he was brought before the assembly, they said, Hast thou done this unto our gods, O Abraham? He answered, nay, that *biggest* of them hath done it: but ask them, if they can speak. And they returned unto themselves, and said the one to the other, verily, ye are the impious persons. Afterwards they relapsed into their former obstinacy, and said, verily, thou knowest that these speak not. Abraham answered, do ye therefore worship, beside God, that which cannot profit you at all, neither can it hurt you. Fie on you, and upon that which ye worship beside God! do ye not understand? They said, burn him, and avenge your gods.’ Mohammed was indebted to the Jews for this story, who tell it in a manner somewhat different: for they say, that Abraham performed this exploit in his father’s shop, during his absence, and that Terah returning, and demanding the occasion of this disorder, Abraham told him, that the idols had quarrelled about an offering of fine flour brought them by an old woman, and that the biggest of them (*Baal*) had got the better of the rest, and broken them to pieces: they add, that Terah, falling into a violent passion, carried his son before Nimrod, that he might be severely punished for his insolence.

SALE’S
Koran,
chap. xxi.

R. GEDAL.
in Shalshel
hakkab.

MAIMON:
Yad hazzaka.

Milton, in his catalogue of the fallen Angels, mentions this deity (in the plural number) and the idolatrous worship paid to it by the Israelites.

With these came they, who, from the bordering flood
Of old *Euphrates*, to the brook that parts
Egypt from *Syrian* ground, had general names
Of *Baalim* and *Ashtaroth*; those male,
These feminine.

— — — — —
For those the race of Israel oft forsook
Their living strength, and unfrequented left
His righteous altar, bowing lowly down
To bestial Gods; for which their heads as low
Bow’d down in battle, sunk before the spear
Of despicable foes.

Paradise Lost,
Book I. lin.
419.

See BEL and BELUS.

BAAL-BERITH. The god of the Shechemites. Bochart conjectures, that *Berith* is the same as *Beroe*, the daughter of Venus and Adonis, who was given in marriage to Bacchus; and that she gave her name to the city of *Berith* in Phœnicia, and became afterwards the goddess of it. *Baal-Berith* signifies *Lord of the Covenant*, and may be taken for the god, who presides over alliances and oaths, in like manner as the Greeks had their *Zeus ὁρκίου*, and the Romans their *Deus Fidius*, or *Jupiter Pistius*. The idolatrous Israelites, we are told, made *Baal-berith* their god.

BOCHART,
Chanaan. l. ii,
c. 17.

Judges viii.
33.

BAAL-PEOR, or BAAL-PHEGOR, or BEEL-PHEGOR. An idol of the Moabites and Midianites. We are told, that *Israel* joined himself to *Baal-peor*; and that Solomon erected an altar to this idol upon the mount of Olives. What this *Baal-peor* was is a question, which will admit of dispute. The ancient Jews supposed him to be no other than a Priapus, and that the worship of him consisted in the most obscene practices. Maimonides says, they discovered their secret parts before this idol; and Solomon Jarchi goes so far as to say, *Baal-peor* was so called, *eo quod distendebant coram eo foramen podicis, & stercus offerebant*, because they distended their fundament before him, and offered him their own dung. Others have thought, that, as Baal is a general name signifying *Lord*, *Peor* may be the name of some great prince, deified after his death. Others have imagined, that, *Peor* being the name of a mountain in the country of Moab, on which the Temple of *Baal* was built, *Baal-peor* may be only another name of that deity, taken from the situation of his temple; in like manner as Jupiter is stiled *Olympius*, because he was worshipped in a temple built on mount *Olympus*.

Numb. xxiv,
11.
1 Kings xi,
7.

More Ne-
voh. p. iii,
c. 4. 6.

MEDE’S Dis-
courses, l. iii,
c. 4.

SELDEN, de
Diis Syris,
Synt. i. c. 5.
Pfal. cvi.

Selden, who is of this latter opinion, conjectures likewise, that Baal-peor is the same with Pluto; which he grounds upon these words of the Psalmist: *they joined themselves unto Baal-peor, and eat the offerings of the dead*; which Apollinaris thus paraphrases;

Οἱ δὲ Βεελπεγόριοι μαινόμενοι τελετήσι
Νεκτερίης ἐπάσαντο καταρθιμένων ἐκάτομβης.

Ipfi vero Beelphegoris polluti cæremoniis
Inferas gustarunt mortuorum victimas.

Voss. de
Idolol. lib. ii.
cap. 7.

But, by the *sacrifices*, or *offerings of the dead*, in this passage, may be meant no more than sacrifices, or offerings made to idols, or false gods, who are very properly called *the dead*, in contradistinction to the true God, who is styled in scripture the *living God*.

Matth. xii.
24.
Luke xi. 15.

BAAL-ZEBUB, or BEEL-ZEBUB, or, BELZEBUB. The idol, or god, of the Ekronites. In Scripture he is called the *Prince of Devils*. His name is rendered the *Lord of Flies*, or the *God-fly*. Some think this was a mock appellation bestowed on him by the Jews: others, with more reason, believe he was so styled by his votaries, for much the same reason as Hercules was worshipped under the appellation of *Ἀπομύρς*, the *Fly-chacer*. See ACHOR.

2 Kings i. 2,
3.

This deity had a famous temple and oracle at Ekron. Ahaziah, king of Israel, having fallen from the terraces of his house into a lower room, and being dangerously hurt, sent to consult this deity, to know if he should be cured of his wounds.

Under what form this deity was represented, is uncertain. Some place him on a throne, in the attire of a king. Procopius Gazeus paints him under the figure of a fly. A wide difference!

Matt. xii. 24.

The worship of this false god must have prevailed in our Saviour's time, since the Jews accused him of driving out devils in the name of *Belzebub*, their prince.

Scaliger derives the name of this deity from *Baalim-zebabim*, which signifies *the Lord of sacrifices*.

Exod. xix. 2,
9.

BAAL-ZEPHON. Supposed by the Jewish Rabbins, and after them by Grotius, to have been an idol, set up to guard the confines of Egypt; *zephon* signifying, in Hebrew, to *contemplate*, or *observe*.

The Hebrews, having left Egypt, after three days march came to Baal-zephon; which, if it means a town (as some interpret it) seems to have been wholly unknown to the ancient Geographers. Eusebius, who takes it for the name of a place, and not of an idol, places it near *Clyfma*, upon the most northern point of the Red-sea, where the Jews think their ancestors passed over that sea.

The Jerusalem Targum relates, that all the statues of the Egyptian gods having been destroyed by the Exterminating Angel, Baal-zephon was the only one that made resistance: whereupon the Egyptians conceived a great idea of his power, and redoubled their devotion to him. Moses, observing that they flocked in crowds to this idol, petitioned Pharaoh, that he too might make a journey thither with the Israelites. Pharaoh permitted them to go; but, as they were employed upon the shore of the Red-sea in gathering up the precious stones, which the river Phison had carried into the Gihon, and from thence were conveyed into the Red-sea, whereby they were thrown upon dry land, Pharaoh surprised them: but, deferring to attack the Israelites till next day, and offering in the mean time sacrifices to Baal-zephon, they passed the Red-sea, and escaped him.

D'HERBE-
LOT, Bibli-
oth. Orient.

BAB. In the language of the Magi, or ancient Persians, signifies in general *father*: but they give this name particularly, and by way of excellence, to *fire*, which they look upon as the father and principle of all things, according to the opinion of Zoroaster, who was herein followed by Anaxagoras. The Mohammedans, on the contrary, believe, that *water* was the first principle, and the matter, out of which all bodies were formed, those of the Angels excepted; in which they seem attached to the doctrine of Moses, who was followed by Thales. It appears then, that these two Philosophers, the most ancient of the school of the Greeks, borrowed their doctrine, the latter from Moses, the former from Zoroaster.

BABA. The name of a famous Turkish impostor, who appeared in the city of Amasia, in the 638th year of the Hegira. He had a disciple, as great a cheat as himself, named Isaac, who taught his followers to make this profession of their faith, *There is but one God, and Baba is his prophet.* The Mohammedans, enraged that Baba thus degraded their prophet, and took his place, endeavoured to seize his person, but in vain; for he had such a multitude of followers, that he soon raised a large army, with which he ravaged and plundered a great part of Natolia: but at length he was defeated, and his sect dispersed, in the year of Christ 1240.

D' HERBE-
LOT, Bibl.
Orient.

BABIA. A deity of the ancient Syrians, mentioned in Damascius's Life of Isidorus, where we are told, that *the Syrians, and especially they of Damascus, called newborn infants, and even young men and women, BABIA, from a deity, whom they worshipped under that name.* Hence it should seem, that Babia was the goddess of infancy and youth.

Apud Photi-
um, Cod.
ccxlii.

BACCHÆ, or BACCHANTES. Priestesses of the god BACCHUS. They were likewise called *Mænades*, or *Mad*, on account of the frantic ceremonies used in their feasts; as also *Thyades*, which signifies *impetuous*, or *furious*. The women of Macedonia were the most remarkable for celebrating the orgies, or festivals, of Bacchus: among these, Olympias, the mother of Alexander, exceeded the rest in enthusiasm; insomuch that she brought into their *Thiasis*, or public assemblies, tame serpents, which twined about the thyrses and crowns of the women, to the surprise and horror of the men, who were present at the sight.

PLUTARCH,
in Alexandro.

The Bacchæ were sometimes seized with a enthusiasm, true or counterfeit, which carried them even to madness; in relation to which, Plutarch tells the following story. During the *Holy War*, after the Phocians had taken *Delphi*, the priestesses of Bacchus were seized with a kind of Bacchic fury; and, rambling about in the night-time, they came to Amphissa, without knowing it; where being fatigued, they lay down, and slept, in the market-place. The women of the city, fearing lest the Phocian soldiers should offer violence to the Bacchæ, surrounded them in great crowds, keeping a profound silence for fear of disturbing them. These priestesses, awaking, and being recovered from their phrenzy, were honourably treated by the Amphissians, and waited upon to their own home.

Idem, Moral.

Another instance of respect, paid to these enthusiastic ladies, we meet with in the same author. Aristotimus having obtained the government of Elis, the Elians, to obtain some favour of him, sent the priestesses of Bacchus to him, adorned with crowns consecrated to the god Bacchus: but the tyrant ordered them to be beaten and driven away, and laid a fine of two talents on each of them. This enraged the Elians to such a degree, that they conspired against him, and threw off his government.

Idem, ibid.

The Bacchæ are generally represented in furious and distorted postures, their bodies half naked, and their hair dishevelled. They are crowned with ivy, or vines, in the same manner as Bacchus himself, and carry a thyrsus, or rod twined about with ivy, in their hand. They celebrated the orgies of their god with great lamentations and howlings.

See F. MONT-
FAUCON,
Vol. I. P. II.
B. i. Ch. 21.

— — — Tremulis ululatibus æthera complent,
Pampineasque gerunt, incinctæ pellibus, hastas.

VIRG. Æn.
l. vii. v. 395.

*They, clad in skins of beasts, the thyrsus bear,
And shrieks and howlings rend the suffering air.*

DRYDEN.

See BACCHANALIA.

BACCHANALIA. The feasts of Bacchus, celebrated by the ancient Greeks and Romans. There were several festivals established in honour of this god; of which two were the most remarkable, called the *greater* and *lesser* feasts of Bacchus: the latter were but a kind of preparation for the former, and were held in the open fields about the time of Autumn: they were called *Leneæ*, from the Greek word *Ληνός*, which signifies a *wine-press*. The greater were called *Dionysia*, from one of the names of that god, and were celebrated in the city, about the time of Spring.

Both

Both of these feasts were accompanied with games, spectacles, and theatrical representations; and it was at this time, that the Poets contended for the prize of poetry. Those, who were initiated into the celebration of these feasts, imitated whatever the Poets have feigned of the god Bacchus. They covered themselves with the skins of beasts, held *thyrses* in their hands, and made a noise with tymbals, *fistrums*, and other loud instruments: they carried on their heads branches of vine, and other trees sacred to Bacchus. Some represented Silenus, others Pan, others the Satyrs; and several were mounted on asses. In this manner they appeared in public, night and day, counterfeiting drunkenness, and dancing very indecently: they ran in crowds over the mountains and forests, with hideous shrieks and howlings, crying out *Ἑοὶ Βάκχε*, *Evoe Bacche*, or, *Ἰὼ Βάκχε*, *Io Bacche*.

To these they added other most obscene ceremonies, and worthy of the god, whose festival they celebrated: they abandoned themselves to all kinds of licentiousness and debauchery, and committed the greatest abominations. Plato, speaking of the *Bacchanalia*, says, he had seen the whole city of Athens, upon this occasion, plunged in drunkenness.

LIV. l. xxxix. Livy informs us, that the licentiousness of the Bacchanalian feasts having secretly gained footing in Rome, the most shocking disorders were practised under the cover of the night, and that those, who were initiated into these abominable mysteries, were obliged by an oath, attended with the most horrid imprecations, to conceal them. The Senate, being informed of it, put a stop to the celebration of the *Bacchanalia*, and banished them, first out of Rome, and afterwards out of all Italy.

Antiq. Vol. I. F. Montfaucon gives us a description of a fine agate vase belonging to the treasury of St Denis, in the form of a cup or bowl, on the sides of which are represented the Bacchanalian mysteries. The principal symbols are, the head of a satyr; a drum, or *fistrum*, hung on the bough of a tree; a vine, with grapes hanging on it; a goat endeavouring to get at the grapes; the head of a *Baccha*, or priestess of Bacchus, crowned with vine-leaves, and ivy-berries, &c.

Juvenal uses the term *Bacchanalia*, to express a dissolute and debauched life.

JUVEN. Sat.
ii, ver. 3.

Qui curios simulant, & Bacchanalia vivunt.

*Who preach up virtue, and I know not what,
But live debauch'd as any rake or sot.*

BACCHUS. A Pagan deity; the inventor, or god, of wine.

LUCRET.
lib. v. ver.
14.

— — — Ceres fertur fruges, Liberque liquoris
Vitigeni laticem mortalibus instituisse.

*Kind Bacchus first the pleasing vine did show,
And Ceres corn.*

CREECH.

He was the son of Jupiter, by Semele, the daughter of Cadmus.

ORPHEUS,
in Hymnis

Κισσοκόμην Διόνυσον εἰλεσθρον ἀρχμ' αἰδεῖν,
Ζηνὸς καὶ Σεμέλης ἐκκωδέει ἀγλαὸν ὕμνον.

*Bacchus, with ivy crown'd, demands our song,
The son of beauteous Semele, and Jove.*

Juno, having discovered the amour of Jupiter and Semele, was terribly incensed; and, to be revenged, disguised herself in the shape of old Beroe, Semele's Epidaurian nurse: then she paid a visit to Semele, and persuaded the credulous nymph to engage Jupiter, when next he courted her bed, to come to her arrayed in all his majesty, and armed with his thunder, just as when Juno received him to her arms.

OVID. Met.
lib. iii. ver.
283.

— — — — Det pignus amoris;
Si modo verus is est: quantusque & qualis ab alta
Junone excipitur, tantus talisque, rogato,
Det tibi complexus, suaque ante insignia sumat.

But

*But if indeed he be the thund'ring Jove,
 Bid him, when next he courts the rites of love,
 Descend triumphant from th' æth'ral sky,
 In all the pomp of his divinity;
 Encompass'd round by those cælestial charms,
 With which he fills th' immortal Juno's arms.*

ADDISON.

Semele, persuaded by Juno, engaged Jupiter, by an oath, to grant her this request. Accordingly Jupiter visited her, arrayed in thunder and lightning; which Semele not being able to bear perished in his embraces.

*Æthera conscendit, nutuque sequentia traxit
 Nubila; quîs nimbos immistaque fulgura ventis
 Addidit, & tonitrus, & inevitabile fulmen.
 — — — — — Capit illa, domumque
 Intrat Agenoream: corpus mortale tumultus
 Non tulit æthereos, donisque jugalibus arsit.*

Id. ib. v. 299.

*To keep his promise, he ascends, and shrouds
 His awful brow in whirlwinds and in clouds:
 Whilst all around, in terrible array,
 His thunders rattle, and his lightnings play.*

*Thus dreadfully adorn'd, with horror bright,
 Th' illustrious god, descending from his height,
 Came rushing on her in a storm of light.
 The mortal dame, too feeble to engage
 The lightning's flashes and the thunder's rage,
 Consum'd amidst the glories she desir'd,
 And in the terrible embrace expir'd.*

ADDISON.

But Jupiter, to preserve his son, whom he had begotten on Semele, took him half-formed out of his mother's womb, and, inclosing him in his own thigh, kept him there, 'till the due time of his birth. Bacchus, thus brought into the world, was given first to the care of Ino, his aunt; but afterwards he was brought up by the Nysean nymphs.

*Imperfectus adhuc infans genitricis ab alvo
 Eripitur, patrioque tener (si credere dignum)
 Insuitur femori, maternaque tempora complet.
 Furtim illum primis Ino matertera cunis
 Educat: inde datum Nymphæ Nyfeides antris
 Occuluere suis, lactisque alimenta dedere.*

Id. ib. v. 310.

*But, to preserve his offspring from the tomb,
 Jove took him smother'd from the blasted womb;
 And, if on ancient tales we may rely,
 Inclos'd th' abortive infant in his thigh.
 Here, when the babe had all his time fulfill'd,
 Ino first took him for her foster-child;
 Then the Nyseans, in their dark abode,
 Nurs'd secretly with milk the thriving god.*

ADDISON.

Hence the epithet *bimater* (double-mothered) is sometimes applied to this god, from his having received a double-birth, the first from his mother Semele, and the second from his father Jupiter:

Atque iterum patrio nascentem corpore Bacchum.

MANILIUS,
lib. ii.

*— — — — — the god,
 Who from his fire a second birth receiv'd.*

F f

Besides

Besides the invention of the vine, Bacchus was said to be the first, who yoked oxen to the plow; whence he is represented with horns upon his head. He was likewise called *Dionysus*, from his father *Jupiter*, and the city *Nysa*, where he is said to have reigned, or from the *Nysæan* nymphs, by whom he was brought up. The Latins call him *Liber*, from that *freedom* which accompanies the use of wine. The Poets attribute to him a perpetual bloom of youth.

OVID. Met.
lib. iv. ver.
17.

— — — tibi enim inconsumpta juventas,
Tu puer æternus, tu formosissimus alto
Conspecteris cœlo.

*Eternity of youth is thine : enjoy
Years roll'd on years, yet still a blooming boy.*

EUSDEN.

When he was but a Child, some Tyrrhenian pirates found him asleep on the shore, and would have carried him away; when on a sudden their masts were encompassed with vines, and their oars with ivy; and the mariners themselves, seized with a sudden distraction, leaped into the sea, and were changed into dolphins.

— — — — stetit æquore puppis,
Haud aliter quam si siccum navale teneret.
Illi admirantes remorum in verbere perstant,
Velaque deducunt, geminaque ope currere tentant.
Impediunt hederæ ramos, nexuque recurvo
Serpunt, & gravidis distringunt vela corymbis.

OVID. Met.
lib. iii. v. 660.

— — — — —
Undique dant saltus; multaque aspergine rorant;
Emerguntque iterum; redeuntque sub æquora rursus;
Inque chori ludunt speciem; lascivaque jactant
Corpora, & acceptum patulis mare naribus efflant.

*The vessel, fix'd and rooted in the flood,
Unmov'd by all the beating billows flood.
In vain the mariners wou'd plow the main,
With sails unfurl'd, and strike their oars in vain.
Around their oars a twining ivy cleaves,
And climbs the mast, and hides the cords in leaves.
The sails are cover'd with a chearful green,
And berries in the fruitful canvass seen.
— — — The crew, transform'd, around the ship,
Or dive below, or on the surface leap,
And spout the waves, and wanton in the deep.*

ADDISON.

When he grew up, he performed many exploits; the most remarkable of which are as follows. Alcithoe, a Theban lady, laughed at Bacchus, and his sacrifices; upon which she and her sisters were metamorphosed into bats, and their looms and distaffs into vines and ivy.

— — — — adhuc Minyeia proles
Urget opus, spernitque deum, festumque profanat :
Tympana cum subito non apparentia raucis
Obstrepuere sonis; & adunco tibia cornu,
Tinnulaque æra sonant; redolent myrrhæque crocique :
Resque fide major, cœpere virescere telæ,
Inque hederæ faciem pendens frondescere vestis.
Pars abit in vites; &, quæ modo fila fuerunt,
Palmite mutantur; de stamine pampinus exit.

— — — — —
Dumque petunt latebras, parvos membrana per artus
Porrigitur, tenuique inducit Brachia penna.

— — — — non illas pluma levavit :
Sustinuere tamen se perlucetibus alis.

Conataque loqui, minimam pro corpore vocem
Emittunt, peraguntque leves stridore querelas.
Tectaue, non sylvas, celebrant; lucemque perosa
Nocte volant, seroque trahunt à vespere nomen.

OVID. Met.
lib. iv, ver.
389.

*But Mineus' daughters still their task pursue,
To wickedness most obstinately true.
At Bacchus still they laugh, when all around,
Unseen, the timbrels hoarse were heard to sound.
Saffron and myrrh their fragrant odours shed;
And now the present deity they dread.
Strange to relate! here ivy first was seen;
Along the distaff crept the wond'rous green.
Then sudden springing vines began to bloom,
And the soft tendrils curl'd around the loom.*

*To dark recesses, the dire sight to shun,
Swift the pale sisters in confusion run.
Their arms were lost in pinions, as they fled,
And subtle films each slender limb o'er-spread.
Close to the roof each, wond'ring, upward springs,
Born on unknown, transparent, plumeless, wings.
They strove for words; their little bodies found
No words, but murmur'd in a fainting sound.
In towns, not woods, the sooty bats delight,
And never, till the dusk, begin their flight:
Till Vesper rises with his ev'ning flame,
From whom the Romans have deriv'd their name.*

EUSDEN.

Nor was the vengeance, which he took on Pentheus, the son of Echion and Agave, less exemplary: for that prince, having ridiculed the orgies or solemnities of this god, was torn in pieces by his own mother and sisters, who, transported with fury, took him for a wild boar. Ovid, who relates this story, adds,

Talibus exemplis moniti nova sacra frequentant,
Thuraque dant, sanctasque colunt Ismenides aras.

OVID. Met.
lib. iii. ver. ult.

*By so distinguishing a judgment aw'd,
The Thebans tremble, and confess the god.*

ADDISON.

Bacchus, in the wars with the giants, did signal service under the shape of a lion; at which time, Jupiter, to encourage him, cried out to him *Evoë*, (εὖ ᾤε) i. e. *bravely done, my son*; from whence that word was always used in the rites and sacrifices of this god.

Hitherto we are obliged to the Poets for an account of this deity. The Historians relate, that Bacchus reigned at Nyssa, a city of Arabia; that he was the first, who made use of a diadem; that he found out many things useful to mankind; that he travelled all over the world; and that he subdued all the regions of the East, as far as the rise of the river Ganges, in the mountains of India, where he erected two pillars, to shew that there were the utmost limits of the world.

DION. SIC.
lib. ii. & Hist.
torici Veteres,
passim.

Ἐνθά τε καὶ σῆλαι Θεαὶ γενέσθαι Διόνυσον
Ἐσῶσιν πυμάτοιο ὡρᾶ ῥόον Ωκεανοῖο
Ἰνδῶν ὑπατίοισιν ἐν ἔρεσιν· εἰθὰ τε Γάγγης
Λευκὸν ὕδωρ Νυσσαίων ἐπὶ πλαταμῶνα κολίνδαι.

DIONYS.
Perieg. ver.
623.

*Where, on the margin of the swelling flood,
Stand the proud pillars of the Theban god;
And Ganges, rising from the eastern hills,
The plains of Nyssa with its waters fills.*

When

HYGINUS,
Fab. cxxxi.

When Bacchus set out upon his Indian expedition, he left his tutor, Nisus, governor of Thebes, over which also he is said to have reigned: but upon his return, Nisus refused to part with his government. Bacchus would not dispute the matter with his tutor, but suffered him to keep his government, till he should have an opportunity of wresting it from him. Three years after, they being reconciled, Bacchus, under pretence of celebrating the rites, called *Trieterica*, introduced soldiers into Thebes, in the habit of women, and, taking Nisus prisoner, recovered his kingdom.

CICERO, de
Nat. Deor.
lib. iii.

There were several Bacchus's. Cicero mentions five; the first, the son of Jupiter and Proserpine; the second, the son of Nilus; the third had Caprius for his father; this last is said to have been king of Asia, and to have been author of the laws, called *Sabazian*: the fourth is the son of Jupiter and Luna, in honour of whom the ceremonies, called *Orphic*, are supposed to have been instituted; the fifth, who instituted the *Trieterides*, was the son of Nyfus and Thione. It is remarkable, that, among these five, we do not meet with the son of Jupiter and Semele, who is the subject of this article, and the best known to antiquity.

F. MONT-
FAUCON,
Antiq. Vol. I.
Part ii. B. 1.
Ch. 12.

There are various representations of this deity in antique monuments. In one he is described as seated upon a celestial globe, covered with stars, supported by a little satyr, and holding a rudder in his hand. This design seems to relate to Bacchus, as taken for the Sun. His ordinary symbols are the thyrsus, the crown of ivy or vine-leaves, the tyger, and the cup. The thyrsus is adorned with ivy-branches, and is ascribed to Bacchus, to denote, that great drinkers have need of a stick, to support themselves. Sometimes he is represented as so disordered with wine, that satyrs embrace, and hold him fast, for fear he should fall. At other times, he is seen riding on an ass, and so drunk, that two of the *Bacchantes* have much ado to support him. Another antique represents him seated in a chariot, drawn by two tigers; according to Ovid's description:

Idem, ibid.
Ch. 13.

Idem, ibid.
ch. 16.

OVID. Ars
Amator. lib. i.
ver. 549.

Jam deus in curru, quem summum texerat uvis,
Tigribus adjunctis aurea lora dabat.

And now the god of wine came driving on,
High on his chariot, by swift tigers drawn.

DRYDEN.

PLINII
Hist. Natur.

Bacchus had a great many temples erected to him by the Greeks and Romans. There was one at Samos, concerning the building of which Pliny tells a remarkable story. Elpis, a Samian, having sailed to Africa, and being come on shore, saw a lion; to avoid which, he fled, and climbed up a tree, invoking Bacchus to his aid. The lion walked up slowly, and laid himself down under the tree, opening his jaws continually, and gaping: for the lion, in devouring some beast, had stuck a bit of a bone in his teeth, which he could not get rid of. In this condition, he looked up to Elpis, and seemed to beg his assistance. Elpis stood a long time in fear and admiration; but at last he ventured down out of the tree, went to the lion, and pulled the bone out of his teeth. Afterwards, during all the time the vessel continued on that coast, the lion brought Elpis some prey every day. Elpis, on his return to Greece, built a temple to Bacchus the *Gaper* (*νεχνοπ*), in allusion to the lion's gaping.

PLUT. Sym.
l. iv. c. 5.

Plutarch charges the Jews with worshipping Bacchus. He endeavours to prove this accusation by their grand feast, which was kept in Autumn. They call it (says he) the day before the feast of tabernacles, and they keep it in time of the vintage: they set tables in the middle of the streets, loaded with all manner of fruits, and sit under arbours made chiefly of vine and ivy. A few days after that (adds he) they keep another feast, in which the mysteries of Bacchus plainly appear: they go into their temple, with boughs and thyrses in their hands, and there do we know not what: but it is probable they there celebrate their Bacchanals, from the sound of trumpets, &c. in the hymns, which they sing to their god. We need not refute this charge of Plutarch's, whose ignorance of what related to the Jews appears plain enough.

DIOD. SIC.
lib. i.

Bacchus, or Dionysus, was one of the names of the Sun, according to Diodorus Siculus, who cites a verse of Orpheus to that purpose:

Τῶν τε μὲν καὶ λέγουσι Φάνητα τε καὶ Διόνυσον.

Inde Phaneta illum vocitarunt, & Dionysum.

And

and another of Eumolpus :

Ἀστεφανῆ Διόνυσον ἐν ἀκτίνεσσι φερόμενον.

Siderium Dionysum igni radiante coruscum.

Diodorus adds, that the goat-skin is ascribed to Bacchus, because, being varied with spots, it represents the heavens spangled with stars.

The same author informs us, that Bacchus and Osiris are the same: for Osiris is the Sun.

Macrobius tells us, that the Sun is called Apollo, when he is in the diurnal hemisphere; and Bacchus, when he is in the nocturnal hemisphere. Bacchus, according to Sir Isaac Newton, was the same as Sesostris, the famous king of Egypt: for, besides that Bacchus was king of Egypt at the same time with Sesostris, they agree in their principal actions; both of them having invaded India and Greece.

Saturnal. lib. i.

Sir Is. NEWTON'S Chronology, pag. 102.

There are several parallel circumstances in the histories of Bacchus, and Moses, the law-giver of the Jews; which make it probable, that the Greeks took several parts of the eastern traditions concerning him, which they might have from the Phœnicians, who came with Cadmus into Greece, whilst the memory of Moses was yet fresh among the Canaanites. Bacchus was born in Egypt; so was Moses. Bacchus is called *Βιμάτωρ*, *double-mothered*; and Moses, besides his own mother, was adopted by Pharaoh's daughter. Bacchus was remarkable for his beauty; so was Moses. Bacchus was said to be educated on a mountain of Arabia, called Nyfa; this agrees with Moses's residence in Arabia forty years. Bacchus's army with which he invaded India was composed of women as well as men; which is strictly true of the company which Moses led. Orpheus calls Bacchus *Θεσμοφόρον*, a *law-giver*, and ascribes to him *διπλάνα Θεμνῶν*, a *double institution of laws*: this is exactly parallel with Moses the *Legislator*, and his *two tables* of laws. Moses fetched water out of a rock; and Euripides relates, that Agave, and the rest of the Bacchæ, celebrating the orgies, one of them touched a rock, and the water issued forth. To these Bochart adds two very considerable circumstances: the one is, that Nonnus reports of Bacchus, that he touched, with his thyrsus, or rod, the two rivers, Orontes and Hydaspes; upon which the rivers dried up, and he passed thro' them: the second is, that Bacchus's thyrsus, being thrown upon the ground, crept along like a serpent; and that the Indians were in darkness, whilst the followers of Bacchus enjoyed light. Upon this occasion, Bochart remarks, that, from this wonderful agreement of Heathen Mythology with the Scriptures, it cannot but appear, that the former is a corruption of the latter.

STILLING-FL. Orig. Sacr. B. iii. Ch. 5. § 11.

Voss. de Idolol. lib. i. cap. 30.

DIODOR. lib. iv.

BOCHART. Canaan. lib. i. cap. 18.

Bacchus is taken likewise for Noah; for both Bacchus and Noah are said to be the *first planters of vines*; besides that Philostratus tells us, the ancient Indian Bacchus came thither out of Assyria, in which part of the world Noah found himself upon the ceasing of the flood. There is likewise some resemblance between Bacchus and Nimrod. The name Bacchus varies but little from the Hebrew *Bar-Chus*, i. e. the son of Chus; now Chus was the father of Nimrod. Bacchus is called *Nebrodes* by the Greeks, which is almost the very name of Nimrod; and he was said to be *Ζωγρεὺς*, a *Hunter*, the very character of Nimrod, who is said to have been a *mighty Hunter*. Add to this, that Bacchus's Indian expedition may shadow out to us the attempts of Nimrod to extend his dominions eastward.

PHILOSTRAT. vit. Apollon.

Gen. x. 9.

In the reign of the apostate Emperor Julian, the Pagans, in despite to the Christians, set up the statue of Bacchus in the great church of Emessa in Palestine. They did the same by the church of Epiphania; and the Chronicle of Alexandria relates, that Eustathius, Bishop of that church, hearing the sound of *sistra*, and other instruments used in the rites of Bacchus, and being told that they were played on in his church, expired the same hour; the fervour of his piety having demanded of God, that he might die, rather than behold such abomination.

Chronic. Alexandr. p. 686, 688.

D'HERBE-
LOT, Bibl.
Orient.

BAD. [*Perf.*] The name of an Angel, or Genius, who, according to the tradition of the Magi, or Zoroastrians, presides over the winds. He also superintends every thing which happens on the twenty-second day of each month of the Persian year.

D'HERBE-
LOT, Bibl.
Orient.

BAD MESSIH. [*Perf.*] The *wind*, or *breath*, of the *Messiah*. So the Persians call the power, which Jesus Christ had of working miracles; for they say, that, by his breath alone, he not only raised the dead, but gave life to things inanimate. They have, in their language, a book of the infancy of Jesus Christ (which was current likewise in the first ages of the church among the Christians) in which it is said, that Jesus Christ, when a child, formed birds out of the earth, and with his breath alone made them fly.

The Orientalists, and particularly the Mussulmans, when they would extol the ability of a Physician, say, he has the breath of the Messiah; by which they would express, that he is capable of raising the dead.

D'HERBE-
DOT, Bibl.
Orient.

BADIAT AL GINN. [*Arab.*] The *wilderness* of *Fairies*, or *Demons*. The ancient traditions of the East, which may be called their mythological and fabulous history, relate, that God, having taken away the government of the world from the Genii, gave it to Adam and his posterity. These first creatures, being unworthy to people it, were confined in the wilderness we are speaking of. Some of their historians, or writers of Romances, place this wilderness in the most western part of Africa.

BÆTYLIA. [*Gr.*] *Anointed Stones*, worshipped by the Phœnicians. Sanchoiatho, in his Phœnician history, says, that Uranus devised *Bætylia*, contriving stones that moved, *as having life*. But Bochart thinks, that the original word, which signifies *having life*, was put, by a mistake of the transcriber, for another, nearly resembling it, which signifies *anointed*.

Genes. xxviii.
18, 19. and
xxx. 13.

SELDEN, de
Diis Syris.
Apud PHO-
TIUM, Bibl.
p. 1047.

The memory of Jacob's setting up the stone, he had rested upon, for a pillar, and pouring oil upon it, and calling the name of the place BETH-EL, seems to have been preserved under the BÆTYLIA, or *anointed stones*, of the Phœnicians. Damascius, a heathen writer in Justinian's time, says, he had seen several of these *Bætylia*, of which many wonderful things were reported, in mount Libanus, near Heliopolis of Syria. They were generally consecrated to some god or other, as Saturn, Jupiter, the Sun, &c. See ABADIREs.

D'HERBE-
LOT, Bibl.
Orient.

BAGE. [*Perf.*] So the Magi, or followers of Zoroaster, call a mysterious silence, which they observe, while they wash, or eat, after having secretly repeated certain words. This silence, which they never break, makes a part of their religion: upon which we may remark, that, probably, Pythagoras drew some of his maxims from the doctrine of Zoroaster, since he obliged his disciples to observe a rigorous *silence*, and commanded them to have a respect for *fire*.

D'HERBE-
LOT, Bibl.
Orient.

BAHAMAN. The name of an Angel, or Genius, who, according to the Persian Magi, has the government of oxen, sheep, and all animals, which may be tamed, or made gentle.

D'HERBE-
LOT, Bibl.
Orient.

BAHANA. A city of Egypt, situated in the lower Thebais; which the Egyptians, as well Christians, as Mussulmans, pretend was built by Jesus Christ; where, they say, he first called his Apostles, who were fishing in the river Nile. They say, he reigned there in person, leaving his Apostles his successors.

Biblioth.
Rabbin.

BAHIR. [*Hebr.*] *Famous* or *Illustrious*. Buxtorf tells us, the Jews have a book so called, which is the ancientest of their Rabbinical works, and treats of the profoundest mysteries of the Cabbala: he adds, that this book was never printed, but that there are several passages of it to be found in the works of the Rabbins. Its author styles himself Rabbi Nehonia Ben Hakana, who, according to the Jews, was cotemporary with Jonathan, author of the Chaldee Paraphrase; i. e. about

about 40 years before Christ. Buxtorf quotes this book, to prove the antiquity of the *points* in the text of the Hebrew Bible.

F. Simon, in his catalogue of Jewish books, observes, that a small book, intitaled *Bahir* was not long ago printed in Holland: but he thinks it not at all likely, that it is the ancient *Bahir* of the Jews, which was a much larger work.

BAINMADU. An idol of Indostan, in the East-Indies. It is worshipped in a Pagod, built on the bank of the Ganges. It is held in such great veneration, that, as soon as the Pagod is opened, the Indian priests, or Brachmans, fall flat on their faces, and some, with large fans, drive away the flies from about the idol. FR. GEMELLI CARERI, Voyage round the world.

BAPTÆ [*Gr.*] Athenian priests of the deity Cotytto, the goddess of Leudnefs; whose mysteries were celebrated in the night, with dancing and all manner of obscenities. They take their name, *ἀπὸ τοῦ βάπτειν*, from baptizing or dipping those, who were initiated into their sacred rites, in warm water. Juvenal speaks of this Deity, and her priests.

Talia secreta coluerunt Orgia tæda
Cecropiam soliti Baptæ lassare Cotytto.

JUVEN.
Sat. ii, v. 92.

Cotyttus' orgies scarce are more obscene.

TATE.

Eupolis wrote a play on the obscene practices of these men, which from them he intituled *Baptæ*: but they were revenged on him; for they threw him into the Sea. See **COTYTTO**.

BAPTISM. Without staying to define a word so well known, I shall begin this article with observing, that Baptism is to be reckoned among the rites of the Jewish religion. We read, that Aaron, and his sons, were initiated into the priesthood by Baptism; and Spencer proves, that, long before our Saviour's time, the Jews received proselytes into their church by baptizing them. Some indeed reckon this ceremony of initiation into the Jewish religion among the inventions of the Talmudists; but, when it is considered, that the Jews always held the practices of the Christians in abhorrence, it will appear highly probable, that this rite was derived to them from the usage of their ancestors, before the coming of Christ. It is farther probable, that, as the other sacrament of the Christian church (the *Lord's Supper*) is plainly derived from the *Jewish Passover*, the twin-sacrament of *baptism* had it's original likewise in the rites of the Jewish religion. Exod. xxix, 4.
De Legib.
Hebr. lib. iv.
cap. 13. §. 1.

Grotius is of opinion, that the rite of Baptism had its original from the time of the Deluge; immediately after which he thinks it was instituted, in memory of the world having been purged by water. Some learned men think, it was added to circumcision, soon after the Samaritan Schism, as a mark of distinction to the orthodox Jews. Spencer, who is fond of deriving the rites of the Jewish religion from the ceremonies of the Pagan, lays it down as a probable supposition, that the Jews received the Baptism of proselytes from the neighbouring nations, who were wont to prepare candidates for the more sacred functions of their religion by a solemn ablution; that, by this affinity of sacred rites, they might draw the Gentiles to embrace their religion, and the proselytes (in gaining of whom they were extremely diligent) might the more easily comply with the transition from Gentilism to Judaism. In confirmation of this opinion, he observes, first, that there is no divine precept for the Baptism of proselytes, God having enjoined only the rite of circumcision, for the admission of strangers into the Jewish religion: secondly, that, among foreign nations, the Egyptians, Persians, Greeks, Romans, and others, it was customary that those, who were to be initiated into their mysteries, or sacred rites, should be first purified by dipping their whole body in water. That learned writer adds, as a farther confirmation of his opinion, that the *cup of blessing* likewise, added to the Paschal supper, seems plainly to have been derived from a Pagan original: for the Greeks, at their feasts, had one cup, called *ποτήριον ἀγαθὸν δαίμονος*, the *cup of the good dæmon*, or *god*, which they drank at the conclusion of their entertainment, when the table was removed. Annot. ad
Matth. iii, 6.
W. SCHICKARD, de Jur.
Reg. c. 5.
SPENCER, ubi
supra.
Matth. xxiii.
15.
Exod. xii, 48.
GROT. in
Matth. xxvi,
26.

Since

Since then a rite of Gentile original was added to one of the Jewish sacraments, viz. the *Passover*, there can be no absurdity in supposing, that *Baptism*, which was added to the other sacrament, namely *Circumcision*, might be derived from the same source. In the last place, he observes, that Christ, in the institution of his sacraments, paid a peculiar regard to those rites, which were borrowed from the Gentiles: for, rejecting *Circumcision* and the *Paschal supper*, he adopted into his religion *Baptism* and the *Sacred Cup*; thus preparing the way for the conversion, and reception of the Gentiles into his church.

SELDEN, de
Jur. Nat. &
Gent lib. ii.
cap. i.

It is to be observed, under this head of *Jewish Baptism*, that the proselyte was not to be baptised, till the wound of circumcision was perfectly healed; that then the ceremony was performed by plunging him into some large, natural, receptacle of water; and that Baptism was never after repeated in the same person, or in any of his posterity, who derived their legal purity from the Baptism of their ancestor.

TERTULL.
de Baptismo.

In the PRIMITIVE CHRISTIAN CHURCH, the office of baptising was vested principally in the Bishops, and priests, or pastors of the respective parishes: but, with the consent of the Bishop, it was allowed to the deacons, and, in cases of necessity, even to lay-men, to baptise; but never, under any necessity whatever, was it permitted to women to perform this office. Nor was it enough, that Baptism was conferred by a person called to the ministry, unless he was also *orthodox* in the Faith. This became matter of great bustle in the church; and hence arose the famous controversy between Cyprian, and Stephen Bishop of Rome, concerning the re-baptising those, who had been baptised by *Heretics*, Cyprian asserting that they ought to be re-baptised, and Stephen maintaining the contrary opinion.

SOZOM.
Hist. Eccles.
lib. ii, cap.
17.

What opinion the church had of the validity of Baptism, when performed even by persons not vested with a sacred character, appears from the remarkable story of Athanasius, who, when a boy, and being at play with his companions, was chosen Bishop, and the others, personating catechumens, were baptised by him with the usual ceremonies: which Baptism was adjudged to be valid by Alexander, the then Bishop of Alexandria.

JUSTIN
MARTYR,
Second Apo-
logy.

De Lapsis, §.
20.

In Lucam,
Hom. xiv.

The persons baptised were either infants, or adults. To prove, that infants were admitted to the sacrament of Baptism, we need only use this argument. None were admitted to the Eucharist, till they had received Baptism: but in the primitive church, children received the sacrament of the Lord's-Supper; as appears from what Cyprian relates concerning a sucking child, who so violently refused to taste the sacramental wine, that the deacon was obliged forcibly to open her lips, and pour it down her throat. Origen writes, that children are baptised, *for the purging away of the natural filth, and original impurity, inherent in them*. We might add the testimonies of Irenæus, and Cyprian; but it will be sufficient to mention the determination of an African synod, held A. D. 254, at which were present sixty-six Bishops. The occasion of it was this. A certain Bishop, called Fidus, had some scruples concerning the time of baptising infants, whether it ought to be done on the second, or third day, after their birth, or not before the eighth day, as was observed with respect to circumcision under the Jewish dispensation. His scruples were proposed to this synod, who unanimously decreed, that the Baptism of children was not to be deferred so long, but that the grace of God, or Baptism, should be given to all, and most especially unto infants.

Apud CYPRI-
AN. Epist. lix,
§. 2, 3, 4.

TERTULL.
de Baptismo,
c. 19.

As for the *time*, or season, at which Baptism was usually administered, we find it to have been restrained to the two solemn festivals of the year; Easter and Whitsuntide: at Easter, in memory of Christ's death and resurrection, correspondent to which are the two parts of the Christian life, represented and shadowed out in Baptism, *dying* unto sin, and *rising* again unto newness of life; and at Whitsuntide, in memory of the Holy Ghost's being shed upon the Apostles, the same, in some measure, being represented and conveyed in Baptism. It is to be observed, that these stated returns of the time of Baptism related only to persons in health: in other cases, such as sickness, or any pressing necessity, the time of Baptism was regulated by occasion and opportunity.

The *place* of Baptism was at first unlimited; being some pond or lake, some spring or river, but always as near as possible to the place of public worship. Afterwards they had their *baptisteries*, or (as we call them) *fonts*, built at first near the church, then in the church-porch, and at last in the church itself. There were many

many in those days, who were desirous to be baptised in the river Jordan, out of reverence to the place, where our Saviour himself had been baptised.

The person to be baptised, if an adult, was first examined by the Bishop, or officiating priest, who put some questions to him; as first, whether he abjured the devil and all his works; secondly, whether he gave a firm assent to all the articles of the Christian faith: to both which he answered in the affirmative. Concerning these baptismal questions, Dionysius Alexandrinus, in his letter to Xistus, Bishop of Rome, speaks of a certain scrupulous person in his church, who, being present at Baptism, was exceedingly troubled, when he heard the questions and answers of those who were baptised. If the person to be baptised was an infant, these interrogatories were answered by his *sponsors*, or *god-fathers*. Whether the use of *sponsors* was as old as the Apostles days, is uncertain: perhaps it was not, since Justin Martyr, speaking of the method and form of Baptism, says not a word of them.

TERTULLI.
de Coron.
milit.

CYPRIAN;
Epist. vii. §. 5.

JUSTIN
MARTYR,
Apolog. 2.

Apud Euseb.
lib. vii. c. 9.

Apolog. 2.

After the questions and answers, followed *Exorcism*, the manner and end of which was this. The minister laid his hands on the person's head, and breathed in his face, implying thereby the driving away, or expelling, of the devil from him, and preparing him for Baptism, by which the good and holy Spirit was to be conferred upon him.

After exorcism, followed *Baptism* itself: and first the minister, by prayer, consecrated the water for that use. Tertullian says, *any waters may be applied to that use; but then God must be first invocated, and then the Holy Ghost presently comes down from heaven, and moves upon them, and sanctifies them.* The water being consecrated, the person was baptised in the name of the Father, and of the Son, and of the Holy Ghost; by which dedication of him to the blessed Trinity, the person (says Clemens Alexandrinus) is delivered from the corrupt Trinity, the devil, the world, and the flesh.

TERTULLI.
de Baptismo.

JUSTIN
MARTYR,
Apolog. 2.

In performing the ceremony of Baptism, the usual custom was to immerse and dip the whole body. Thus St Barnabas, describing a baptised person, says; *We go down into the water full of sin and filth, but we ascend bearing fruit in our hearts.* And that all occasions of scandal and immodesty might be prevented in so sacred an action, the men and women were baptised in distinct apartments; the women having deaconesses to undress and dress them. Then followed the *unction*, by which (says St Cyril) was signified, that they were now cut off from the wild olive, and were ingrafted into Christ, the true olive-tree; or else to shew, that they were now to be champions for the Gospel, and were anointed thereto, as the old *Athletæ* were against their solemn games. With this anointing was joined the *Sign of the Cross*, made upon the forehead of the person baptised; which being done, he had a white garment given him, to denote his being washed from the defilements of sin, or in allusion to that of the Apostle; *as many as are baptised into Christ have put on Christ.* From this custom the feast of Pentecost, which was one of the annual seasons of Baptism, came to be called *Whit-sunday*, i. e. *White-sunday*. This garment was afterwards laid up in the church, that it might be an evidence against such persons as violated or denied that faith, which they had owned in Baptism. Of this we have a remarkable instance under the Arian persecution in Afric. Elpidophorus, a citizen of Carthage, had lived a long time in the communion of the church, but, apostatising afterwards to the Arians, became a most bitter and implacable persecutor of the orthodox. Among several, whom he sentenced to the rack, was one Miritas, a venerable old deacon, who, being ready to be put upon the rack, pulled out the white garment, with which Elpidophorus had been clothed at his Baptism, and, with tears in his eyes, thus addressed him before all the people. 'These, Elpidophorus, thou minister of error, these are the garments that shall accuse thee, when thou shalt appear before the majesty of the Great Judge; these are they, which girt thee, when thou camest pure out of the holy font; and these are they which shall bitterly pursue thee, when thou shalt be cast into the place of flames; because thou hast clothed thyself with cursing as with a garment, and hast cast off the sacred obligation of thy Baptism.'

Epist. Cathol.
§. 9.

CAVE'S Pri-
mitive Chri-
tianity, P. I.
c. 10.

EPIPH. Hæ-
ref. 79.

AMBROSE,
de Sacr. lib. i.
c. 2.

Gal. iii, 27.

VICTOR
UTIC. de
Persecut. Van-
dal. lib. iii.

But, though *immersion* was the usual practice, yet *sprinkling* was in some cases allowed, as in *Clinic-Baptism*, or the Baptism of such persons as lay sick in bed. It is true, this kind of Baptism was not esteemed so perfect and effectual as that by immersion or dipping; for which reason, in some churches, none were advanced to the order of the priesthood, who had been so baptised; an instance of which we have in Novatian, whose ordination was opposed by all the clergy upon that account;

H h

though

Epist. Cornel.
ad Fabium
Antioch. apud
Euseb. lib. vi.
cap. 43.
Epist. lxxvi,
§. 9.
Apolog. 2.

BINGHAM,
Orig. Ecclef.
B. xi. Ch. 5.
§. 6, &c.
Const. Apost.
lib. viii, c. 32.

TERTULL.
de Spectac.
cap. 22.

Lib. viii, c. 32.
Luke iii, 14.

Lib. viii, c. 32.

Conc. Tolet. I.
Can. 17.

BINGHAM,
Orig. Ecclef.
B. x. Ch. 2.
§. 1.
EPIPH. Hæ-
ref. 40.
THEOD. Hæ-
ref. l. i. c. 11.
AUGUST. de
Hæref. c. 59.
PHILASTR.
de Hæref.

Matth. iii. 11.

Prædestinat.
Hæref. 40.

EUTHYM.
Panoplia, Par.
II. tit. 21.

Matth. iii. 11.

BINGHAM,
ubi supra.
§. 19, 20.

CYPRIAN.
Ep. lxxiii. ad
Julian.

BINGHAM,
ubi supra,
§. 24.

though afterward, at the intreaties of the Bishop, they consented to it. Notwithstanding which general opinion, Cyprian, in a set discourse on this subject, declares, that he thought this Baptism to be as perfect and valid, as that performed more solemnly by immersion.

When Baptism was performed, the person baptised, according to Justin Martyr, *was received into the number of the faithful, who then sent up their public prayers to God, for all men, for themselves, and for those, who had been baptised.*

As the church granted Baptism to all persons duly qualified to receive it, so there were some whom she debarred from the benefits of this holy rite. The author of the *Apostolical Constitutions* mentions several. Such were panders, or procurers; whores; makers of images or idols; actors and stage-players; gladiators, charioteers, and gamesters; magicians, enchanters, astrologers, diviners, and wandering beggars. Concerning stage-players, the church seems to have considered them in the very same light, as the ancient Heathens themselves did: for Tertullian observes, that they, who professed those arts, were branded with infamy, degraded, and denied many privileges, driven from the court, from pleading, from the order of knighthood, and all other honours in the Roman city and commonwealth. It has been a question, whether the *military life* disqualified a man for Baptism: but the contrary appears from the *Constitutions*, which admit *soldiers* to the Baptism of the church, on the same terms that St John Baptist admitted them to his; namely, that they should do violence to no man, accuse no one falsely, and be content with their wages. The state of *concubinage* is another case, which has been matter of doubt. The rule in the *Constitutions* concerning this matter is this: a concubine, that is a slave to an infidel, if she keep herself only to him, may be received to Baptism; but, if she commit fornication with others, she shall be rejected. The council of Toledo distinguishes between a man's having a wife and a concubine at the same time, and keeping a concubine only: the latter case it considers as no disqualification for the sacraments, and only insists, that a man be content to be joined to one woman only, whether wife or concubine, as he pleases.

Though Baptism was esteemed by the church as a divine and heavenly institution, yet there wanted not sects, in the earliest ages, who either rejected it in whole or in part, or greatly corrupted it. The *Ascodrutæ* wholly rejected it, because they would admit of no external or corporeal symbols whatever. The Archontics, who imagined that the world was not created by the supreme God, but by certain *ἀρχοντες*, or powers, the chief of whom they called *Sabaoth*, rejected this whole rite, as a foreign institution, given by *Sabaoth*, the God of the Jews, whom they distinguished from the supreme God. The Selucians and Hermians rejected Baptism by water, on pretence that it was not the Baptism instituted by Christ; because St John Baptist, comparing his own Baptism with that of Christ, says, *I baptise you with water, but he that cometh after me shall baptise you with the Holy Ghost and with fire.* They thought that the souls of men consisted of fire and spirit, and therefore that a Baptism by fire was more suitable to their nature. Another sect, which rejected Water-baptism, were the Manichees, who looked upon it as of no efficacy towards salvation: but whether they admitted any other kind of Baptism, we are not told. The Paulicians, a branch of this heresy, maintained, that the *word* of the *Gospel* is Baptism, because our Lord said, *I am the living water.*

Though the ancient church considered Baptism as indispensably necessary to salvation, it was always with this restriction, provided it could be had: in extraordinary cases, wherein Baptism could not be had, though men were desirous of it, they made several exceptions in behalf of other things, which in such circumstances were thought sufficient to supply the want of it. The chief of these excepted cases was *martyrdom*, which usually goes by the name of *second Baptism*, or *Baptism in mens own blood*, in the writings of the ancients. This Baptism they suppose our Lord spoke of, when he said, *I have another Baptism to be baptised with*, alluding to his own future martyrdom on the cross. In the *Acts of the martyrdom of Perpetua*, there is mention of one Saturus, a catechumen, who, being thrown to a leopard, was, by the first bite of the wild beast, so bathed in blood, that the people, in derision of the Christian doctrine of martyrdom, cried out, *salvum lotum, salvum lotum*, baptised and saved, baptised and saved. But these exceptions, and allowances, were with respect to adult persons only, who could make some compensation, by acts of faith and repentance, for the want of the external ceremony of Baptism. But, as to infants, who died without Baptism, the case was thought more difficult, because they

they were destitute both of *the outward visible sign, and the inward spiritual grace of Baptism*. Upon which account they, who spoke the most favourably of their case, would only venture to assign them a middle state, neither in Heaven nor Hell.

GREG. NAZ.
Orat. 40.
SEVER.
Catena in
Johan. iii.

For the rest, the rite of Baptism was esteemed as the most universal ABSOLUTION and grand indulgence of the ministry of the church; as conveying a general pardon of sin to every true member of Christ; and as the key of the sacraments, that opens the gate of the kingdom of Heaven.

BINGHAM,
ubi supra,
B. xix. c. i.
§. 9.

Baptism is defined, by the CHURCH OF ROME, to be 'a sacrament, instituted by our Saviour, to wash away original sin, and all those we may have committed; to communicate to mankind the spiritual regeneration, and the grace of Christ Jesus; and to unite them to him, as the living members to the head.'

ALET'S Ri-
tual.

When a child is to be baptised in that church, the persons, who bring it, wait for the priest at the door of the church, who comes thither in his surplice, and purple stole, attended by his clerks. He begins with questioning the god-fathers, whether they promise, in the child's name, to live and die in the true Catholic and Apostolic faith, and what name they would give the child. Then follows an exhortation to the sponsors; after which the priest, calling the child by its name, asks it as follows: *What dost thou demand of the church?* The god-father answers, *eternal life*. The priest goes on; *if you are desirous of obtaining eternal life, keep God's commandments, thou shalt love the Lord thy God, &c.* After which he breathes three times in the child's face, saying, *Come out of this child, thou evil spirit, and make room for the Holy Ghost*. This said, he makes the sign of the cross on the child's forehead and breast, saying, *Receive the sign of the cross, on thy forehead, and in thy heart*. Then, taking off his cap, he repeats a short prayer, and laying his hand gently on the child's head, repeats a second prayer: which ended, he blesses some salt, and, putting a little of it into the child's mouth, pronounces these words; *Receive the salt of wisdom*. All this is performed at the church door.

The priest, with the god-fathers and god-mothers, coming into the church, and advancing towards the font, repeat the Apostles-creed and the Lord's-prayer. Being come to the font, the priest exorcises the evil spirit again, and, taking a little of his own spittle, with the thumb of his right-hand, rubs it on the child's ears and nostrils, repeating, as he touches the right ear, the same word (*Ephatha, be thou opened*) which our Saviour made use of to the man born deaf and dumb. Lastly, they pull off its swaddling-cloaths, or strip it below the shoulders, during which the priest prepares the oils, &c.

The sponsors then hold the child directly over the font, observing to turn it due East and West: whereupon the priest asks the child, *whether he renounces the devil and all his works*; and, the god-father having answered in the affirmative, the priest anoints the child between the shoulders in the form of a cross. Then, taking some of the consecrated water, he pours part of it thrice on the child's head, at each perfusion calling on one of the persons of the holy Trinity. The priest concludes the ceremony of Baptism with an exhortation.

It is to be observed, that, in the naming the child, all profane names, such as those of the Heathens, and their gods, are never admitted; and that a priest is authorised to change the name of a child (though it be a Scripture name) who has been baptised by a Protestant minister. Benferade, we are told, had like to have had his Christian name, which was Isaac, changed, when the Bishop confirmed him, had he not prevented it by a jest: for, when they would have changed his name, and given him another, he asked them, *What they give him into the bargain*; which so pleased the Bishop, that he permitted him to retain his former name.

The Romish church allows midwives, in cases of danger, to baptise a child before it is come entirely out of its mother's womb: where it is to be observed, that some part of the body of the child must appear before it can be baptised, and that it is baptised on the part which first appears: if it be the head, it is not necessary to re-baptise the child: but if only a foot or hand appears, it is necessary to repeat Baptism. A still-born child, thus baptised, may be buried in consecrated ground. A monster, or creature, that has not the human form, must not be baptised: if it be doubtful whether it be a human creature, or not, it is baptised conditionally thus, *If thou art a man, I baptise thee, &c.*

MISSON, Jour-
ney to Italy.

We shall add the singular circumstances observed at christnings by the Venetians. When a father has a child to be christened, he invites the godfathers; of whom the meanest plebeians have three, the wealthy twenty, and sometimes an hundred. The gossips all croud to church together, among whom the father chuses one to name the child. The gossips range themselves in a semi-circular form from the church-door to the font, and give the child from hand to hand, till it has passed thro' them all. The babe is carried to church on a velvet cushion, dressed like a doll in swathes of silk and fine lace.

RYCAUT'S
State of the
Greek church.

The GREEK CHURCH differs from the *Romish*, as to the rite of Baptism, chiefly, in performing it by *immersion*, or plunging the infant all over in the water, which the relations of the child take care to have warmed, and throw into it a collection of the most odoriferous flowers.

Article xxvii.

The CHURCH OF ENGLAND defines Baptism to be; 'not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened; but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they, that receive Baptism rightly, are grafted into the church: the promises of the forgiveness of sin, of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed, faith is confirmed, and grace increased, by virtue of prayer to God.' She adds, that the Baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ.

See Office for
ministration
of public Bap-
tism.

In the *Rubrics* of her liturgy, she prescribes, that Baptism be administered only on sundays and holy-days, except in cases of necessity. She requires *sponsors* for infants; for every male child two godfathers and one godmother; and for every female two godmothers and one godfather. We find this provision made by a constitution of Edmond, Archbishop of Canterbury, A. D.

Bp. GIBSON'S
Codex, V. I.
p. 439.

1236; and in a Synod held at Worcester, A. D. 1240. By the xxixth canon of our church, no parent is to be admitted to answer as godfather to his own child.

The form of administering Baptism is too well known to require a particular account to be given of it. I shall only observe some of the more material differences between the form, as it stood in the first liturgy of king Edward, and that in our Common-Prayer Book at present. First, in that of king Edward, we meet with a form of *exorcism*, founded upon the like practice of the primitive church, which our reformers left out, when they took a review of the liturgy in the 5th and 6th of that king. It is as follows.

'Then let the priest, looking upon the children, say;

'I command thee, unclean spirit, in the name of the Father, and of the Son, and of the Holy Ghost, that thou come out, and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy Baptism, to be made members of his body, and of his holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand, wherein thou shalt burn in fire everlasting, prepared for thee and thy angels. And presume not hereafter to exercise any tyranny towards these infants, whom Christ hath bought with his precious blood, and by this his holy Baptism calleth to be of his flock.'

The form of consecrating the water did not make a part of the office, in king Edward's liturgy, as it does in the present, because the water in the font was changed, and consecrated, but once a month. The form likewise itself was something different from that we now use, and was introduced with a short prayer, that *Jesus Christ, upon whom (when he was baptised) the Holy Ghost came down in the likeness of a dove, would send down the same Holy Spirit, to sanctify the fountain of Baptism*; which prayer was afterwards left out, at the second review.

By king Edward's first book, the minister is to dip the child in the water thrice; first dipping the right side; secondly the left; the third time dipping the face toward the font. This *trine immersion* was a very ancient practice in the Christian church, and used in honour of the Holy Trinity: tho' some later writers say, it was done to represent the death, burial, and resurrection, of Christ, together with his three days continuance in the grave. Afterwards, the Arians making an ill use of it, by persuading the people, that it was used to denote, that the three persons in the Trinity were three distinct substances, the Orthodox left it off, and used only *one single immersion*.

TERTULL.
adv. Prax.
c. 26.
GREG. NYSS.
de Bapt. Chri-
sti.
CYRIL.
Catech. My-
tag.

By

By the first Common-Prayer of King Edward, after the child was baptised, the godfathers and godmothers were to lay their hands upon it, and the minister was to put on him the *white vestment* commonly called the *Chrysome*, and to say: 'Take this white vesture, as a token of the innocency, which, by God's grace, in this holy sacrament of Baptism, is given unto thee; and for a sign, whereby thou art admonished, so long as thou livest, to give thy self to innocence of living, that, after this transitory life, thou mayest be partaker of the life everlasting. Amen.' As soon as he had pronounced these words, he was to *anoint* the infant on the head, saying, 'Almighty God, the father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins; he vouchsafe to anoint thee with the unction of his Holy Spirit, and bring thee to the inheritance of everlasting life. Amen.' This was manifestly done in imitation of the practice of the primitive church.

The custom of *sprinkling* children, instead of *dipping* them in the font, which at first was allowed, in case of the weakness, or sickness, of the infant, has so far prevailed, that *immersion* is at length quite excluded. What principally tended to confirm the practice of *affusion*, or *sprinkling*, was, that several of our English divines, flying into Germany and Switzerland, during the bloody reign of Queen Mary, and returning home when Queen Elizabeth came to the crown, brought back with them a great zeal for the Protestant churches beyond sea, where they had been sheltered and received; and, having observed, that, at Geneva, and some other places, Baptism was administered by sprinkling, they thought they could not do the church of England a greater piece of service than by introducing a practice dictated by so great an oracle as Calvin. This, together with the coldness of our northern climate, was what contributed to banish entirely the practice of dipping infants in the font.

CALVIN,
Instit. lib. iv.
c. 15.

Lay-baptism we find to have been permitted by both the Common-Prayer-Books of King Edward, and that of Queen Elizabeth, when an infant is in immediate danger of death, and a lawful minister cannot be had. This was founded upon the mistaken notion of the impossibility of salvation without the sacrament of Baptism: but afterwards, when they came to have clearer notions of the sacraments, it was unanimously resolved in a convocation, held in the year 1575, that even *private Baptism*, in a case of necessity, was only to be administered by a lawful minister.

Bp. GIBSON'S
Codex, Tit.
xviii. Vol. I.
ch. 9. p. 446.

It remains to be observed, that, by a provincial constitution, made in the year 1236, neither the *water*, nor the *vessel* containing it, which have been made use of in *private Baptism*, are afterwards to be applied to common uses: but, out of reverence to the sacrament, the water is to be poured into the fire, or else carried into the church, and put into the font; and the vessel to be burnt, or else appropriated to some use in the church. But no provision is made for the disposition of the water used in the font at church. In the Greek church, particular care is taken, that it be not thrown into the street like common water, but poured into a hollow place under the altar (called *θαλασσιδιον* or *χωνειον*) where it is soaked into the earth, or finds a passage.

26th of Hen.
III.
Bp. GIBSON'S
Codex, Tit.
xviii. c. 2.
Vol. I.
p. 435.

Dr SMITH'S
Account of the
Gr. church,
p. 114.

Ecclesiastical history is full of the wonderful, and even miraculous, effects of Baptism. It had the virtue, we are told, to cure diseases; for the historian Socrates relates, under the year 409, that a paralytic Jew, being baptised, at Synnades, a town in Phrygia, no sooner came out of the font, than he found himself perfectly restored to health: which miracle converted several Pagans, but had no effect upon some Jews, who were present at the ceremony.

SOCR. Hist.
Eccl. c. 4.

Baptism likewise could convert a Heretic; of which we have a remarkable instance recorded by St Augustin. That holy man, having fallen into the Heresy of the Manicheans, had a friend, whom he had engaged in the same errors. This friend, being ill of a fever, and delirious, was baptised without his knowledge: upon which he presently grew better; and Augustin beginning to rally him upon the Baptism he had unknowingly received, the other intreated him to desist from such language, assuring him, that he found himself inspired with quite different sentiments from what he had entertained before his sickness.

Confess. lib.
iv.

But the most remarkable instance of the wonderful effects of Baptism, is that of a Pagan Player converted to Christianity merely by mimicking the Baptism of Christians: for the chronicle of Alexandria relates, that, at Heliopolis in Phœnicia, in the year 297, certain Players, to make a jest of the Christian mysteries, plunged

Chron.
Alex. p. 642.

one of their company, named Gelafius, in a large tub of water, and afterwards clothed him in a white garment: when, to their great surprise, Gelafius protested that he was, in earnest, become a Christian, and that he would die in the faith, because that, in descending into the water, he had seen something great and terrible. The people of Heliopolis, who were extremely attached to idolatry, were so enraged, that they stoned this Player, whose body was entered by his friends, and a chapel built in honour of him, near Heliopolis.

BINGHAM,
Antiq. Chr.
Ch. B. vii, ch.
7. §. 1. &c.
PAULIN.
Ep. xii. ad
Sever.
CYRIL.
Catech. My-
tag. i. n. 2.

BAPTISTERY. The place, in which the ceremony of Baptism is performed. In the ancient Christian church, it was one of the *Exedrae*, or buildings distinct from the church itself. So Paulinus, Bishop of Nola, speaking of the magnificence of his friend Severus, says, he built two churches, and a Baptistery between them both. It consisted of a *προαύλιον οἶκον*, a porch, or ante-room, where the persons to be baptised made their confession of faith, and an *ἐσώτερον οἶκον*, or inner-room, where the ceremony of baptism was performed. Thus it continued to the VI century, at which time the Baptisteries began to be taken into the church porch, and afterwards into the church itself.

CAVE, Prim.
Christ. Part. i.
c. 10.

The Baptisteries were very large, and capacious, because, the stated times of baptism returning but seldom, there were usually great multitudes to be baptised at the same time.

Some have confounded the *Baptistery*, or place of Baptism, with the *font*, in which the catechumen was plunged. But the Baptistery was, properly speaking, the whole house, or building, in which the font stood; which latter was only the fountain, or pool of water, in which the immersion was performed. See **BAPTISM** and **FONT**.

DURANT.
de Ritib. Ec-
clef. lib. i.
c. 19. n. 3.

Some learned men have observed, that antiently there was but one Baptistery, in a city, and that at the Bishop's church. Some remains of this antient custom are still to be observed in several great cities of Italy: for Durantus informs us, that, at Pisa, Bononia, Orvieto, Parma, and even at Florence itself, they have but one Baptistery, and font, for the whole city, at this day. In length of time, Baptisteries were set up in country parishes, with the special allowance however of the Bishop.

BAPTISTS. See **ANABAPTISTS**.

Relig. Cerem.
of all Nations,
Vol. V. p. 83.

BARATZ. [*Turk.*] **LETTERS PATENTS**, granted by the Turkish Emperors to the Greek Patriarch, Bishops, &c. for the exercise of their ecclesiastical functions. This *Baratz* gives the Bishops full power and authority to establish and depose the inferior clergy, and all other religious persons; to grant licences for marriages, and issue out divorces; to collect the revenues belonging to the churches; to receive the pious legacies bequeathed to them; in short, to enjoy all the privileges and advantages belonging to their high station: and all this (as it is expressed in the *Baratz* itself) *according to the vain and idle ceremonies of the Christians*.

Relig. Cerem.
of all Nations,
Vol. II. p. 10.

St BARBARA's DAY. A festival of the Romish church, celebrated on the seventh of March. There are many legendary stories concerning this saint. Among the rest, it is related, that her father, who was a Heathen, and had shut her up in a tower, lest her great beauty should expose her to temptation, finding by her discourses that she was a Christian, drew his sword in great indignation, intending to kill her: but, upon her prayers to God, a great stone, opening itself, received her into its cavity, and transported her to a mountain full of caves, where she thought to have hid herself, but was discovered by a shepherd, who was punished for it in a miraculous manner, he himself being changed into a marble statue, and all his sheep into locusts.

It is recorded likewise, that, at Gorcum, a town in Holland, one Henry Knoch's house being on fire, he himself with much difficulty escaped in his shirt; but remembering he had left some money in the house, he resolved to go back, and save it: but, before he could get at the place, where the money lay, the house fell upon his naked body; when, apprehending instant death, he addressed himself in prayer to St Barbara; who immediately appeared to him, quenched the fire, and led him out of the house, telling him, that his life would be prolonged till the next morning; saying which she vanished away. It happened as she had said, tho'

tho' Henry was so burnt, that scarce any flesh was left on his bones unconsumed, his eyes, heart, and tongue excepted, which remained untouched.

BARBELO. The name, which Simon Magus gave his wife, Helena, whom he had bought at Tyre, with the same money, (according to Tertullian) with which he would have purchased of the Apostles the gift of the Holy Ghost. The name, we are told, signifies *the daughter of Baal*: but why he gave her this name, is not so clear. What we know of the matter, is, that that Heresiarch used to call her his first intelligence, the mother of all things, and even the Holy Ghost. Sometimes he pretended she was the famous Helen of Troy; at other times he called her Minerva, and himself Jupiter.

I R E N. lib. i. c. 20. T E R T U L L. de Anima. c. 34. J U S T I N. Martyr. Apo- log. 2. E P I P H. Hæ- ref. xxi. c. 3.

The Gnostics, who feigned eight Heavens, and in each a prince or ruling intelligence, had their *Barbelo*, or *Barbero* (probably borrowed from the Helena of Simon Magus) whom they placed in the eighth Heaven, and whom they called, sometimes the father, and sometimes the mother of the universe.

BARDESANITES. Christian Heretics of the II^d century; followers of Bardesanes, a Syrian, born at Edessa in Mesopotamia, who flourished about the year 172. Bardesanes, according to Eusebius, was thoroughly versed in the Chaldaic learning, and was for some time a strenuous asserter of the orthodox faith, but fell at last into the errors of Valentinus. Epiphanius elegantly compares him to a most beautiful ship, well laden, which, sailing into port, is shipwrecked, and loses it's whole freight, together with the lives of those on board. But he did not embrace the Valentinian Heresy in all points; for he acknowledged the authority of both the Old and New Testament; nevertheless he more obstinately denied the resurrection of the dead, than Valentinus himself.

E U S E B. Præp. Evang. lib. vi. c. 9. E P I P H. Hæ- ref. 56.

The Bardesanites deviated from the Catholic church in three points. I. They held the Devil to be a self-existent, independent, being. II. They taught that Jesus Christ was not born of a woman, but brought his body with him from Heaven. III. They denied the resurrection of the body.

A p u d O r i g. Dial. contra Marcion. §. 3.

BARLAAMITES. Christian Heretics of the XIVth century, followers of Barlaam, by birth a Neapolitan, and a Monk of the order of St Basil. He went over from the Latin to the Greek church; and, coming to Thessalonica, inveighed strongly against the manners of the Greek Monks; but, being found by them to hold some things not strictly orthodox, he repaired to Constantinople, and accused the Monks of Heresy to the Patriarch John. The Monks retorted the accusation of Heresy on Barlaam, and employed Gregory Palamas to defend their cause. A synod was convened in the year 1337; at which Barlaam and Palamas appeared. Palamas asserted, that the light, which surrounded Christ on mount Tabor, was an uncreated light, and co-eternal with God. Barlaam on the other side contended, that it was neither the divine essence itself, nor flowed from the divine essence. The synod came to no decision of the matter, but silenced both Barlaam and Palamas. At last the faction of the Monks and Palamas prevailed, and Barlaam, who had withdrawn privately from Constantinople, was condemned, and excommunicated.

C A V E, Hist. Literar. Sac. Wicklivi- num.

St BARNABAS'S DAY. A Christian festival, celebrated on the eleventh of June. St Barnabas was born at Cyprus, and descended of the tribe of Levi, whose Jewish ancestors are thought to have retired thither, to secure themselves from violence, during the troublesome times in Judea. His proper name was *Joses*; to which, after his conversion to Christianity, the Apostles added that of *BARNABAS*, signifying either *the son of prophecy*, or *the son of consolation*; the first respecting his eminent *prophetic gifts*; the other his *great charity* in selling his estate for the comfort and relief of the poor Christians. He was educated at Jerusalem, under the great Jewish Doctor Gamaliel; which might probably lay the foundation of that intimate friendship, which was afterwards contracted between this Apostle, and St Paul. The time of his conversion is uncertain; but he is generally esteemed one of the seventy Disciples, chosen by our Saviour himself.

A c t s. xi. 24. I b i d. iv. 37.

E U S E B. lib. i. cap. 12.

St Barnabas

- St Barnabas was the person, who introduced St Paul to the Christians at Jerusalem, and assured them of the reality of his conversion. He was sent to Antioch, to settle the new Christian church, planted in that city; where finding the work too great for a single hand, he went to Tarsus, and engaged St Paul to assist him. It was at this time, and in the city of Antioch, that the followers of Jesus Christ began to be called CHRISTIANS. He was employed likewise, together with St Paul, in carrying a charitable contribution from the Christians at Antioch, to relieve their brethren in Judea, who were reduced to great necessities by a severe famine, which raged in that country. He was set apart, together with St Paul, by a particular designation of the Holy Ghost, for the conversion of the Gentile world: in consequence of which, he, with his fellow-Apostle, preached in Cyprus, his native country; where, at Paphos (a city remarkable for the worship of Venus,) they converted the governor Sergius Paulus. From thence they sailed to Perga in Pamphylia, and, after three years travelling, and preaching the Gospel to several cities, they returned to Antioch.
- At Lystra, a city of Lycaonia, the inhabitants took St Barnabas for Jupiter their sovereign deity; probably from the gravity and comeliness of his person, as well as his actions and demeanor. At Antioch, St Paul and St Barnabas had a contest, which ended in their separation: but what followed it, with respect to St Barnabas, is not related in the *Acts of the Apostles*. Some say, he went into Italy, and founded a church at Milan. At Salamis, we are told, he suffered martyrdom; whither some Jews, being come out of Syria, set upon him, as he was disputing in the synagogue, and stoned him to death. He was buried, by his kinsman Mark, whom he had taken with him, in a cave near that city. The remains of his body are said to have been discovered in the reign of the Emperor Zeno, together with a copy of St Matthew's Gospel, written with his own hand, and lying on his breast.
- A. D. 485.

St BARNABAS's EPISTLE. St Barnabas, according to St Jerom, wrote a Letter full of edification for the church. It is frequently cited by St Clement of Alexandria, and Origen. Eusebius, and St Jerom, reckon it among the *apocryphal* or *uncanonical* writings; but neither of them deny, that it belongs to St Barnabas. Some think, that so great an Apostle could not be author of a work so full of forced allegories, extravagant and unwarrantable explications of Scripture, together with stories concerning beasts, and such like conceits, as make up the first part of this epistle. It is uncertain, to whom this epistle was addressed, because we have not the superscription: but it seems to have been written to the *Converted Jews*, who were too zealously addicted to the observance of the Law of Moses. It is divided into two parts. In the first, he shews the unprofitableness of the old law, and the necessity of the incarnation and death of Jesus Christ. He cites, and explains allegorically, several passages relating to the ceremonies and precepts of the law of Moses, applying them to Jesus Christ, and his law. The second part is a moral instruction, handled under the notion of two ways, the one of *light*, the other of *darkness*; the one under the conduct of the Angels of God, the other under the guidance of the Angels of Satan. The *way of light* is a Summary of what a Christian is to do, in order to obtain eternal happiness; and the *way of darkness* is a representation of those particular sins, which exclude men from the kingdom of God.

This epistle was first published in Greek, from a copy of Father Hugh Menard, a Benedictin Monk. An antient version of it was found in a manuscript of the Abbey of Corbey, near a thousand years old. Vossius published it, in the year 1656, together with the epistles of St Ignatius.

St. BARNABAS's GOSPEL. An apocryphal work, ascribed to St Barnabas the Apostle, wherein the history of Jesus Christ is related in a manner very different from the account given us by the four Evangelists. The Mohammedans have this Gospel in Arabic, and it corresponds very well with those traditions, which Mohammed followed in his Koran. It was, probably, a forgery of some nominal Christians, and afterwards altered and interpolated by the Mohammedans, the better to serve their purpose.

In this Gospel, it is related, that, the moment the Jews would have apprehended Jesus, in the garden, he was snatched up into the third Heaven, by the ministry of

of four Angels, Gabriel, Michael, Raphael, and Uriel; that he will not die till the end of the world; and that Judas was crucified in his stead, God having permitted the traitor to appear like his master, in the eyes of the Jews. It adds, that this resemblance was so great, that it deceived the Virgin Mary, and the Apostles themselves; but that Jesus Christ obtained leave of God to go and comfort them: upon which occasion Barnabas asked him, why God had suffered the mother and disciples of so holy a prophet to believe, even for one moment, that he had died in so ignominious a manner; to which question Jesus returned this answer. 'O Barnabas, every sin, how small soever, is punished by God with great torment, because God is offended at sin. My mother therefore, and my faithful disciples, having loved me with a mixture of earthly love, it has pleased the just God to punish them with present grief, that they may not be punished for it hereafter in the pains of Hell. As for me, tho' I have my self been blameless in the world, yet other men having called me God, and the Son of God; therefore, that I may not be mocked by devils at the day of judgment, God has suffered me to be mocked in this world by men, in the person of Judas: and this mocking is still to continue, till the coming of Mohammed, the messenger of God, who will undeceive every one, who shall believe in the law of God.

See Menagi-
ana, Tom.
IV. p. 326.

BARNABITES. A Religious order, founded, in the XVIth century, by three Italian gentlemen, who had been instructed by a famous preacher called *Seraphin*, who advised them to read St Paul's Epistles carefully; whence they were called *clerks of St Paul*; and *Barnabites*, because they performed their first exercises in a church of St Barnabas at Milan. Their institution was approved by Clement VII, in 1533. They were called into France, in the reign of Henry IV, to be employed in the *Mission of Bearne*.

Du PIN,
Ch. Hist.
Cent. XVI.
ch. 23.

St BARTHOLOMEW'S DAY. A festival of the Christian church, celebrated on the 24th of August. St Bartholomew was one of the *twelve* Apostles, and is esteemed to be the same as Nathanael, one of the first disciples, that came to Christ. The reason of this opinion is, because, as St John never mentions Bartholomew in the number of the Apostles, so the other Evangelists never mention Nathanael; and as, in St John, Philip and Nathanael are joined together in their coming to Christ, so, in the rest of the Evangelists, Philip and Bartholomew are constantly put together. What renders this still more probable, is, that Nathanael is particularly mentioned among the Apostles, to whom our Lord appeared at the sea of Tiberias, after his resurrection, where were present Simon Peter, Thomas, and Nathanael of Cana in Galilee, and the two sons of Zebedee; and two other of his disciples, who were probably Andrew and Philip.

Matth. x. 3.

Joh. i. 47.

Joh. xxi. 1, 2.

As St Peter was called *Bar-jonah*, i. e. the son of *Jonah*, so Nathanael might be styled Bartholomew, or *Bar-tolmai*, i. e. the son of *Tolmai*: whence some have taken occasion to derive his pedigree from the *Ptolemies* of Egypt, but upon no better foundation than a similitude of names. Our Saviour himself has drawn his character in that fine eulogium; *behold an Israelite indeed, in whom is no guile!*

Joh. i. 47.

It is thought this Apostle travelled as far as India, to propagate the Gospel; for Eusebius relates, that a famous Philosopher and Christian, named Pantæus, desiring to imitate the apostolical zeal in propagating the faith, and travelling for that purpose as far as India, found there, among those, who yet retained the knowledge of Christ, the Gospel of St Matthew, written in Hebrew; left there, as the tradition asserts, by St Bartholomew, one of the twelve Apostles, when he preached the Gospel in that country. From thence he returned to the more northern and western parts of Asia, and preached to the people of Hierapolis; then in Lycaonia; and lastly at Albania, a city upon the Caspian Sea; where his endeavours to reclaim the people from idolatry were crowned with martyrdom, he being (according to some writers) flead alive, and crucified with his head downwards.

EUSEB.
Hist. Eccles.
lib. v. cap. 10.

There is mention made of a GOSPEL of St Bartholomew, in the preface to Origen's Homilies on St Luke, and in the preface to St Jerom's Commentary on St Matthew: but it is generally looked upon as spurious, and is placed by Pope Gelasius among the apocryphal books.

Du PIN,
Can. of Scr.
Tom. II.
Ch. 6.

Relazione del
Princip. &
Stat. della
Relig. de Fr.
di S. Basil. &c.
BONANNI,
Catalog. Ord.
Relig.

BARTHOLOMITES. A Religious order, founded at Genoa in the year 1307. In 1296, the Sultan of Egypt, coming into Armenia, committed great cruelties in that country, and particularly persecuted the Monks of St Basil, settled at Monte-Negro, many of whom suffered martyrdom, and others escaped it by flight. Some of the latter, flying into Europe, came to Genoa, under the conduct of one Father Martin. They were well received, and offered a settlement in that city. One Albert Purpureio declared himself founder of their new monastery, and Porchete, Archbishop of Genoa, laid the first stone of the church, which was built in honour of the holy Virgin and St Bartholomew, and the foundation laid in 1308.

They obtained a second establishment, in 1318, at Parma; another at Sienna; and others at Pisa, Florence, Civita-Vecchia, Rome, Forli, Faenza, and Ancona. After the death of Father Martin, whom they obeyed as their general, many alterations crept into this order. They changed their habit into that of the order of St Dominic, and celebrated Mass after the manner of the Dominicans; and they quitted the rule of St Basil, to follow that of St Augustin; which was confirmed to them by Pope Innocent VI in 1536.

This order afterwards dwindled considerably; till, in 1650, Pope Innocent X, seeing that there were scarce more than forty Bartholomites left, and those dispersed in four or five houses; that they could not well agree together, and that they led a very irregular life; entirely suppressed this order, giving them leave to pass into any other, and assigning to each Monk forty crowns out of their effects, which were confiscated.

In the church of the monastery of this order, at Genoa, is preserved the image, which it is pretended Jesus Christ sent to king Abgarus; an history of which image is given by Augustin Calcagnini, Historiographer of Genoa.

CLEM. A-
LEXANDR.
Pædag.
Ch. 10.
CYPRIAN. de
Testimon. ad
Quirinum,
lib. ii.

BARUCH (THE PROPHECY OF). One of the apocryphal books, subjoined to the Canon of the Old Testament. Baruch was the son of Neriah, who was the disciple and amanuensis of the prophet Jeremiah. It has been reckoned part of Jeremiah's prophecy, and is often cited by the ancient Fathers as such. Josephus tells us, Baruch was descended of a noble family; and it is said, in the book itself, that he wrote this prophecy at Babylon; but at what time is uncertain.

Pref. to the
book of Ba-
ruch.

The subject of it is, an epistle sent, or feigned to be sent, by King Jehoiakim, and the Jews in captivity with him at Babylon, to their brethren the Jews, who were left behind in the land of Judea, and in Jerusalem: there is prefixed an historical Preface, which relates, that Baruch, being then at Babylon, did, by the appointment of the King and the Jews, and in their name, draw up this epistle, and afterwards read it to them for their approbation: after which it was sent to Jerusalem, with a collection of money, to Joachim the high-priest, the son of Hilkiah, the son of Shallum, and to the priests, and to all the people, to buy therewith burnt-offerings, and sin-offerings, and incense, &c.

HIERON.
in Prefat. ad
Jerem.

It is difficult to determine in what language this prophecy was originally written. There are extant three copies of it; one in Greek, the other two in Syriac; but which of these, or whether any one of them, be the original, is uncertain.

The Jews rejected this book, because it did not appear to have been written in Hebrew; nor is it in the catalogue of sacred books, given us by Origen, Hilary, Ruffinus, and others. But in the council of Laodicea, in St Cyril, Epiphanius, and Athanasius, it is joined with the prophecy of Jeremiah.

TILLEM.
Hist. Ecclef.
Tom. IX.
St. Basil,
Art. 21.
Hist. des Ord.
Relig. T. I.
Ch. 18.

A. D. 363.

BASILIAN MONKS. Religious of the order of St Basil. That saint, who flourished about the middle of the IVth century, having retired into a desert, in the province of Pontus, founded a monastery for the convenience of himself and his numerous followers: and for the better regulation of this new society, he drew up in writing the orders and rules he would have them follow. These rules are of two sorts; the one longer, to the number of five hundred and five; the other shorter to the number of three hundred and thirteen. This new order soon spread all over the East; nor was it long before it passed into the West. The rule of St Basil was approved by Pope Liberius, the same year in which it was written and published; and afterwards by several other Popes; and, in these

last ages, by Gregory XIII, who approved the Abridgment made of it by Cardinal Bessarion, in the pontificate of Eugenius IV.

Some authors, among whom is Barboſa, pretend, that St Baſil, before he died, ſaw himſelf the ſpiritual father of more than ninety thouſand Monks, in the Eaſt only. But this order, which flouriſhed ſo greatly for more than three centuries, was afterwards conſiderably diminiſhed by Hereſy, Schiſm, and a change of empire. The greateſt ſtorm it felt, was in the reign of Conſtantine Copronymus; who perſecuted the Monks of St Baſil, imprifoning ſome, and baniſhing others; inſomuch that the monaſteries were abandoned and ſpoiled of all their goods. A. D. 741.

The Hiſtorians of this order tells us, that it has produced eighteen hundred and five Biſhops, beatified or acknowledged as ſaints; three thouſand and ten Abbots; eleven thouſand eight hundred and five Martyrs; and an infinite number of Confeſſors and Virgins. They likewiſe place among the Religious of the order of St Baſil fourteen Popes, ſome Cardinals, and a very great number of Patriarchs, Archbiſhops, and Biſhops. This order likewiſe boaſts of ſeveral Emperors and Empreſſes, Kings and Queens, Princes and Princeſſes, who have embraced it's rule.

The rule of St Baſil, was in ſo great eſteem, that Rufinus, who lived at that time, abridged and tranſlated it into Latin; and both the original and verſion are ſtill extant. St Baſil in compoſing his rule, ſeems to have followed ſome more ancient; for, writing to a Religious concerning a novice, he deſires that he would form him according to the maxims of the ancient fathers, and what they have left us in writing. TILLEM. ubi
ſupra. art. 22.
BASIL. Ep.
383.

The order of St Baſil is very ancient in the Weſt, eſpecially in Italy, where it had formerly a great number of monaſteries, there being above five hundred in the kingdom of Naples alone. But of this great number there remain at preſent but twenty two abbeyes in Sicily, thirteen in the kingdom of Naples, and ſome few in the Eccleſiaſtical State. In the year 1573, Pope Gregory XIII, at the prayer of Cardinal Sirlet, who was then protector of this order, endeavoured to reſtore it to it's primitive inſtitution. He united in one body all the monaſteries of St Baſil, in Italy, Spain, and other countries; and granted them privileges, which were confirmed by Clement VIII, and Paul V. Hiſt. des Ord.
Relig. T. 1.
Ch. 24.

The Baſilian Monks of Sicily, Calabria, and Rome, follow the Greek rite; but conform in many things to the Latin church, conſecrating in unleavened bread, uſing the ſame ſacerdotal ornaments, and adding in the Creed, *qui ex patre filioque procedit*, which the other Greeks do not. Their general chapter is held once in fix years, and their provincial every three years. They have likewiſe an annual viſitation, for the election of Abbots, Priors, and other officers, the admiſſion of novices, and all affairs relating to the order in general.

The moſt celebrated monaſtery of this order was the Archimandrite of St Saviour of Meſſina in Sicily. It was founded by Roger, Earl of Calabria, who, coming with a conſiderable army to ſuccour, the town of Meſſina, was ſo touched with the firſt object that preſented itſelf to him, which was twelve Chriſtians hung up by the Barbarians, that he made a vow to build a monaſtery in that place, that the Monks might pray for the repoſe of the ſouls of thoſe Chriſtians, who had died by the hands of the Infidels: which vow he ſoon after put in execution. The monaſtery of St Saviour had more than forty Abbeyes depending on it, the moſt part of which are no longer poſſeſſed by the Religious of this order. Nor does the ancient monaſtery itſelf any longer ſubſiſt; for, being ſituated at the entrance of the port, and that being a proper place for the building a fort, the Emperor Charles V aſſigned the Religious a ſpot of ground about a mile diſtant from the town, where they built a ſplendid monaſtery and a Church, which, for grandeur and ornaments, ſurpaſſes all others in that kingdom. A. D. 1157.

As to their obſervances, the Italian Monks of St Baſil faſt every Friday in the year: they eat meat but three times a week, and then but once a day. They work all together at certain hours of the day. They hold a chapter every Saturday, at which they acknowledge their faults before their ſuperior. Their habit is nearly like that of the Benediſtins, and they wear a ſmall beard like the fathers of the Miſſion.

Hist. des Ord.
Relig. T. 1.
Ch. 25.

The order of St Basil flourished in Spain from the beginning of it's institution; but it became out of repute in that kingdom, after that the rule of St Benedict was known there, and that the Moors had possessed themselves of a great part of that country. It began to revive in the province of Andaloufia, in the pontificate of Paul IV; when some persons retiring into the solitudes of Oviedo, in the diocese of Jaen, the Bishop ordered them to follow the rule of St Basil: which was confirmed by a Bull of Pope Pius IV, A. D. 1561. From that time the order began to raise it's head in Spain.

The Spanish Monks of St Basil are under the jurisdiction of the General of the order in Italy. They have a Vicar-General, who is elected by the two provinces, and confirmed by the General. They officiate according to the Latin rite. Each province holds a provincial chapter every three years. The office of Superior in each monastery lasts but three years. They have in each province two colleges of Divinity and Philosophy, and two of Humanity. They fast every Friday in the year, and on the eves of the feast of the holy Virgin and St Basil. They work in common two days in the week. In the summer, they rise at midnight to say matins, and in winter at three o'clock in the morning: and they have one hour for mental prayer after the *Prime*, and one hour after the *Compline*. Their habit consists of a gown and scapulary of black serge, and a very large capuce.

Hist. des Ord.
Relig. T. 1.
Ch. 25.

About the year 1557, F. Matthieu della Fuente introduced a reform into this order. Retiring with some companions to the mountains of Sierra di Morena, in the province of Andaloufia, he built an hermitage in a place called Tardon, in the diocese of Corduba, and afterwards, his disciples increasing, a second at Valle-de-Guillos in the diocese of Seville. Pope Pius IV, who had resolved not to approve any new Religious order, obliged he followers of F. Matthieu to unite themselves to some order already established: upon which they chose that of St Basil; whose rule they followed with the utmost strictness, and observed the severities of a monastic life more rigorously than the other monasteries of the order. Pope Clement VIII gave them *Constitutions*, which are inserted in his brief of the twenty-third of September, 1603. These constitutions contain ten chapters, and prescribe, among other things, that there shall not be fewer than twenty-four Religious in each monastery, the majority of whom shall be lay-brothers; that the ecclesiastics among them shall be exempt from work all the morning; that the Monks shall employ themselves, in the house, in making linen-cloth, and, without doors, in getting in grain, wine, honey, oil, and other fruits; and that their habit shall be a vest of coarse cloth of a darkish colour, with a scapulary and sharp-pointed capuce. The constitutions likewise forbid them to ask alms, to hear the confessions of seculars, to preach out of their churches, to have schools of Philosophy, Divinity, and other sciences, and to send those of their order to study in the universities. Their monasteries must not be nearer to towns and villages than two miles.

BINGHAM,
Antiq. Chr.
Ch. B. viii,
Ch. 1. §. 5.

BASILICÆ [*Gr.*] A name given to some churches of the primitive Christians. It frequently occurs in the writers of the IVth and Vth centuries, but is scarce to be met with in any Christian authors before that time. *Basilicæ*, among the Romans, were the public halls, or courts of judicature, and other buildings of public use, as exchanges for Merchants, &c. Upon the conversion of Constantine, many of these were given to the church; and were from that time made use of as places of public worship.

CAVE, Hist.
Liter. Sac.
Gnosticum.

BASILIDIANS. Christian Heretics in the II^d century; followers of Basilides, the disciple of Menander; who propagated his Heresy chiefly in Egypt. Basilides flourished about the year 112, and was greatly addicted to Magic. The particulars, in which his Heresy consisted, were chiefly these. In the creation of things he admitted a certain successive scale, in which each Being created the following, being itself created by the preceding; and consequently that but one Being owed it's existence, to God. Farther he taught immediately that there were CCCLXV Heavens between the earth and the Empyrean; and that each of these Heavens had a moving and creating Angel assigned to it, which Angel was itself created by the Angel immediately above it. Hence came the celebrated word ΑΒΡΑΞΑΣ or ΑΒΡΑΣΑΞ, ἡ ὑπερανω τέτων δύναμις ἡ ἀρχὴ (according to Epiphanius) the

EPIPHAN.
Hæres. xxiv,
n. 7.

Supreme

Supreme God of Basilides, so called because the letters of the word *Abraxas* make up the number CCCLXV. See ABRAXAS.

Basilides taught farther, that Christ did not really suffer upon the Cross, but that Simon, the Cyrenean, was substituted in his room: that the promiscuous copulation of men and women is lawful: that a Christian may renounce the faith to avoid martyrdom: that the soul alone is to be saved, and the body never to rise from it's state of corruption. Lastly, he enjoined his disciples a five years silence, after the manner of the Pythagoreans.

AGRI P.
Castor. ap.
Euseb. lib. iv.
c. 7.

The Basilidians were remarkable for the use of amulets, or charms, being gems, or medals, on which was generally inscribed the word *Abraxas*. There are great numbers of these gems preserved, which were, doubtless, distributed among those of this sect, upon supposition of some secret virtue in them. Father Montfaucon tells us, there are more than threescore in his abbey. He has distributed them into VII classes. The first class exhibits the body and arms of a man, with the head of a *Cock*, and the legs terminating in serpents. The name *Jao* (which is the same as *Jehovah*) very often occurs on these gems. The *Cock* is a symbol of the Sun; and it is observable, that all the *Abraxas*, or *Basilidian charms*, have some relation to the Sun, or it's operations. The second class of *Abraxas* exhibits the form of *Lions*; sometimes a Lion entire; at other times men with Lions heads; and sometimes the body of a Serpent with the head of a Lion: alluding perhaps to what is said in Scripture, that *the Lion of the tribe of Judah hath prevailed*; which is interpreted of Jesus Christ. In most of them the Lion's head is radiated, which shews it to be symbolical of the Sun. The third class are marked either with the figure, or name of *Serapis*. The fourth class are inscribed with the representation of *Anubis*; and some with that of a *Beetle*, which the Egyptians worshipped as an image of the Sun. *Sphinxes* and *Apes* occur likewise in this class. A fifth class of *Abraxas* is made up of figures, in a human form; some of which are men, or deities, without wings; others have two, four, or six wings. The sixth class consists of inscriptions without figures: one of which is as follows. ΙΑΩ, ΑΒΡΑCΑC, ΑΔΩΝΑΙ, ΑΓΙΟΝ ΟΝΟΜΑ, ΔΕΞΙΑΙ ΔΙΝΑΜΕΙC, ΦΥΛΑΞΑΤΕ ΟΥΕΒΙΑΝ ΠΑΥΛΕΙΝΑΝ ΑΠΟ ΠΑΝΤΟC ΚΑΚΟΥ ΔΑΙΜΟΝΟC. In English, *Jao, Abraxas, Adonai, holy name, propitious powers, preserve Vibia Paulina from every evil Daemon*. The seventh class exhibits several monstrous figures; as a man's head, out of which issue seven serpents. On some of them are the twelve signs of the Zodiac. From all which representations may be collected the monstrous jumble of Paganism and Christianity, invented by these Heretics.

MONTF.
Antiq. Tom.
II. P. ii. B. 3.
Ch. 6.

Rev. v. 5.

St Epiphanius says, this Heresy subsisted still in his time. St Jerom says the same, and adds, that it had made it's way as far as into Spain. It prevailed so much in that province, that that Father greatly extols Lacinius, because he was not born down with the torrent.

EPIPH. Hæ-
ref. xxiv. c. 1.
HIERON.
in Vigilant.
c. 2.

BATH-COL. [*Hebr.*] *The daughter of a voice*. After the death of Malachi, the spirit of prophecy ceasing among the Jews, they pretended to a new kind of revelation, which they called *Bath-col*, the daughter of a voice, because it succeeded the *oracular voice*, delivered from the Mercy-seat, when they consulted God by Urim and Thummim. They pretended, that it was a voice from Heaven; and some tell us, it was attended with a clap of thunder. To give an instance, out of the Talmud, of this kind of oracle: Rabbi Jochanan, and Rabbi Simeon Ben Lachish, desiring to see the face of Rabbi Samuel, a Babylonish Doctor, said, let us follow the hearing of *Bath-col*. Travelling therefore near a school, they heard the voice of a boy, reading these words out of the first book of Samuel, *And Samuel died*. From hence they inferred, that their friend Samuel was dead; and accordingly so it happened; for Samuel of Babylon was just then dead.

TALMUD.
Bab. in Tract.
Sanhedr. fol.
11.

In Shabbath:
fol. 8. col. 3.

From hence it appears, that the *Bath-col* was a phantastical way of divination, invented by the Jews themselves, not unlike the *Sortes Virgilianæ* of the Heathens. For as, with them, the first words they happened to dip into, in the works of that poet, were a kind of oracle, whereby they predicted future events; so, with the Jews, when they appealed to *Bath-col*, the first words they heard from any one's mouth were looked upon as a voice from Heaven, directing them in the matter they enquired about.

DUCANGE,
Glossar. in
SORTES.

AUGUST.
Ep. 109.

Du CANGE,
ubi supra.

HENR.
KNIGHTON, de
Event. Angliæ.
WHARTON
Anglia Sacra.

The Christians were not quite free from this superstition, making the same use of the book of the Scriptures, as the Pagans did of the works of Virgil. It was practised by Heraclius, Emperor of the East, in the beginning of the VIIth century: for, being at war with Chosroes, King of Persia, and in doubt, after a successful campaign, where to take up his winter quarters, he consulted the book of the Scriptures in this way of divination, and was determined thereby. In France, it was the practice, for several ages, to use this kind of divination at the consecration of a Bishop, in order to discover his life, manners, and future behaviour. This usage came into England with the Norman conquest; for we are told, that, at the consecration of William, the second Norman Bishop of the diocese of Norwich, the words, which first occurred, on dipping into the Bible, were, *not this man, but Barabbas*: soon after which, William died, and Herbert de Lozinga, chief Simony-broker to King William Rufus, succeeded him; at whose consecration, the words, at which the Bible opened, were the same, which Jesus spoke to Judas the traitor; *friend, wherefore art thou come?* This circumstance so affected Herbert, that it brought him to a thorough repentance of his crime; in expiation of which he built the cathedral church of Norwich, the first stone of which he laid in the year 1096.

D'HERBE-
LOT, Bibl.
Orient.

BAZEND. The most authentic book of the Zoroastrian religion, and which the adorers of fire believe to have been composed by Zoroaster himself.

BEATIFICATION. An act, by which the Pope declares a person *beatified*, or *blest*, after his death. It is the first step towards *Canonization*, or raising any one to the honour and dignity of a *saint*. See CANONIZATION.

No person can be beatified till fifty years after his, or her death. All certificates or attestations of virtues and miracles, the necessary qualifications for sainthood, are examined by the *congregation of rites*. This examination often continues for several years; after which his holiness decrees the *Beatification*. The corpse and relics of the future saint are from thenceforth exposed to the veneration of all good Christians; his images are crowned with rays, and a particular office is set apart for him; but his body and relics are not carried in procession: indulgences likewise, and remission of sins, are granted on the day of his *Beatification*; which, tho' not so pompous as that of *Canonization*, is however very splendid.

CIAPPONI,
Acta Beatif.
&c.

RICAUT'S
History of the
Ottoman Em-
pire.

BECTASCHITES. A sect of Monks, amongst the Turks, whose founder was Bectasch, preacher to the army of Amurath the first, when he conquered the Despot of Servia. This prince being stabbed by a Croatian, Bectasch, who was very near him, would not make his escape, but prepared himself for death. In this resolution, he took a white habit with long sleeves, and made his disciples kiss them, recommending to them the observation of his rule. From thence, they say, proceeds the custom of kissing the Grand Signor's sleeve. The Religious of this order wear white caps, with turbans of wool, twisted like a rope. They are also clothed in white. The Janizaries of the Porte make profession of this religion; and their Historians relate, that Bectasch, as he died, cut off one of the sleeves of his gown, and put it upon the head of a Monk of his order, so as that one of the ends hung behind upon his shoulders, saying, *ye shall be henceforward Janizaries*, to wit, *a new soldiery*; for which reason the Janizaries wear caps, which hang behind them in the form of a sleeve; which caps they call *Ketché*, or *Zercole*.

RICAUT.
Ibid.

It is also the name of another Mohammedan sect, whose protector was *Bectas*, Aga or General of the Janizaries, in the reign of Mohammed IV, who was deposed in 1687: but, since the death of Bectas, they have had no great credit, and appear not so much as before. The vulgar call them *Mum sconderen*. i. e. *those who put out the candle*. This sect holds it to be unlawful to ascribe attributes to God, because he is a simple uncompound Being. They have no regard to proximity of blood, or degrees of kindred, but commit without scruple all manner of incests, even the fathers with their daughters, and the mothers with their sons.

BEELSEMEN.

BEELSEMEN. The chief of the ancient Phœnician Deities. Sanchoniatho, in his Phœnician history, relates, that *Genus* and *Genea*, the second generation, descended from *Protogonus* and *Æon*, dwelt in Phœnicia : but when great droughts came, they stretched forth their hands towards the Sun, whom they thought the only God and Lord of Heaven, calling him *Beelſemen*, which, in the Phœnician language, is *Lord of Heaven*. See **B A A L**.

BEGUARDS or **BEGGHARDS.** Religious of the third order of St Francis in Flanders. They were established at Antwerp in the year 1228, and took St Begghe for their patroness, whence they had their name. From their first institution they employed themselves in making linnen cloth, each supporting himself by his own labour, and united only by the bonds of charity, without having any particular rule. But, when Pope Nicolas IV had confirmed That of the third order of St Francis, in 1289, they embraced it the year following. They were greatly favoured by the Dukes of Brabant, particularly John II and John III, who exempted them from all contributions and taxes. In the year 1425, they began to live in common, and made solemn vows in 1467, after having taken the habit of the Terciaries (or Religious of the third order of St Francis) of Liege. At last, in 1472, they became subject to the General of the congregation of Zepperen in the diocese of Liege, to which they were united by Pope Sixtus IV. As the convent of Antwerp is since become very considerable, the name of *Beguards* has been given to all the other Religious of the same congregation.

Hist. des Ord.
Relig. T.VII.
Ch. 33.

In 1621, Gregory IV united this congregation to that of Lombardy : but this union did not take place till the pontificate of Innocent X, An. 1650. That Pope, having suppressed the General of the congregation of Zepperen, all the convents of the third order of St Francis, in the dioceses of Liege, Malines, and Antwerp, were submitted to the visitation, jurisdiction, and correction, of the General of Italy, and erected into a province, under the title of *the province of Flanders*. This province has at present ten or twelve convents, the principal of which are those of Antwerp, Brussels, Maastricht, and Louvain.

There was likewise in Flanders a particular congregation of Monks and Nuns of the third order of St Francis, composed of convents situated in the counties of Artois, Hainault, and the diocese of Theroüane; the principal of which were St Omer, Furnes, Nieuport, Ypres, Bergues, and Dixmude. Pope John XXII approved their statutes in the year 1413. But there remain none of the convents of Monks of this congregation in those places : those of Nuns subsist still, and are in great numbers. See **BEGUINES** and **FRANCISCANS**.

BEGUINES. A congregation of religious, or *Nuns*, founded either by St Begghe, founder likewise of the Beguards; or by Lambert le Begue; of whom the former died about the end of the VIIth century, the latter about the end of the XIIth. They were established first at Liege, and afterwards at Nivelles, in 1207; and from this last settlement sprang the great number of *Beguinaiges*, which are spread over all Flanders, and which have passed from Flanders into Germany. In the latter country, some of these Religious fell into extravagant errors, persuading themselves, that it was possible, in the present life, to arrive at the highest perfection, even to impeccability, and a clear view of God; in short to so eminent a degree of contemplation, that there was no necessity, after this, either to observe the fasts of the church, or submit to the direction and laws of mortal men. The council of Vienna, in 1113, condemned these errors, and abolished the order of Beguines, permitting nevertheless those among them, who continued in the true faith, to live in chastity and penitence, either with or without vows.

Hist. des Ord.
Relig. T.
VIII. Ch. 1.

It is by favour of this latter clause, that there still subsist so many communities of Beguines in Flanders; who, since the council of Vienna, have conducted themselves with so much wisdom and piety, that Pope John XXII, by his decretal, which explains that of his Predecessor, made in the council of Vienna, took them under his protection : and Boniface VIII, in another, exempted them from the secular tribunal, and put them under the jurisdiction of the Bishops.

There is scarce a town in the Low-Countries, in which there is not a society of Beguines; and, notwithstanding the change of religion at Amsterdam, there is
a very

a very flourishing one in that city. These societies consist of several houses placed together in one enclosure, with one or more churches, according to the number of Beguines. There is in every house a prioress, or mistress, without whose leave they cannot stir out. They make a sort of vow, which is conceived in the following terms; *I. N. promise to be obedient and chaste as long as I continue in this Beguinage.* They observe a three years noviciate, before they take the habit. The Rector of the parish is superior of the Beguinage; and he does nothing without the advice of eight Beguines.

They were formerly habited in different manners; some in grey, others in blue; but at present they all wear black. When they go abroad, in Amsterdam, they put on a black veil. Formerly they had as many different statutes, as there were societies. In the visitations of the year 1600 and 1601, by the Archbishop Matthias Hovius, they were forbidden, under the penalty of a fine, to have lap-dogs. The finest Beguinage in Flanders is that of Malines. That of Antwerp likewise is very spacious, and has two separate churches.

BEIRAM or BAIRAM. A Turkish word, which signifies a *solemn feast*. The Turks celebrate two *Beirams*: the *greater*, which falls on the tenth day of the last month of the Arabic year, which is the month of pilgrimage; and the *lesser*, which ends the feast of the month *Ramadhan*, and falls on the first day of the month *Scheval*. This latter is celebrated at Constantinople, and elsewhere, with great rejoicings, because it puts an end to their fasting; and for this reason it is vulgarly called *the Easter of the Turks*. See **AID**.

D'HERBE-
LOT, Bibl.
Orient.

RICAUT'S
History of
the Ottoman
Empire.

During these feasts the people leave their work for three days. The latter *Beiram* begins upon the feast appearance of the next new moon after the month *Ramadhan*. If the clouds hinder the seeing this planet, they stay a day or two: but if the air continues dark and cloudy for several days together, they begin their feast tho' they have not seen the moon. The *Beiram* is published at Constantinople, by discharging three great cannon, that are upon the top of the *Seraglio*, next the sea-side; and then the drums are beaten, and the trumpets sounded, in all the public places of the city, and at the great mens houses. All the chief officers of state, that are at Constantinople, assemble in the *Seraglio*, to pay their compliments to the Grand Signor. Then they are entertained at a magnificent dinner, and 16 vests, lined with fables, presented to 16 of the principal of them. After this come the Sultaneesses of the old *Seraglio*, who are permitted to share in the mirth and feastings of those of the great *Seraglio*, during the three days celebration of the *Beiram*.

Voss. de I-
dolol. lib. i.
cap. 16.

Chronic.
Alexandrin.

Syntagm.
II. cap. i.

In Ezech.
c. 23.

In Hof. c. 11.

BEL, or BELUS. The supreme God of the ancient Chaldæans or Babylonians. He was the founder of the Babylonian Empire, and is supposed to be the Nimrod of Scripture, and the same as the Phœnician *Baal*. The Greeks, who fetch the derivation of every thing from their own language, say that Jupiter had a Son by Juno, whom he called *Belus*, *διὰ ὀξύτατον εἶναι τὴν παῖδα*, because he was a most acute boy, deriving his name from *βέλος*, an arrow, which is sharp-pointed. Selden conjectures it should be read *ὀξύκιντος*, swift of motion, which is more descriptive of an arrow. St Jerom says, the idol *Baal*, *Bel*, or, to speak more plainly, *Belus* was consecrated by *Ninus*, the son of *Belus*, in honour of his father, and worshipped by the *Assyrians*: and in another place; *Ninus* arrived to so great a pitch of glory, that he placed his father among the gods; who in the Hebrew language is called **BEL**, and by the *Sidonians* and *Phœnicians* **BAAL**. See **BAAL**.

ALEX. Poly-
hist. ex Be-
roso, apud
Syncell.
Chronogr. p.
29. & E-
SEB. Chron.
Græc. Scalig.
p. 6.

Berosus, giving an account of the origin of things, according to the doctrine of the Babylonians, relates, that the god *Belus*, cutting the chaos or darkness in the midst, divided the earth and the Heaven from each other, and reduced the world into order; but, seeing it desert and unpeopled, he commanded one of the gods to cut off his own head, and mix the earth with the blood that issued thence, whence proceeded men and the several species of beasts; and that *Belus* himself perfected the Sun, Moon, and Stars, and the five planets.

HEROD. lib.
i. cap. 183.

This God had a temple erected to him in the city of Babylon, on the very uppermost range of the famous *Tower of Babel*, or *Babylon*, wherein were many statues of this deity, and one, among the rest, of massy gold, forty foot high. The whole furniture of this magnificent temple was of the same metal, and valued at 800 talents of gold.

This temple, with it's riches, was in being till the time of Xerxes, who, returning from his unfortunate expedition into Egypt, demolished it, and carried off the immense wealth contained in it. Some ascribe this action to his zeal for the Magian religion, and his aversion to that of the Sabians (of which sect were the Babylonians), who worshipped God by images: tho' it is most probable he did it chiefly with a view to recruit himself, after the vast expences he had been at in the Grecian War.

DIO D. SIC.
lib. ii.

POCOCK.
Specim. Hist.
Arab. p. 148.

It was the statue of this god, which Nebuchadnezzar, being returned to Babylon, after the end of the Jewish war, set up, and dedicated in the plain of Dura; the story of which is related at large in the third chapter of Daniel.

BEL AND THE DRAGON (THE HISTORY OF). An apocryphal, and uncanonical, book of Scripture. It was always rejected by the Jewish church, and is extant neither in the Hebrew, nor the Chaldee language, nor is there any proof that it ever was so. St Jerom gives it no better title than *the fable of Bel and the Dragon*. It is however permitted to be read, as well as the other apocryphal writings, for the instruction and improvement of manners.

Selden thinks, this little history ought rather to be considered as a sacred poem, or fiction, than a true account. As to the *Dragon*, he observes, that serpents (*dracones*) made a part of the hidden mysteries of the Pagan religion; as appears from Clemens Alexandrinus, Julius Firmicus, Justin Martyr, and others. And Aristotle relates, that, in Mesopotamia, there were serpents, which would not hurt the natives of the country, and infested only strangers. Whence it is not improbable that both the Mesopotamians themselves, and the neighbouring people, might worship a serpent, the former to avert the evil arising from those reptiles, the latter out of a principle of gratitude. But of this there is no clear proof, nor is it certain that the Babylonians worshipped a dragon, or serpent.

De Diis Syris,
Syntagma II.
cap. 17.

ARISTOT.
περί θαιμασι
δινυσματ.

BELATUCADRUS, or **BELLOTUCADRUS**. A deity of the ancient Britons, particularly the *Brigantes*, or inhabitants of Cumberland. There is extant an altar of this God, inscribed

BELATUCADRO JUL. CIVILIS OPT.

V S L M.

i. e. *Belatucadro Julius Civilis Optio votum solvit libens merito*. There is also preserved, in Cumberland, a stone, with this inscription:

DEO MARTI BELATUCADRO.

RO. VR. RP. CAII ORUSSII. M.

Execubiis
præfectus,
Captain of the
guard.

Whence it appears, that Belatucadrus was the same as Mars; and it is probable the name might be taken from Bel, or Baal, the great idol of the Assyrians, which, according to Cedrenus, was the same as Mars.

CAMDEN'S
Brittannia,
in Brigantes.

The learned Selden has preserved some other inscriptions to this deity. See *de Diis Syris*, Syntagma II. cap. 1.

BELONUS. The tutelar deity of the ancient inhabitants of Aquileia in Italy, of the Gauls, and of the Illyrians. He was the same as *Apollo*, or the *Sun*; as we learn from Julius Capitolinus, who relates, that, when Maximinus in vain besieged Aquileia, he sent Embassadors into the town; who had almost persuaded the people to surrender, had not Menophilus, and his colleague, opposed it, telling them, that the god Belenus had promised them the victory over Maximinus. The Historian adds, that the soldiers of Maximinus afterwards gave out, that Apollo fought against them. There is likewise two old inscriptions, at Aquileia, to this god, under the name of Apollo. The one,

VOSS. de Idol.
lib. iii,
cap. 17.

APOLLINI BELENO AUG. IN HONOREM C. PELTI.

the other :

APOLLINI BELENO C. AQUILEIUS. FELIX.

HESYCH.
in βέλαι.

De Diis Ger-
manis.

There are various Etymologies of the name *Belenus*. Pithæus derives it from βέλαι, *sagitta*, an *arrow*, in allusion to the rays of the Sun: others from βέλαι, which, in the Lacedæmonian dialect, signifies the *Sun* and *light*. Vossius chuses to derive it from a Hebrew word, from whence *Beel*; from *Beel*, *Belis*; and from *Belis*, *Belinus*. *Beel* is the same as *Baal*, *King*, or *Lord*. See BAAL.

Elias Schedius imagines he has found, in the name *Belenus*, the number 365, in like manner as the Basilidians found it in the word *Abraxas*. For this purpose he writes the word with an *n*, and then the word itself and the correspondent numbers stand thus:

$$\begin{array}{ccccccc} B & H & A & E & N & O & \Sigma \\ 2, & 8, & 30, & 5, & 50, & 70, & 200. \end{array} \} 365$$

The number 365 is that of the days in a year; and this seems to agree with the notion of this deity's being the same as the *Sun*, which performs his annual course in that space of time.

Antiq. Tom.
II. P. 2. B. 5.
Ch. 3.

F. Montfaucon will not allow, that *Belenus* was taken for the Sun either at Aquileia, or in Gaul. His reason is this. In many inscriptions he is called *Apollo Belenus*, but never *Sol Belenus*: and although, physically speaking, *Apollo* is the same as the Sun, yet the ancients, he says, in their civil worship, considered them as two different divinities. He adds, that Cicero, enumerating the several *Suns* (*Soles*) spoken of by the Theologers, says not a word of any one of them being taken for *Apollo*.

BELLONA. The Pagan goddess of war. She is joined, by Homer, with Mars, the god of war.

Il. V. v. 592.

— ἦρχε δ' ἄρα σφιν Ἄρης καὶ ποτνὶ Ἐνυώ.
Ἥ μὲν ἔχουσι πυδομένην ἀναιδέα δῆϊσσι τῆτο.
Ἄρης δ' ἐν παλάμῃσι πελωρίον ἔγγυς ἐνώμα.

*Mars, stern destroyer, and Bellona dread,
Flame in the front, and thunder at their head.
This swells the tumult and the rage of fight;
That shakes a spear that casts a dreadful light.*

MR POPE.

Horace describes her as delighting in bloodshed and slaughter:

Sat. iii. lib. 2.
v. 223.

— — — — — gaudens Bellona cruentis.

And Virgil arms her with a bloody whip:

Æn. viii, v.
703.

— — — — — sanguineo sequitur Bellona flagello.

HESIOD.
Theogon.

Bellona is called by the Greeks Ἐνυώ, *Enyo*. Some make her the mother, others the sister, and others the wife, of Mars; who is styled *Enyalios* upon one or other of those accounts. Hesiod says, she was the daughter of Phorcys and Ceto.

Voss. de
Idolol. lib. ii.
cap. 27.

As the *Sun*, among other names, is supposed to have been worshipped under that of Mars, so it is probable *Bellona* represented the *Moon*. This deity had a temple at Rome, near the Circus Flaminius, before which stood the column of war, from whence the Consul threw his lance, when he declared war against any king or nation. It was founded by Appius Claudius the *Blind*, who was Consul in the year of Rome 457.

Hac

Hac sacrata die Tusco Bellona duello,
Dicitur, & Latio prospera semper adest.
Appius est auctor; Pyrrho qui pace negata
Multum animo vidit; lumine captus erat.
Hinc solet hasta manu, belli prænuntia, mitti,
In regem & gentes cum placet arma capi.

OVID. Fasti,
lib. vi. ver.
201.

*This day, propitious to the Latian race,
Saw war's stern goddess first her temple grace,
By Appius rais'd; who, when the sword of Rome,
Vindictive, threat'ned haughty Pyrrhus' doom,
Bless'd with sage prudence, and, tho' blind, yet wise,
Employ'd the forecast of his mental eyes.
From hence is thrown, herald of arms, the spear,
When Kings and States provoke avenging Rome to war.*

The Priests of this goddess, who from her were called *Bellonarii*, sacrificed to her with their own blood, cutting and flashing themselves with knives. Lactantius and Minucius Felix reproach the Pagans with the cruel rites of this deity. The former tells us, that the Priests of Bellona cut off their privy members, departing (says he) from manhood, yet not becoming women.

LACTANT.
Epist. cap. 23.
MINUC.
FEL. OCTAVIUS.

Bellona was particularly worshipped at Comana, a city of Cappadocia. It was thought, that Orestes and his sister Iphigenia, brought this religion from Tauric Scythia, and that it was the same kind of worship, as was there paid to *Diana Tauropolos*. The temple of this goddess, in that city, was served by a great number of Priests, under the authority of a Pontiff, who was next in dignity to the King.

STRABO,
lib. xi. and
xii.

Cambden remarks, that there was, in the city of York, a temple of Bellona, in the time of the Emperor Severus: for Spartian, speaking of that city, relates, that Severus, coming thither, and intending to offer sacrifice, was conducted to the temple of Bellona by the mistake of an ignorant Augur.

BRITANNIA,
in Brigantes.

BELLS. Are not to be reckoned among the ancient *Utenfils* of the Christian church, because they are known to be a modern invention. During the three first centuries, it is certain, the Christians did not meet in their assemblies, by the notice of any public signal; nor can it be imagined, that, in an age of persecution, when they met privately in the night, they would as it were betray themselves, by such notice, to their enemies. Baronius indeed supposes, there was an order of men, appointed to give private notice of assembling to every particular member of a Christian congregation: but, for want of light, we can determine nothing about it.

BINGHAM,
Orig. Eccles.
B. viii. Ch. 7.
§. 15.

BARON. An.
58. n. 102.

In the following ages, we find several inventions, before that of Bells, for the calling religious assemblies together. In Egypt, they seem to have used trumpets, after the manner of the Jews. And the same custom prevailed in the VIth century, in Palestine. But, in some monasteries, they took the office by turns of going about to every one's cell, and calling the Monks to their devotions with the stroke of a hammer; which instrument was from thence termed the *Night-signal*, and *Awakening-mallet*, ἐξυπνιαστικὸν σφυρίον. In the nunnery, erected at Jerusalem by the famous Paula, a Roman Lady, the usual signal was given by singing an *Halleluiah*. In the other parts of the East, they made use of sounding instruments of wood.

PACHOM.
Regula. c. 3.
ap. Bibl. Patr.
Tom. XV.

CASSIAN,
Instit. lib. ii.
cap. 17.

PALLAD.
Hist. Lausiac.
cap. 104.

HIERON.
Epitaph. Paulæ.

The use of Bells was not known in the Eastern church, till the year 865, when Ursus Patrifiacus, Duke of Venice, made a present of some to Michael the Greek Emperor, who first built a tower to the church of Sancta Sophia, to hang them in. Who first brought Bells into use in the Latin church, is a thing not yet determined; some ascribing them to Pope Sabinianus, successor of St Gregory, An. 604; and others to Paulinus, Bishop of Nola, cotemporary with St Jerom. But the latter opinion seems to be a vulgar error, and to have no better foundation, than Paulinus's being Bishop of Nola in Campania, where it is pretended Bells were first invented, and thence called *Nolæ* and *Campanæ*. Cardinal Bona would have it thought, that they began to be used in the Latin church, immediately upon the conversion of the Emperors to Christianity, because

BARON.
An. 865.

cause the *tintinnabula*, or lesser sort of Bells, had been used before by the Heathens to the like purpose: but there is no antient author that countenances his conjecture.

TOURNE-
FORT, Voy-
ages to the
Levant, Letter
iii.
The Turks, since they became masters of the Greek Empire, have prohibited the use of Bells among their Christian subjects. For which reason, ' they hang by ropes, upon the branches of trees, several bent plates of iron, like those ' on our cart-wheels, of about half an inch thick, and three or four inches ' broad, with holes made in them length-ways. They chime upon these plates ' with little iron hammers, to call the Monks to church. They have another ' sort of religious Music, which they endeavour to bring into concert with these ' iron chimes. They hold a piece of board, about four or five inches broad, ' in one hand, and beat upon it with a wooden mallet in the other.

ALET'S Ri-
tual.
The Romish church has a great deal of superstition in relation to the use of Bells. In the Roman ritual, they are said to represent the duration of the Gospel, the sound of which has been carried thro' all the earth, because they make themselves be heard by the faithful a great way off. They likewise represent the church exciting the faithful to praise God, and the Pastors of the Gospel preaching the word of God. They have several other mysterious significations, to be found in the rituals. The Romanists believe, that the sound of Bells keeps the powers of the air at a distance; in this not much unlike the ancient Lacedemonians, who thought the sound of brass would drive away evil spirits; for which reason, at the death of their Kings, they beat upon brass kettles.

ALET'S Ri-
tual.
The ceremony of the *benediction*, or *blessing*, of *Bells*, in the Romish church, is a very remarkable piece of superstition. It is supposed to consecrate them to God's service, to the end that he may bestow on them the power, not of striking the ear, but of touching the heart. When a Bell is to receive benediction, it is hung up, and disposed in such a manner, as to leave room to walk round it. They prepare beforehand an holy-water pot, another for salt, napkins, a vessel of oil, incense, myrrh, cotton, a basin and ewer, and a crum of bread. Then they proceed to sanctify the Bell in the following manner. A procession is made from the vestry; and the officiating priest, having seated himself near the Bell, instructs the people in the holiness of the action he is going to perform, and then sings the *miserere*. Next, he blesses some salt and water, and puts up a prayer, that the Bell may acquire the virtue of guarding Christians from the stratagems of Satan, of driving away ghosts, of breaking the force of tempests, and raising devotion in the heart, &c. He then mixes the salt and water, and crossing them thrice, in the name of the Father, the Son, and Holy Ghost, pronounces over each of them, *God be with you*. This done, he dips the *aspergillum*, or *sprinkler*, in the Holy water, and with it washes the Bell: during which ablution Psalms are sung. After this, a vessel, containing what they call *oil for the infirm*, is opened by the Dean; into which the officiating Priest dips the thumb of his right hand, and applies it to the middle of the Bell, signing it with the sign of the cross. The 28th Psalm being then sung, the Bell is marked with seven other crosses, during which the Priest honours the Bell with a sort of baptism, consecrating it in the name of the Trinity, and naming some particular saint, who stands God-father to the Bell, which from that time bears his name. The Bell, thus baptised, is perfumed with incense, and myrrh, which, in a prayer used on that occasion, is called *the dew of the Holy Ghost*.

ALET'S Ri-
tual.
The Rituals tell us, that the consecration of Bells represents that of pastors: that the ablution, followed by unction, expresses the sanctification acquired by baptism: the seven crosses shew, that Pastors should exceed the rest of Christians in the graces of the Holy Ghost; and that, as the smoke of the perfume rises in the Bell, and fills it, so a pastor, adorned with the fulness of God's spirit, receives the perfume of the vows and prayers of the faithful.

DURANT,
de Ritibus.
We likewise meet with, in a Catholic author, a kind of religious anatomy of a Bell, and all its parts. The metal signifies the strength of the preacher's understanding, and the clapper his tongue; the stroke of the clapper, the tongue's censure of vice; and that, which holds the clapper, the moderation of the tongue. The wood, on which the Bell hangs, denotes the wood of the Cross; the pieces, to which the wood is fixed, the oracles of the Prophets. The cramp-iron, fixing the Bell to the wood, represents the preacher's attachment to the cross of Christ. The bell-rope likewise includes considerable mysteries: the three

cords, for instance, of which it is made, are the three senses of the Scripture; viz. the historical, the moral, and the allegorical.

This practice of consecrating, and baptizing Bells, is a very modern invention. Baronius carries it no higher than the time of John XIII, An. 968, who consecrated the great Bell of the Lateran church, and gave it the name of John. Menardus, and Cardinal Bona, carry it up a little higher, namely to the time of *Charles the Great*; and it is certain, the practice prevailed at that time, because we find, in the *Capitulars* of that prince, a censure and prohibition of it; *ut clocas non baptisent*.

BARON.
An. 968.
MENARD.
Not. in Sa-
cram. Greg.
pag. 207.
BONA, Rer.
Liturg. l. i.
cap. 22.

BELUS. See BEL.

BELTHA. A goddess of the ancient *Zabii*. This we learn from Mohammed Ben Isaac, an Arabic writer; who says, *they begin the year from the month Nisan, and they keep holiday on the first, second, and third days, offering up prayers to their goddess Beltha. They likewise enter their temples, sacrificing, and burning animals alive.* Beltha seems to be the same deity, whom Philo Byblius calls *Baalit*, i. e. the *Queen of Heaven*, or the *Moon*. See ZABII.

Interpret.
Hotting. Hist.
Orient. pag.
177.
SPENCER, de
Legib. Hebr.
lib. iii. c. 2.

BEMA. [Gr.] *A Tribunal*. The name of the Bishop's throne, in the ancient Christian church. This seat or throne, together with those of the Presbyters, were always fixed at the upper end of the chancel, in a semicircle above the altar. For anciently the seats of the Bishops and Presbyters were joined together, and both called *thrones*. The manner of their sitting is related by Gregory Nazianzen, in his description of the church of Anastasia, where he speaks of himself as Bishop sitting upon the high throne, and the Presbyters on lower benches, on both sides about him. Some learned men think this was done in imitation of the Jewish synagogues, in which, according to Maimonides, at the upper end, looking towards the holy Land, the *Law* was placed in the wall, in an arch, and on each side were seated the elders in a semicircle.

BINGHAM,
Origin. Ec-
cles. B. viii.
Ch. 6. §. 10.
EUSEB.
lib. x. cap. 4.
NAZIAN.
Somn. Ana-
stas. Tom.
II.
Bp. HOOPER,
Disc. of Lent,
Part II. Ch. 6.
p. 249.

St Austin tells Maximus, the Donatist Bishop, that, 'when Bishops come to stand before the tribunal of Christ, at the last judgment, they will then have no tribunals, no lofty seats, or covered chairs; tho' such honours are granted them for a time, in this world, for the benefit and advantage of the church.' See CHURCH.

AUGUST.
Ep. 203.

The Bishop's throne was likewise called *Sedes* and *Cathedra*; whence come our English names *Cathedral* and *See*, for a church, where the Bishop's chair or seat is fixed. See CATHEDRAL and SEE.

BEMILUCIUS. A Gaulish god, found in Burgundy, in a village called Am-
pilli, belonging to the abbey of Flavigni. The statue of him represents a young man with short hair, covered with a *pallium* fastened to his shoulder, which nevertheless does not hide his nudities. In his right hand he holds a bunch of grapes, and in his left some other fruits, which time has defaced. The In-
scription is

F. MONT-
FAUC. An-
tiq. Tom. II.
p. ii. B. 5.
Ch. 5.

DE OBE
MILUCIO
VI

There is some difficulty in this inscription. It may either be read DE O BEMILUCIO VI (in which reading it will be difficult to explain the VI): or we may read DE O BEMILUC. JOVI; which will give us a Jupiter of the country of Burgundy. The bunch of grapes agrees very well with the produce of that country, which abounds in vineyards.

BENAN HASCHA [Arab]. The associates, or companions, of God. They are the false divinities, which the ancient Arabian idolaters worshipped before the coming of Mohammed. In the chapter of the Koran, intituled *Ekhlás*, or *Of Salvation*, Mohammed, having been asked by the Jews, Christians, Magi, and Idolaters, what was the God, he preached and worshipped, answered: *He is the one God, self-existent, who begets not, neither is begotten, and who has not his equal.*

N n

Hussain

D'HERBE-
LOT. Bibli-
oth. Orient.

Hussain Vaez, on this verse, says, that this was pronounced, not only against the Christians; but also against the Jews, who say, that *Ozair*, or *Esdra*s, is the Son of God; and against the Arabian idolaters, who maintained that *Benan Haseba* were his companions. See *ALLAH*.

HESYCH. in
Βένδης

BENDIS. A goddess of the ancient Thracians. Hesychius makes her to be the *Earth*, as also the *Moon* or *Diana*. She has the epithet διλογχος, i. e. *carrying two spears*; upon which word that learned Grammarian observes, that she is so called by the Poet Cratinus, in *Threissis*, because she was doubly honoured, both as a celestial and terrestrial deity. The worship of this deity was translated from Thrace to Athens. They called her festival Βένδιαια. She was likewise called *Diana Munychia*.

XENOPH.
Ελληνικων.
lib. ii.

ATHAN. de
Virgin. pag.
1057.
BINGHAM,
Orig. Ecclef.
B. xiv. Ch. 2.
§. 6.

BENEDICITE [*Lat.*] The *song* of the *three children* in the burning fiery furnace. It was repeated, as an hymn, in the primitive church. Athanasius directs virgins to use it in their private devotions. The council of Toledo orders it to be sung by the clergy of Spain in Galicia, every lord's day, and on the festivals of the martyrs, on pain of excommunication.

BAUDRAND,
Lexic. Geogr.
in voce SUB-
LAQUEUM.

BENEDICTIN MONKS. A religious order. They had their rise from Benedict, a famous Italian Monk in the time of Justinian, An. 530. His first establishment was at *Sublaqueum*, in the diocese of Tibur, where he founded twelve monasteries, each consisting of twelve Monks; one of which afterwards became so considerable, that it was not only exempt from episcopal authority, but had no less than fourteen villages under its own proper jurisdiction. From this place he removed to mount Cassin, where he erected another monastery; from whence he propagated his order into other countries, with so great success, that, for 600 years after, the greatest part of the European Monks followed his rule; till, about the year 1220, the Dominicans and Franciscans took other rules from their leaders. Hospinian reckons up twenty three different orders, that had sprung from this one, and observes, that it was computed in his time, that there had been of the order 200 Cardinals, 1600 Archbishops, 4000 Bishops, and 15700 Abbots; whence we may judge of the prodigious increase of this order.

HOSPIN. de
Monach. l. iv.
cap. 5.

BINGHAM,
Orig. Ecclef.
B. vii. Ch. 2.
§. 12.

St Benedict never intended his Monks should be called after his own name, or reckoned a new order; much less that so many orders should be derived from it. He professed only to prescribe rules in general for the use of the Cœnobites and Anchorets of the primitive church, which, in his time, were the only two standing orders allowed by the churches of Italy.

The Benedictins are divided into several congregations. They wear a loose black Gown, with large wide sleeves, and a capuche on their head, ending in a point behind. In the Canon Law, they are called *Black Fryars*, from the colour of their habit. The list of saints of the Benedictin order is very ample; but they are accused by Baronius, and other writers, of inserting those in their list, who never were of the order.

COLLIER'S
Ecclesiastical
History, Vol.
II. pag. 107.

The **RULE** of St Benedict, as observed by the English Monks of that order, before the dissolution of the monasteries, was as follows.

They were obliged to perform their devotions seven times in the twenty four hours: at two o'clock in the morning, because our Saviour is said to have risen from the dead about that time; this was called the *Nocturnal*: secondly, at six o'clock in the morning, because the Angels are supposed to have acquainted the women with our Saviour's resurrection at that hour; this was called *Matins*: thirdly, at nine in the morning, called the *Tierce*, or third hour of the day, at which time our Saviour was condemned and scourged by Pilate: fourthly, at twelve at noon, called the *Sexte*, or sixth hour of the day, at which time our Lord was crucified, and the Sun eclipsed to a total darkness: fifthly, at three in the afternoon, called the *None*, or ninth hour of the day, because at this hour our Saviour expired on the cross: sixthly, at six in the afternoon, at which time they supposed our Lord was taken down from the cross; this was called *Vespers*: lastly, at seven o'clock in the evening, when our Saviour's agony in the garden was supposed to begin; this was called the *Compline*. Thus the whole circle of their devotions had a respect to the passion and death of our Saviour.

The Monks were obliged to go always two together. Every day in Lent they fasted till six in the evening, and abated of their usual time of sleeping and eating: but they were not allowed to practise any voluntary austerities, without leave of their superior. They never conversed, in their refectory, at meals, but were obliged to attend to the reading of the Scripture. They all slept in the same dormitory, but not two in a bed. They lay in their cloaths. For small faults they were shut out from meals; for greater they were debarred religious commerce, and excluded from the chapel; and incorrigible offenders were expelled the monasteries. Every Monk had two coats, and two cowles, a table-book, a knife, a needle, and a handkerchief. The furniture of their bed was a mat, a blanket, a rug, and a pillow.

BENEDICTION or **BLESSING**. The Hebrews, under this name, often understand the present usually sent from one friend to another. Thus when Jacob sent a present to Esau, he desires him to accept his *Blessing*. When Achsah, the daughter of Caleb, petitioned her father to give her a field, she said, *give me a Blessing*. When Abigail carried David a present, she called it a *Blessing*, which his *handmaid* had brought. The reason probably is, because presents are usually attended with *good wishes* and compliments. Gen. xxxiii, 10.
Joth. xv, 19.
1 Sam. xxv, 27.

Besides these instances of private Benediction, or Blessing, among the Jews, there are others of a more public and solemn nature. Thus Moses directs Aaron, the High-Priest, to bless the people: *on this wise shall ye bless the children of Israel, saying unto them, the Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace*. The prophetic writings are full of Benedictions. The Patriarchs, on their death-beds, blessed their children and families. God ordained, that, when the people of Israel should arrive in the promised land, the whole multitude should assemble between mount Ebal and mount Gerizim, and that *Blessings* should be pronounced from mount Gerizim on those, who observed the Law, and *curses* from mount Ebal on those who violated it. This Joshua performed, after he had conquered part of the land of Canaan. Num. vi, 23.
Gen. xxvii, 49.
Deut. xi, 29.
Joth. viii, 30, &c.

The privilege of *Benediction* or *Blessing* was one of those early instances of honour and respect paid to Bishops, in the primitive church. The custom of bowing the head to them, and receiving their Blessing, was so universal, that Emperors themselves did not refuse to comply with it. Thus Hilary reproaches the Emperor Constantius, telling him, he received the Bishops with a kiss, with which Christ was betrayed, and bowed his head to receive their Benediction, whilst he trampled on their faith. There is a rescript of Honorius and Valentinian, which says, Bishops were the persons, to whom all the world bowed the head; *quibus omnis terra caput inclinat*. BINGHAM, Orig. Ecclef. B. ii. Ch. 9. §. 1.
HILAR. adv. Constant. pag. 95.

In the western churches, there was anciently a kind of *Benediction*, which immediately followed the Lord's-Prayer. Some understand by it the final Benediction after the Communion; but Mabillon more truly interprets it of the Benediction before the Communion, immediately after the Lord's-Prayer: for there is a canon in the council of Toledo, which censures Priests for communicating immediately after the Lord's-Prayer, without giving the Benediction to the people, and ordains, that, for the future, the Benediction should follow the Lord's-Prayer, and after that the Communion: and, in Mabillon's collection of *Gallican Missals*, the prayer, that follows the collect after the Lord's-Prayer, is styled *Benedictio populi*, the *Benediction* of the people. BINGHAM, Orig. Ecclef. B. xv. Ch. 3. §. 29.
MABILL. de Liturg. l. i. c. 4. n. 14.

After the Communion, the people were dismissed with a *Benediction*: but first the Priest came down from the altar, and stood behind the pulpit; for which reason this Benediction was called *εὐχὴ ὀπίσσω*. See **BLESSING**. SPARROW'S Rationale on the Com. Pr. pag. 182.

BENEFICE. In the ecclesiastical sense of the word, means a church endowed with a revenue for the performance of divine service, or the revenue itself assigned to an ecclesiastical person, by way of stipend for the service he is to do that church.

As to the origin of the word, we find it as follows, in Alet's *Ritual*. ' This word was anciently appropriated to the lands, which kings used to bestow on those, who had fought valiantly in the wars; and was not used in this particular signification, but during the time that the Goths and Lombards reigned in

‘ in Italy, under whom those *fiefs* were introduced, which were peculiarly termed
 ‘ *Benefices*, and those, who enjoyed them, *Beneficarii* or vassals. For notwith-
 ‘ standing that the Romans also bestowed lands on their captains and soldiers,
 ‘ yet those lands had not the name of *Benefices* appropriated to them, but the word
 ‘ *Benefice* was a general term, which included all kinds of gifts or grants, ac-
 ‘ cording to the ancient signification of the Latin word. In imitation of the
 ‘ new sense, in which that word was taken with regard to *fiefs*, it began to be
 ‘ employed in the church, when the temporalities thereof began to be divided,
 ‘ and to be given up to particular persons, by taking them out of those of the
 ‘ Bishops. This the Bishops themselves first introduced, purposely to reward
 ‘ merit, and assist such Ecclesiastics as might be in necessity. However this was
 ‘ soon carried to greater lengths, and at last became unlimited, as has since been
 ‘ manifest in the clericate and the monasteries. A *Benefice* therefore is not
 ‘ merely a right of receiving part of the temporalities of the church, for the ser-
 ‘ vice a person does it; a right, which is founded upon the gospel, and has always
 ‘ subsisted since the Apostolic age; but it is that of enjoying a part of the
 ‘ temporalities of the church, assigned and determined in a special form, so as
 ‘ that no other clergyman can lay any claim or pretension to it.— And in this
 ‘ age it is not barely the right of enjoying part of the temporalities of the church;
 ‘ but is likewise a fixed and permanent right, in such a manner that it devolves
 ‘ on another, after the death of the incumbent: which anciently was otherwise;
 ‘ for, at the rise of *Benefices*, they were indulged to clergymen only for a stated
 ‘ time, or for life; after which they reverted to the church.’

It is not easy to determine, when the effects of the church were first divided. It is certain, that, ‘till the IVth century, all the revenues were in the hands of the Bishops, who distributed them by their *OEconomii* or *Stewards*; and they consisted chiefly in alms and voluntary contributions. When the church came to have inheritances, part of them were assigned for the maintenance of the clergy, of which we find some footsteps in the Vth and VIth centuries; but the allotment seems not to have been a fixed thing, but to have been absolutely discretionary, till the XIIth century.

Benefices are divided by the Canonists into *simple* and *sacerdotal*. The first sort lays no obligation, but to read prayers, sing, &c. Such kind of Beneficiaries are Canons, Chaplains, Chantors, &c. The second is charged with the cure of souls, the guidance and direction of consciences, &c. Such are Rectories, Vicarages, &c. The Canonists likewise specify three ways of *vacating* a *Benefice*; viz. *de jure*, *de facto*, and *by the sentence of a judge*. A *Benefice* is void *de jure*, when a person is guilty of crimes, for which he is disqualified by law to hold a *Benefice*: such are Heresy, Simony, &c. A *Benefice* is void both *de facto* and *de jure*, by the natural death, or resignation, of the incumbent. Lastly a *Benefice* is vacated *by sentence of the Judge*, when the incumbent is dispossessed of it, by way of punishment for immorality, or any crime against the state.

The Romanists, again, distinguish *Benefices* into *Regular* and *Secular*. Regular *Benefices* are those held by a Religious or Monk of any Order, Abbey, Priory, or Convent. Secular *Benefices* are those conferred on the secular Priests; of which sort are most of their cures.

The church distinguishes between *Dignities*, and *Benefices*. The former title is only applicable to Bishoprics, Deanries, Archdeaconries, and Prebends: the latter comprehends all ecclesiastical preferments under those degrees; as Rectories and Vicarages. It is essential to these latter, that they be bestowed freely, reserving nothing to the Patron; that they be given as a provision for the clerk, who is only an *usu-fructuary*, and hath no inheritance in them; and that all contracts concerning them be, in their own nature, void. See PLURALITIES, RESIDENCE, and SIMONY.

BENSAITEN. The Japonese goddess of riches. When a mortal, she was called *Bunsjo*, concerning whom they tell the following story. Not having any children by her husband, she prayed to the *Cami's*, or gods of the country, with such success, that soon after she found herself big, and was brought to bed of five hundred eggs. Being extremely surprized, and fearing lest, if the eggs were hatched, they should produce some monstrous animals, she packed them all up in a box, and threw them into the river Riusagawa, with this precaution however, that

that she wrote the word *Fosjoroo* upon the box. Some time after, an old fisherman, who lived a good way down the river, found this box floating, and, seeing it full of eggs, carried it home as a present to his wife; and they, hatching them in an oven, and opening them, found in every one of them a child. The old folks made a shift to bring them all up with mugwort-leaves minced, and boiled rice. But in time they grew so big, that the old man and his wife could not maintain them any longer; so they were forced to shift for themselves as well as they could, and took to robbing upon the highway. It happened, in the course of their travels, that they came to the very house, in which their mother lived: a servant of whose, seeing them, asked them their names; to which they answered, that they had no names, but were a brood of five hundred eggs, and in great want and necessity. This message was carried in to their mother, who sending to know whether there was not something written on the box, in which those eggs were found, and they answering that the word *Fosjoroo* was written on it, presently found that they were her own children, and received them as such. The mother was afterwards ranked among the goddesses of the country. The Japonese believe that she is waited upon in the happy regions by her five hundred sons, and they worship her as the goddess of riches.

BEN SIRA. The Jews have a book, which they call the book of Ben Sira, *i. e.* the book of the son of Sira: which being a collection of moral sentences, some have from thence, and from the similitude of names, concluded, that the *Son of Sira* is the same as the *Son of Sirach*, and his book the same as *Ecclesiasticus*: but whoever shall compare these two books, will find there is no other foundation for this opinion, than a similitude of names and subjects.

Buxtorf. Biblioth. Rabbin. p. 324.
Prideaux, Connect. Part. 2. B. 5. An. 132.

BERECYNTHIA. The mother of the gods, in the Pagan Theology; so called from Berecynthus, a mountain in Phrygia. Anchises, in Virgil, compares Rome, in her future glories, to this deity.

— — — — Qualis Berecynthia mater
Invehitur curru Phrygiæ turrita per urbes,
Læta deum partu, centum complexa nepotes,
Omnes cœlicolas, omnes supera alta tenentes.

Virg. Æn. vi. ver. 785.

*High as the mother of the gods in place,
And proud, like her, of an immortal race:
Then, when in pomp she makes the Phrygian round,
With golden turrets on her temples crown'd.
An hundred gods her sweeping train supply,
Her offspring all, and all command the sky.*

DRYDEN.

Gregory of Tours says there was, in his time, an idol of Berecynthia or Cybele, worshipped in Gaul; which they carried into their fields and vineyards in a cart, for the preservation of the fruits of the earth; and that they marched in procession before the deity, singing and dancing. One day, this holy man, touched with the impiety of these idolaters, put up a prayer to heaven, and made the sign of the cross; whereupon the idol immediately fell to the ground, the cart and oxen remaining immovable. The people whipped the oxen, to make them go forwards, but all to no purpose. Upon this, four hundred of the multitude cried out; if she be a deity, let her raise up herself, and make the oxen go on: but this not happening, they all turned Christians. See CYBELE.

In vita Simpli: cii.

BERENGARIANS. A religious sect, in the XIth century, which adhered to the opinions of Berengarius, archdeacon of Angers; who, in the year 1035, began to propagate his doctrine concerning the Eucharist, in a manner agreeable to the tenets, not only of Bertram and Scotus, but of the whole primitive church; asserting, that the bread and wine in the Lord's supper is not really and essentially, but only figuratively, changed into the body and blood of Christ. Several of the Monks strenuously opposed Berengarius: at length, in the year 1050, he was condemned in a synod held at Rome by Pope Leo IX, and excommunicated; as he was also the same year in a synod held at Verceil in Piedmont, and in another held at Tours in France, at which Lanfranc, Archbishop of Canterbury, assisted. In the year 1059, Berengarius

Cave, Hist. Literar. Sæc. Hildebrand.

Chron. Cassi-
nenf. lib. iii.
cap. 33.

MABILLON.
Analect. Tom.
II. ad An.
1075.

PRATEOL.
Elench. Hæ-
ref.

garius maintained his opinion in a synod held at Rome before Pope Nicolas II, and, when no one was found to oppose him, Alberic, a deacon of Cassinum, was called to the synod; and, after a long dispute, in which neither would yield the victory, Alberic, desiring a week's truce, published a book against Berengarius: but the latter, either weary of the contest, or through fear of punishment, signed a recantation of his opinion, beginning it with these remarkable words; *Ego Berengarius indignus diaconus, &c. I Berengarius, an unworthy deacon, &c.* This was in the year 1063. Mauritius, Archbishop of Roan in Normandy, drew up a confession of faith, in opposition to the doctrine of Berengarius. In the year 1075, another synod was held against Berengarius at Poictou, in which presided the Pope's legate; and another at Rome, on the feast of All Saints, by Pope Gregory VII, in which Berengarius set forth a short confession of his faith. But, to protract the affair, he obtained a respite till the next synod; which was held the year following in Lent, in which he subscribed a second recantation, beginning with these words, *Ego Berengarius corde credo, &c. I Berengarius believe in my heart, &c.* But, notwithstanding these several recantations, it appears from the testimony of his cotemporaries, Lanfranc, and others, that he returned to his former opinion; which plainly shews, that his recantation was not a voluntary act. Berengarius, afterwards, leaving Rome, came to Tours, and retiring into the isle of St Cosma, in the suburbs of that city, took the habit of a Monk. He lived there eight years, and died January 6, 1088.

His followers were divided in opinion as to the Eucharist. They all agreed, with their head, that the elements are not essentially changed; though some allowed them to be changed in effect. Others admitted a change in part, and others an entire change, with this restriction, that to those, who communicated unworthily, the elements were changed back again.

BERGIMUS. A local deity, worshipped anciently at Brescia, a town of Italy. Montfaucon gives us a statue of this god. It is the figure of a young man in a Roman dress. The inscription is

BERGIMO M NONIUS M F
FABIA SENECIANUS
V — S.

i. e. *Marcus Nonius Senecianus, the Son of Marcus, of the tribe Fabia, hath performed his vow to Bergimus.* Montfaucon questions whether the statue be not rather that of Nonius himself, than that of the god Bergimus, there being scarce any instance of a deity dressed in a Roman gown.

ROSSI, Me-
morie Bres-
ciane.

There is also preserved the figure of a priestess of this god. It represents a woman extending one arm, and lifting up the other: on the base are these words:

NONIAE MACRINAE SACERD.
BERGIMI B—M CAMUNI.

i. e. *The Camuni* (supposed to be the people of a valley adjoining to Brescia) erected this statue in honour of *Nonia Macrina, priestess of the god Bergimus.*

BERNARDIN MONKS. An order of religious, founded by Robert Abbot of Molême: They are properly *Cistercians*, or Monks of *Citeaux*; but, their order having been enlarged and amplified by St Bernard, they were from thence called *Bernardins*. They follow the rule of St Benedict, and are habited in white.

Hist. des Ord.
Relig. Tom. v.
chap. 35.

There are likewise *Bernardin Nuns*; concerning whose institution it is related, in the life of St Bernard, that, in the year 1113, which was the fiftieth of the foundation of the abbey of Citeaux, St Bernard, with thirty companions, devoted themselves in that convent to a religious life; and, as several of the companions of this saint were married, and their wives likewise had resolved to quit the world, and dedicate themselves to GOD, a monastery was founded for them, at the request of St Bernard, at Juilli in the diocese of Langres. The Bernardin Nuns, as well as Monks, are subject to the laws of the Cistercians. See CISTERCIANS.

AMM. MAR-
CELL. lib.
xix.

BESA. An idol at Abydus in the confines of the Thebais. Ammianus Marcellinus informs us, that the Emperor Constantius, in the year 359, sent the secretary Paulus

Paulus, famous for his cruelties, to prosecute several persons, accused of having consulted the oracle of this idol. Modestus, at that time lieutenant of the east, and afterwards Præfect under Valens, was commissioned to judge this affair, as being thought a more proper person than the Præfect Hermogenes, who was of too mild a disposition. Modestus fixed his tribunal at Scythopolis. The historian gives us a terrible idea of this inquisition, and relates, that a great number of persons of all ranks lost their lives on this occasion, some by the hands of the executioner, others by the severity of imprisonment and tortures.

BESCHEN. The second of those Beings, which GOD created before the world, according to the doctrine of the Indian Bramins. The name signifies *existing in all things*; and he is supposed to preserve the world in the state it is at present in. This Being, they suppose, passes thro' several incarnations. In the first, he assumes the body of a lion; in the second that of a man; and in the tenth and last, he will appear as a warrior, and destroy all religions contrary to that of the Bramins.

D'HERBELLOT, Bibl. Orient.

The Christians, and particularly the missionaries, who have informed themselves of the religion of the Bramins, pretend, that Beschén is the second person of the adorable Trinity, and that the Bramins acknowledge him as such, and ascribe qualities to him, which are in some sort applicable to Jesus Christ.

BETHLEHEMITES. An order of religious, called also *star-bearers* (*stelliferi*) because they were distinguished by a red star, having five rays, which they wore on their breast, in memory of the *star*, which appeared to the wise men, and conducted them to *Bethlehem*. Several authors have mentioned this order, but none have told us their origin, nor where their convents were situated, if we except Matthew Paris, who says, that, in the year 1257, they obtained a settlement in England; which was at Cambridge, in Trumpington-street.

But there is an order of *Bethlehemites*, still subsisting in the West-Indies, and a little better known than the former. Their founder was one Peter Betancourt, born in the island of Teneriff, one of the Canaries. He was bred up from his childhood, by his parents, in all the austerities of a monastic life. In the year 1650, being thirty-three years of age, he made a voyage to the West-Indies, and arrived at Guattemala, the capital of the province of that name in *New-Spain*. Having staid some time in that city, he had a design of embracing the ecclesiastical state, in order to go as a missionary to Japan. Being ignorant of the Latin tongue, he first endeavoured to acquire that language; in which having employed three years without success, he resolved to retire to some solitude. He communicated his design to his father-director, who persuaded him to continue at Guattemala; where, in the year 1655, he took the habit of the third order of St Francis. Some time after, two citizens of that place having purchased a house, and presented it to him for that purpose, he laid the foundation of an hospital for the sick poor. This charitable institution met with such encouragement, that, in a short time, by the means of pious contributions, his hospital was greatly enlarged, and a cloister, dormitory, refectory, and oratory, added to it. Then Brother Betancourt began to admit companions; with whom he formed a congregation of *Bethlehemites*, so called from the name of the hospital, which was dedicated to the honour of *our lady of Bethlehem*. He died in the year 1667.

Hist. des Ord. Relig. Tom. III. chap. 47.

This order, very soon after the death of its founder, was confirmed by letters patents of his Catholic Majesty; and its constitutions, drawn up by Brother Anthony of the order, approved by Pope Clement X, An. 1673. In the year 1687, Pope Innocent XI granted them, by a Bull, permission to make the solemn vows under the rule of St Augustin, and to have a General.

These religious are habited like the Capuchins, with this difference, that they wear a leathern girdle, instead of a cord, and, on the right side of their cloke, an escutcheon representing the nativity of our Saviour. There are also Nuns of this order, who wear the same habit, and are cloystered, and make a vow of poverty, obedience, and hospitality. Their superior has the title of *elder sister*.

BIBLE. In Greek Βιβλος. *The Book*. It is the name, which Christians give, by way of eminence, or distinction, to the collection of sacred writings, or the holy scriptures of the Old and New Testament. The Hebrews call it *Mikra*, which signifies *lesson* or *lecture*.

This

PRIDEAUX,
Connect.
Part. I. B. v.
IREN. adv.
Hæref. lib. iii.
TERTULL.
de habitu mu-
lier. cap. 3.
CLEM.
ALEX.
Strom. i.
2 King xxii.

This sacred book is that, on which both the Jewish and the Christian religion are founded. The Jews, it is true, acknowledge only the scriptures of the *Old Testament*; the collecting and publishing of which is unanimously ascribed, both by Jews and Christians, to EZRA. Some of the ancient Fathers, on no other foundation than that fabulous and apocryphal book, the second book of Esdras, pretend, that the scriptures were entirely lost and destroyed in the Babylonish captivity, and that Ezra restored them all again by divine revelation. What is certain, is, that, in the reign of Josiah, there was no other book of the Law extant, than that found in the temple by Hilkiah: from which original, by order of that pious king, copies were immediately written out, and search made for all the other parts of the scriptures; by which means copies of the whole became multiplied among the people, who carried them with them into their captivity.

BUXTORF,
Tiberias, cap.
ii.
ELIAS LE-
VITA, in Ma-
foreth.
JOSEPH. lib.
i. contr. Ap-
pion.

After the return of the Jews from their Babylonish captivity, Ezra got together as many copies as he could of the sacred writings, and out of them all prepared a correct edition; disposing the several books in their proper order, and settling the canon of scripture for his time. These books he divided into the three parts: 1. The *Law*; 2. The *Prophets*; 3. The *Cetubim*, or *Hagiographia*, i. e. the *Holy Writings*. Josephus mentions this division, where he says; 'We have only twenty-two books, which we believe to be of divine authority; of which, five are the books of Moses. From the death of Moses to the reign of Artaxerxes, the son of Xerxes, king of Persia, the prophets, who succeeded Moses, have written in thirteen books. The remaining four books contain hymns to God, and moral precepts for the conduct of life.' In this division,

The LAW contains

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|---------------|-----------------|
| 1. GENESIS. | 4. NUMBERS. |
| 2. EXODUS. | 5. DEUTERONOMY. |
| 3. LEVITICUS. | |

The writings of the PROPHETS are

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|------------------------------|--------------------------------------|---------------|
| 1. JOSHUA. | 6. JEREMIAH <i>with his</i> | 10. JOB. |
| 2. JUDGES, <i>with</i> RUTH. | LAMENTATIONS. | 11. EZRA. |
| 3. SAMUEL. | 7. EZEKIEL. | 12. NEHEMIAH. |
| 4. KINGS. | 8. DANIEL. | 13. ESTHER. |
| 5. ISAIAH. | 9. The <i>twelve</i> minor Prophets. | |

And the HAGIOGRAPHIA consist of

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|------------------|-------------------------|
| 1. The PSALMS. | 3. ECCLESIASTES. |
| 2. The PROVERBS. | 4. The Song of SOLOMON. |

HIERON. in
Prologo Ga-
leato.

This division was made for the sake of reducing the number of the sacred books to the number of the letters in their alphabet, which amount to just twenty-two. At present, they reckon twenty-four books in their scriptures; in disposing of which the *Law* stands as it did: the *Prophets* are distributed into the *former* and *latter* Prophets.

The former Prophets are	{	JOSHUA.	The latter Prophets are	{	ISAIAH.
		JUDGES.			JEREMIAH.
		SAMUEL.			EZEKIEL.
		KINGS.			The <i>twelve</i> minor Prophets.

And the HAGIOGRAPHIA consist of

The PSALMS.	RUTH.	DANIEL.
The PROVERBS.	The LAMENTATIONS.	EZRA.
JOB.	ECCLESIASTES.	The CHRONICLES.
The Song of SOLOMON.	ESTHER.	

Under the name of *Ezra* they comprehend *Nehemiah*. It is true, this order hath not always been observed; but the variations from it are of little or no moment.

The five books of the *Law* were divided into fifty four *sections*. This division many of the Jews hold to have been appointed by Moses himself; but others, with more probability, ascribe it to Ezra. The design of this division was, that one of these sections might be read in their synagogues every Sabbath-day. The number was LIV, because, in their intercalated years (a month being then added) there were LIV Sabbaths. In other years, they reduced them to LII, by twice joining together two short sections. Till the persecution of Antiochus Epiphanes, they read only the *Law*; but, the reading of it being then prohibited, they substituted in the room of it LIV sections out of the Prophets: and when the reading of the *Law* was restored by the Maccabees, the section, which was read every Sabbath out of the *Law*, served for their first lesson, and the section out of the Prophets for their second. These sections were divided into *verses*, which the Jews call *Pesukim*. If Ezra was not the author of this division, it was introduced not long after him; and seems to have been designed for the use of the *Targumists*, or *Chaldee Interpreters*: for, after the return of the Jews from the Babylonish captivity, when the Hebrew language had ceased to be their mother-tongue, and the Chaldee grew into use instead of it, the custom was, that the *Law* should be first read in the original Hebrew, and then interpreted to the people in the Chaldee language; for which purpose these shorter sections or periods were very convenient.

Buxtorf;
Tiberias, cap.
11.

Buxtorf,
ibid.

The division of the holy Scriptures into *Chapters*, as we at present have them, is of much later date. Some attribute it to Stephen Langton, Archbishop of Canterbury in the reigns of John and Henry III. But the true author of the invention was Hugo de Sancto Caro, commonly called *Hugo Cardinalis*, because he was the first Dominican that was ever raised to the degree of Cardinal. This Hugo flourished about the year 1240. He wrote a comment on the Scriptures, and projected the first *Concordance*, which is that of the vulgar Latin Bible. The aim of this work being for the more easy finding any word or passage in the Scriptures, he found it necessary to divide the book into sections, and the sections into sub-divisions: for till that time, the vulgar Latin Bibles were without any division at all. These sections are the chapters, which the Bible hath ever since been divided into. But the subdivision of the chapters was not then by verses, as it is now. Hugo's method of subdividing them was by the letters A, B, C, D, E, F, G, placed in the margin, at an equal distance from each other, according to the length of the chapters. The subdivision of the chapters into verses, as they now stand in our Bibles, had it's original from a famous Jewish Rabbi named Mordecai Nathan, about the year 1445. This Rabbi, in imitation of *Hugo Cardinalis*, drew up a *Concordance* to the Hebrew Bible, for the use of the Jews. But, tho' he followed Hugo in his division of the books into chapters, he refined upon his invention as to the subdivision, and contrived that by verses. This being found to be a much more convenient method, it has been ever since followed. And thus, as the Jews borrowed the division of the books of the holy Scriptures into chapters from the Christians, in like manner the Christians borrowed that of the chapters into verses from the Jews.

Balæus;
Cent. III. p.
275.

Buxtorf.
Præf. ad Con-
cord. Bibl.
Hebr.

Buxtorf,
ubi supra.

Ezra (in the opinion of most learned men) published the Scriptures in the Chaldee Character: for that language being grown wholly into use among the Jews, he thought proper to change the old Hebrew character for it, which hath since that time been retained only by the Samaritans, among whom it is preserved to this day. There is in the church of St Dominic, in Bononia, a copy of the Hebrew Scriptures, kept with a great deal of care, which they pretend to be the original copy, written by Ezra himself; and therefore it is valued at so high a rate, that great sums of money have been borrowed by the Bononians upon the pawn of it, and repaid for it's redemption. It is written, in a very fair character, upon a sort of leather, and made up into a roll, after the ancient manner; but, it having the vowel points annexed, and the writing being fresh and fair, without any decay, these circumstances prove the novelty of the copy, and that it is a forgery of the Roman Catholics.

Euseb.
Chron. ad
An. 4740.
Hieron.
Præf. ad
1 Reg.
Fin. Adri-
ani, Flagell.
Judaor. lib.
ix. cap. 2.

As the Jews were very backward in having any intercourse with strangers and foreigners, it was a long time before their sacred books came to be known and read in other nations. Josephus ascribes the little that is said of the Jews by Pagan writers to this, that the latter had no opportunity of being acquainted with their histori-

ans, for want of a translation of their sacred books into the Greek language. Aristéas indeed pretends, that there was an imperfect version of the Scriptures before the time of Demetrius Phalereus, and that Theopompus, intending to insert a part of them in his verses, was deprived of his understanding; but of this there is no proof. What is most probable, is, that, some time after Alexander the Great, the Jews, who were dispersed in great numbers in the provinces, and were not sufficiently acquainted with the Hebrew, desired a Greek translation of their Scriptures. To this we may add, that the curiosity of the Philosophers, and the great desire of the kings of Egypt to enlarge and enrich their library, produced the first translations of the Jewish Scriptures.

The Jews, upon their return from the Babylonish captivity, having brought with them the Chaldaic, or Assyrian, language, which from that time became their mother-tongue; this gave birth to the *Chaldee translations*, or rather *paraphrases*, of their Scriptures, called *Targum*; concerning which, See CHALDEE PARAPHRASE and TARGUM.

DUPIN,
Can. of Scr.
Vol. I. B. i.
Ch. 6. §. 1.
CLEM. Alex.
Strom. lib. i.
EUSEB.
Præp. Evang.
lib. ix. cap. 6.

It is a matter of dispute, among authors, whether there was a Greek version of the Old Testament more antient than that, supposed to have been made by seventy two Jews, in the reign of Ptolomy Philadelphus. Clemens Alexandrinus, and Eusebius, among the ancients, and Bellarmine, Serarius, and others, among the moderns, are of opinion there was. They ground their opinion, first, upon the testimony of Aristobulus, reported by Eusebius; which imports, that 'before Alexander conquered the Persians, some authors had translated what concerned the departure of the Jews out of Egypt, the most considerable of what had befallen them, the taking of their country, and the explication of their Law:' words, which seem to imply that the Pentateuch had been translated into Greek before the LXX: secondly upon this, that some heathen Philosophers, more ancient than the LXX, particularly Plato, seem to have borrowed several things from the books of Moses. On the other hand, St Augustin, Philo, and Epiphanius, seem to be persuaded, that the LXX were the first, who translated the sacred books into Greek. This is likewise the opinion of Baronius, and others. They rely chiefly on the testimony of Aristéas, who supposes that there was no Greek version of the Law, before that of the LXX; for, had there been any, it must have been known to the Jews, and to king Ptolomy's library-keeper, who sought every where for Greek books; nor is it likely, in that case, they would have given themselves the trouble of making a new one. All that is certain in this matter, is, that, if there was a Greek translation of the Scriptures, before the LXX, there are now no traces or footsteps remaining of any such version. As for the *Septuagint* itself, we shall reserve the account of it for a distinct article. See SEPTUAGINT.

DUPIN,
ubi supra, §. 5.

IREN. lib. iii.
cap. xxiv.

HIERON.
in Isaiâh xlix.

DUPIN, ibid.
EUSEB.
Hist. Ecclef.
lib. vi. c. 17.

Before our Saviour's time, there was no other Greek version of the Old Testament, besides that, which went under the name of the LXX: but, after the establishment of Christianity, some authors undertook new translations of the Bible, under pretence of making them more conformable to the Hebrew text. The first, who formed this design, was the Jewish proselyte AQUILA, of the city of Synope, in Pontus, disciple to Rabbi Akiba; who put it in execution in the twelfth year of the Emperor Adrian, A. D. 128. St Epiphanius pretends, that, being excommunicated after his conversion, for addicting himself to Judicial Astrology, he set about this version out of hatred to the Christians, and with a wicked design of corrupting the passages of the prophets, relating to Jesus Christ. St Jerom says, his version is made word for word, and with too scrupulous a niceness.

The second Greek version is that of SYMMACHUS, a Samaritan by birth, who first turned Jew, then Christian, and at last Ebionite. He composed it, according to Epiphanius, in the reign of the Emperor Severus. His version was more free than the rest; for he applied himself chiefly to give the sense, without translating word for word: wherefore his version comes nearer the LXX, than that of Aquila.

The third Greek version, after that of the LXX, is that of THEODOTION of Ephesus. It is said, he was a disciple of Marcion, and that, having had some difference with those of his sect, he turned Jew. The version of this author was the best of the three, because he kept a just *Medium* between Aquila and Symmachus, not confining himself so servilely to the letter, as the former did, nor wandering so far from it, as the second did.

There were, besides these, three other Greek versions, whose authors are unknown. Origen, as quoted by Eusebius, tells us, that one of these versions was found at Nicopolis, near Actium in Epirus. They were not translations of all the books of Scripture, but of some few only.

HIERON.
in Tit. iii.

It is past dispute, that the *Latin* churches had, even in the first ages, a translation of the Bible in their language; which being the vulgar language, and consequently understood by every one, occasioned a vast number of Latin versions. Among all these, there was one, which was generally received, and called by St Jerom the *vulgar* or common translation. St Austin gives this version the name of the *Italic*, and prefers it to all the rest: but we reserve a distinct article for this version. See VULGATE.

DU-PIN, ubi
supra, ch. vii.
§. 1.

St Jerom undertook to revise and correct the Latin version of the Bible: but having afterwards attained to a more perfect knowledge of the Hebrew language, he set about a new translation of some books of the Old Testament from the Hebrew; and continuing, at the solicitation of his friends, to translate the rest, he at last perfected an entire new version of all the books contained in the Hebrew canon. In his translation, he followed, as nearly as he could, the version of the LXX, and retained the very expressions of the ancient vulgar Latin, as far as was consistent with purity of style, and true Latinity. This translation was so highly applauded by the Christian church, that some authors have pretended it was brought to perfection by the inspiration of the Holy Ghost. But St Augustin looked upon the author to be so well skilled in the Hebrew language, as to be able to undertake, and bring to perfection, such a work by the strength of his own abilities. St Jerom's version was soon received in many churches; and, in the VIth century, it became as general, and was in as great esteem, as the ancient Vulgate.

DU-PIN,
ibid. §. 2.

MELCHIOR
CANUS, SAL-
MERON, F.
MORIN, &c.

It was not till the XVIth century, that any new Latin translations were made of the Bible from the Hebrew text. SANCTES PAGNINUS, a Dominican Monk, was the first, who undertook a new version of the books of Scripture into Latin from the modern Hebrew text. His design was encouraged by Pope Leo X; and his version made it's first appearance at Lyons in the year 1527. It adheres too scrupulously to the words of the text; which makes it obscure, and to favour of barbarity in many places. He is likewise often misled as to the sense, having affected too much to follow the explications of the Jewish Rabbins. It is however a very useful work, and very proper to explain the literal sense of the Hebrew text. Arias Montanus, when he compiled the edition of the *Biblia Polyglotta*, revised this translation of Pagninus.

Idem, ib. §. 4.

Cardinal CAJETAN, tho' not versed in the Hebrew, undertook a translation of some parts of the Bible, by the assistance of two persons, well skilled in that language, the one a Jew, the other a Christian. After him, ISIDORE CLARIUS, a Monk of Mount Cassin, set himself to reform the vulgar version after the Hebrew text; in the doing of which, he pretends to have corrected above eight thousand passages of the Bible.

Besides these translations made by Catholic authors, there are some likewise performed by Protestant translators: the first of whom was SEBASTIAN MUNSTER. His version is more intelligible, and in much better Latin, than that of Pagninus. Huetius bestows on him the character of a translator, well versed in the Hebrew, and whose style is very exact and conformable to the original. The translation of LEO JUDA, a Zuinglian, printed at Zurich, in 1543, and afterwards by Robert Stephens in 1545, is written in a more elegant style, than that of Munster: he often departs from the literal meaning of the Hebrew text for the sake of a polite Latin expression. But in this he has not taken so great liberty as SEBASTIAN CASTALIO, who undertook to give the world an elegant Latin version of the Bible: but there are critics, who censure him for departing from the noble simplicity, and natural grandeur of the original, and deviating into an affected, effeminate, style, overcharged with false Rhetoric, and not always true Latinity. The version of JUNIUS and TREMELLIUS has much more of the true natural simplicity. The chief Hebraisms are preserved in it, and the whole is strictly conformable to the Hebrew text. We must not forget the version of THEODORE BEZA, a Protestant Divine of Geneva, in the XVIth century. Sebastian Castalio found fault with this version, and Beza wrote an apology for it, about the year 1564.

The

F. AUG.
CALMET,
Dict. Bibl.
Art. BIBLE.
ISAAC le
LONG, Bi-
blioth. Sacr.

The Christians of the *East*, as well as those of the *West*, had their translations of the holy Scriptures. The SYRIANS have, in their language, a version of the Old Testament, which they pretend to be of great antiquity. A great part of it, they say, was made in Solomon's time, and the rest in the time of Abgarus king of Edessa. They relate, that Hiram, king of Tyre, desired Solomon to communicate the use of letters, and writing, to the Syrians, and to get translated for them the sacred books of the Hebrews: which request Solomon complied with, and sent them the Pentateuch, Joshua, Judges, Ruth, Samuel, the Psalms, Proverbs, Ecclesiastes, Solomon's Song, and Job; which were the only books then extant: the remaining books of Scripture, they add, were translated into Syriac, after the death of Christ, by the care of Abgarus, king of Edessa. But this account is looked upon as fabulous. It is true the SYRIAC version, which we now have, must be very ancient, since it is often cited by the Fathers. Dr Prideaux is of opinion, it was made within the 1st century after Christ; that the author of it was some Christian of the Jewish nation; and that it is the best translation of the Old Testament. This version is not always agreeable to the original, but in some places is more conformable to the Samaritan Pentateuch, and in some to the version of the Septuagint. In the Psalms, the translator has taken the liberty to leave out the ancient titles and inscriptions of each Psalm; instead of which he gives an abstract of the contents of each Psalm. That he was a Christian, is plain, because he has applied several Psalms to Jesus Christ, and his church.

Connect. P. ii.
B. 1.

DU-PIN, ubi
supra, ch. viii.
§. 2.

DU-PIN, ubi
supra, §. 3.

The ARABIC versions of the Bible are of two sorts; the one done by Christians, the other by Jews. There is one of the Old Testament, whose author is supposed to be Saadiah Gaon, a Jew of Babylon, who wrote the same about the year of Christ 900. Of this whole work, the Pentateuch alone is printed. The Jews have another Arabic version in Hebrew characters, which Erpenius published, in Arabic characters, at Leyden, in the year 1622. Among the Arabic translations done by Christians, there is one printed in the Polyglots of Paris and England; but both the author, and the time when it was written, are unknown. It must have been made since the publication of the Koran, because the author in many places has evidently followed it. In this version the Pentateuch is translated from the Hebrew text, that of Job from the Syriac, and the rest from the Septuagint. There are besides several Arabic versions of particular books of Scripture; as, a translation of the Pentateuch from the Syriac, and another of the same from the Septuagint; and two other versions of the Pentateuch, the manuscripts of which are in the Bodleian Library. There are also some Arabic translations of the Psalms; one printed at Genoa in 1516, the other at Rome in 1619. And there is a manuscript version of the Prophets in this language, preserved in the Bodleian library.

DU-PIN, ubi
supra, §. 4.

CHRYSTOST.
Homil. I. in
Johan.

THEOD. de
curand. Græc.
affect. lib. v.

The Gospel being preached in all nations, there is no doubt but that the Bible, which is the foundation of the Christian religion, was translated into the respective languages of each nation. St Chrysostom, and Theodoret, both testify, that the books of the Old and New Testament had been translated into the Syrian, Egyptian, Indian, Persian, Armenian, Ethiopic, Scythian, and Sarmatian languages. Socrates and Sozomen tell us, that Ulphilas, bishop of the Goths, who lived about the middle of the IVth century, had translated the Holy Scriptures into the *Gothic* language: and Pope John VIII gave his approbation to the version of the Holy Scriptures made into the *Sclavonian*.

LUDOLF.
Hist. Ethiop.
lib. iii. c. 4.

The ETHIOPIC version of the Old Testament is made immediately from the Greek text of the Septuagint; and there is a very plain agreement between this translation and the Alexandrian manuscript; the order of the chapters, the inscriptions of the Psalms, and every thing else being exactly alike. The Ethiopians attribute this version to Frumentius, the apostle of Ethiopia, sent thither by Athanasius bishop of Alexandria.

RENAUDOT,
Liturg. Ori-
ent. Tom. I.
Comment. in
Liturg. Copt.

The COPTIC or EGYPTIAN translation is, likewise, made from the Greek of the Septuagint; in which the Egyptian translator so punctually followed the Greek text, that he refused to make use of the labours of Origen, and others, who had been at the pains to compare the Greek version with the Hebrew text. We are quite in the dark as to the author, and the time of this version: but, probably, it is very ancient, since we cannot suppose, the Egyptian church was long without a translation of their Scriptures in their mother tongue.

There are several versions of the Bible in the PERSIAN language, most of which are in manuscript. There is a translation of the Psalms, by one Father John, a Carmelite, and another of the same book, done from the Latin by the Jesuits. Walton, in the London Polyglot, has published the Gospels, translated by one Simon, the son of Joseph, a Christian of Persia, who lived in the year 1341. We have likewise some manuscript translations of the Bible in the TURKISH language; particularly a version of the New Testament, printed at London in 1666.

The ARMENIANS have an old translation of the Scriptures in their language, taken from the Greek of the Septuagint. Three learned Armenians were employed about it, in the time of the Emperor Arcadius; viz. Moses surnamed the Grammarian, David the Philosopher, and Mampræus. The Armenians, in 1666, procured an edition of the Bible in their language to be made at Amsterdam, under the direction of an Armenian bishop. Another was printed at Antwerp in 1670, by the procurement of Theodorus Patræus; and the New Testament separately in 1668.

Whilst the Roman Empire maintained itself in Europe, the reading of the Scriptures in the Latin tongue, which was the universal language of that Empire, prevailed every where. But, since the face of affairs in Europe has been changed, and so many different monarchies erected upon the ruins of the Roman Empire, the Latin tongue has by degrees grown into disuse; whence has arisen a necessity of translating the Bible into the respective languages of each people: and this has produced as many different versions of the Scriptures in the MODERN languages, as there are different nations, professing the Christian Religion. Hence we meet with FRENCH, ITALIAN, SPANISH, GERMAN, FLEMISH, DANISH, SCLAVONIAN, POLISH, BOHEMIAN, and RUSSIAN, or MOSCOVITE Bibles, not to mention, at present, ANGLO-SAXON, and modern ENGLISH Bibles; the most remarkable of which I shall just point out.

The oldest FRENCH Bible, that we hear of, is the version of Peter de Vaux, chief of the Waldenses, who lived about the year 1160. Raoul de Presle translated the Bible into French, in the reign of Charles V, king of France, about the year 1380. Besides these, there are several old French translations of particular parts of Scripture. The Doctors of Louvain published the Bible in French, at Louvain, by order of the Emperor Charles V, in 1550. Cardinal Richlieu had set some persons about a new translation; but his death put a stop to the execution of this design. There is a version by Isaac le Maître de Sacy, published in 1672, with explanations of the literal and spiritual meaning of the text, which was received with wonderful applause, and has been often reprinted. As to the New Testaments, in French, which have been printed separately, one of the most remarkable is that of F. Amelotte, of the Oratory, composed by the direction of some French Prelates, and printed with annotations, in the years 1666, 1667, and 1670. The author pretends he had been at the pains to search all the libraries in Europe, and collate the oldest manuscripts: But, in examining his work, it appears, that he has produced no considerable various readings, which had not been before taken notice of either in the London Polyglot, or elsewhere. The *New Testament of Mons*, printed in 1665, with the Archbishop of Cambray's permission, and the king of Spain's licence, made a great noise in the world. It was condemned by Pope Clement IX, in 1668, and by Pope Innocent XI, in 1679, and in several bishoprics of France at several times. The New Testament, published at Trevoux, in 1702, by M. Simon, with literal and critical annotations upon difficult passages, was condemned by the bishops of Paris and Meaux, in 1702. F. Bohours, a Jesuit, with the assistance of F. F. Michael Tellier, and Peter Bernier, Jesuits likewise, published a translation of the New Testament in 1697: but this translation is for the most part harsh and obscure; which was owing to the author's keeping too strictly to the Latin text, from which he translated.

There are likewise French translations of the Scriptures, published by *Protestant* authors: one by Robert Peter Olivetan, printed at Geneva in 1535, and since often reprinted, with the corrections of John Calvin and others: another by Sebastian Castalio, remarkable for particular ways of expression, never used by good judges of the language; such as, *trespasser* instead of *transgresser*, *rognement* instead of *circumcision*, and *avantpeau* instead of *prepuce*. John Diodati, likewise, published a

French Bible at Geneva in 1644; but some find fault with his method, in that he rather paraphrases the text, than translates it. Faber Stapulensis translated the New Testament into French, which was revised and accommodated to the use of the reformed churches in Piedmont, and printed in 1534. Lastly M. John le Clerc published a New Testament in French, at Amsterdam, in 1703, with annotations taken chiefly from Grotius and Hammond: but this version was prohibited in Holland, by order of the States-General, as tending to revive the errors of Sabellius and Socinus.

POSSEVIN.
in Appar.
Sacr.

CALMET,
ubi supra.

LE LONG,
ubi supra.

We read of an ITALIAN translation of the Bible, made by James de Voragine, who lived in 1270; but there is reason to doubt, whether there ever was such a version. The first Italian Bible, published by the Romanists, is that of Nicolas Malerme, a Benedictin Monk, printed at Venice in 1471. It was translated from the *Vulgate*. The version of Anthony Brucioli, published at Venice, in 1532, was prohibited by the council of Trent. The Calvinists likewise have their Italian Bibles. There is one of John Diodati, in 1607, and 1641; and another of Maximus Theophilus in 1551, dedicated to Francis de Medicis, Duke of Tuscany. The Jews of Italy have no entire version of the Bible in Italian, the Inquisition constantly refusing to allow them the liberty of printing one: to supply the want of which, Leo of Modena, in the year 1612, published a dictionary in Italian, and Hebrew, explaining all the most difficult passages of the Bible in Italian.

CALMET,
ubi supra.

LE LONG,
ubi supra.

The first SPANISH printed Bible, that we hear of, is that, mentioned by Cyprian de Valera, which he says was published about the year 1500. The Epistles and Gospels were published, in that language, by Ambrose de Montefin, in 1512; the whole Bible by Cassiodore de Reyna, a Calvinist, in 1569; and the New Testament, dedicated to the Emperor Charles V, by Francis Enzinas, otherwise called Driander, in 1543. The first Bible, which was printed in *Spanish* for the use of the Jews, was that printed at Ferrara, in 1553, in Gothic characters, and dedicated to Hercules d'Est, Duke of Ferrara. This version is very ancient, and was probably in use among the Jews of Spain, before Ferdinand and Isabella expelled them out of their dominions in 1492.

SOCR. Hist.
Eccl. lib. iv,
cap. 33.

CALMET,
ubi supra.

LE LONG,
ubi supra.

The first and most antient translation of the Bible, in the GERMAN language, is that of Ulphilas, bishop of the Goths, about the year 360. This bishop left out the books of *Kings*, which treat chiefly of war, lest it should too much encourage the martial humour of the Goths. An imperfect manuscript of this version was found in the Abbey of Verden, near Cologne, written in letters of Silver; for which reason it is called *Codex Argenteus*; and it was published by Francis Junius in 1665. The oldest German, printed, Bible extant is that of Nuremberg, printed in 1447; but who the author of it was, is uncertain. John Emzer, Chaplain to George Duke of Saxony, published a version of the New Testament in opposition to Luther. There is a German Bible of John Eckius, in 1537, with Emzer's New Testament added to it; and one by Ulembergius, of Westphalia, procured by Ferdinand Duke of Bavaria, and printed in 1630. Martin Luther, having employed eleven years in translating the Old and New Testament, published the Pentateuch in 1522, the Historical books and the Psalms in 1524, the books of Solomon in 1527, Isaiah in 1529, the Prophets in 1531, and the other books in 1530: he published the New Testament in 1522. The learned agree, that his language is pure, and the version clear, and free from intricacies: it was revised by several persons of quality, who were masters of all the delicacy of the German language. The German Bibles, which have been printed in Saxony, Switzerland, and elsewhere, are, for the most part, the same as that of Luther, with very little variation. In 1604, John Piscator published a version of the Bible in German, taken from that of Junius and Tremellius: but his turn of expression is purely Latin, and not at all agreeable to the genius of the German Language. The Anabaptists have a German Bible, printed at Worms in 1529. John Crellius published his version of the New Testament at Racovia, in 1630; and Felbinger his, at Amsterdam, in 1660.

CALMET,
ubi supra.

LE LONG,
ubi supra.

The FLEMISH Bibles of the Romanists are very numerous, and for the most part have no author's name prefixed to them, till that of Nicolas Vinck, printed at Louvain, in 1548. The *Flemish* versions, made use of by the Calvinists till the year 1637, were copied principally from that of Luther. But the Synod of Dort having, in 1618, appointed a new translation of the Bible into Flemish, deputies were named for the work, which was not finished till the year 1637. The first

DANISH

DANISH Bible was published, by Peter Palladius, Olaus Chrysoftom, John Synningius, and John Maccabæus, in 1550; in which they followed Luther's first German version. There are two other versions; the one by John Paul Resenius, bishop of Zealand, in 1605; the other, being the New Testament only, by John Michel, in 1524. In 1534, Olaus and Laurence published a SWEDISH Bible, from the German version of Martin Luther. It was revised, in 1617, by order of King Gustavus Adolphus, and was afterwards almost universally followed. The BOHEMIANS have a Bible translated by eight of their Doctors, whom they had sent to the schools of Wittemberg and Basil, on purpose to study the original languages. It was printed in Moravia, in the year 1539. The first POLISH version of the Bible, it is said, was that composed by Hadewich, wife of Jagellon, Duke of Lithuania, who embraced Christianity in 1390. In 1599, there was a *Polish* translation of the Bible, published at Cracow, which was the work of several Divines of that nation, and in which James Wieck, a Jesuit, had a principal share. The Protestants, in 1596, published a *Polish* Bible from Luther's German version, and dedicated it to Uladislaus IV, king of Poland. The RUSSIANS or MOSCOVITES published the Bible in their language in 1581: it was translated from the Greek by St Cyril, the Apostle of the Slavonians; but, this old version being too obscure, Ernest Gliik, who had been carried prisoner to Moscow, after the taking of Narva, undertook a new translation of the Bible in the SCLAVONIAN; who dying in 1705, the Czar Peter appointed some particular Divines to finish the translation: but, whether it was ever printed, we cannot say.

If we enquire into the versions of the Bible of our own Country, we shall find, that Adelm, bishop of Sherburn, who lived in 709, made an ENGLISH-SAXON version of the Psalms; and that Eadfrid, or Ecbert, bishop of Lindisferne, who lived about the year 730, translated several of the books of Scripture into the same language. It is said likewise, that venerable Bede, who died in 735, translated the whole Bible into SAXON: but Cuthbert, Bede's disciple, in enumerating his master's works, mentions only his version of the Gospel of St John, and says nothing of any other books of the Bible. Some pretend, that king Alfred, who lived in 890, translated a great part of the Scriptures. We find an old version, in the *Anglo-Saxon*, of several books of the Bible, made by Elfric, Abbot of Malmesbury: it was published at Oxford in 1699. There is an old *Anglo-Saxon* version of the four Gospels, published by Matthew Parker, Archbishop of Canterbury, in 1571, the author whereof is unknown. Dr Mill observes, that this version was made from a Latin copy of the old vulgate.

As to the ENGLISH versions of the Bible, the most antient is that of John de Trevisa, a secular Priest, who translated the Old and New Testament into *English*, at the request of Thomas Lord Berkley: he lived in the reign of Richard II, and finished his translation in the year 1357. The second author, who undertook this work, was the famous Wickliff, who lived in the reigns of Edward III, and Richard II. The manuscript of his version is in several libraries in England. In the year 1534, an English version of the Bible, done partly by William Tindal, and partly by Miles Coverdale, was brought into England from Antwerp. The bishops found great fault with this translation; upon which a motion was made in convocation for an English translation of the Bible to be set up in all churches. This motion, tho' opposed by bishop Gardiner, and his party, succeeded at last. The king gave orders for setting about it with all possible haste; and within three years the impression of it was finished. Cromwell procured a general warrant from the king, allowing all his subjects to read it: for which Cranmer wrote his thanks to Cromwell, 'rejoicing to see the day of reformation now risen in England, since the word of God did shine over it all, without a cloud.' Cromwell likewise gave out injunctions, requiring the Clergy to set up Bibles in all their churches, and to encourage the people to read them. In 1542, an act passed, for restraining the use of the Bible. The preamble sets forth, that 'many seditious and ignorant people had abused the liberty granted them for reading the Bible, and that great diversity of opinions, animosities, tumults, and schisms had been occasioned by perverting the sense of the Scripture. To retrieve the mischiefs arising from hence, it is enacted, that a certain form of orthodox doctrine be set forth, as a standard of belief, and that Tindal's *false translation* of the Old and New Testament—be suppressed, and forbid-

BALÆUS,
Script. Britt.
Cent. i. c. 88.
Id. Cent. ii.
cap. 4.

J. FOXIUS,
Præf. in E-
vang. Anglo-
Sax. &c.
Acta SS. Ord.
S. Bened.
T. III.

GUILELM.
MALM. de
gest. Reg.
Angl. l. v. ad
an. 893.

LE LONG,
ubi supra.

FULLER'S
Ch. Hist.
BURNET,
Hist. Ref. B. i.

34 Hen. VIII.
ch. i.

'den to be read in any of the King's dominions.' In the reign of Edward VI, Fuller mentions another translation of the Bible, printed in two editions; the first in 1549, the other in 1551; but neither of them divided into verses.

A. D. 1568.

COLLIER,
Ecclef. Hist.
P. II. B. vi.

In the reign of Queen Elizabeth, came out the *Bishops Bible*, so called, because several of that order were concerned in that version. The work was divided into several parcels, and assigned to men of learning and character. Most of the divisions are marked with great initial letters, signifying either the names or the titles of the persons employed. William Alley, Bishop of Exeter, had the Pentateuch for his share, and at the end there stand the capital letters W. E. Joshua, Judges, Ruth, and the two books of Samuel, were given to Richard Davis, Bishop of St. Davids: it is marked R. M. The four books of Kings, and Chronicles, were assigned to Edwin Sandys, Bishop of Worcester. The books of Ezra, Nehemiah, Esther, and Job, were done by one, whose name is marked A. P. C. The book of Psalms is signed T. B. The book of Proverbs is marked A. P. C. The C set at some distance, to distinguish it from the former A. P. C. Ecclesiastes and Solomon's Song are marked A. P. E. for Andrew Perne, Bishop of Ely. Isaiah, Jeremiah, and Lamentations, were done by Robert Horn, Bishop of Winchester, as may be conjectured from the letters R. W. Ezekiel and Daniel were translated by T. B. L. which is supposed to stand for Bentham, Bishop of Litchfield. Hosea, Joel, and the rest of the Minor Prophets, were done by Edmund Grindal, then Bishop of London, who signs himself E. L. The Apocrypha, it is said, was translated by Parkhurst, Bishop of Norwich: the capitals subjoined are I. N. The four Gospels, the Acts of the Apostles, and the Epistle to the Romans, were given to Cox, Bishop of Ely: the capitals are R. E. The first Epistle to the Corinthians is subscribed G. G; which probably may stand for Gabriel Goodman, then Dean of Westminster. The remainder of the New Testament had no capitals subjoined. Archbishop Parker had the principal direction of this affair, revised the performance, and perhaps gave the finishing hand to it. He employed several Critics in the Hebrew and Greek Languages to review the old translation, and compare it with the original. One Laurence, famous for his skill in the Greek, was employed to revise the New Testament.

A. D. 1604.

In the second year of James I, a resolution was taken, at the conference held at Hampton-Court, for a new translation of the Bible; which design was executed in 1607. The number of the translators was forty-seven. They were thrown into six divisions, and particular books assigned to each division.

The first division consisted of persons residing at Westminster. They were Dr Andrews, Dean of Westminster; Dr Overall, Dean of St Paul's; Dr Seravia, Dr Clark, Dr Leifeild, Dr Leigh, Archdeacon of Middlesex; Mr Burleigh, Mr King, Mr Thomson, and Mr Beadwell. These translated the Pentateuch, and the books of Joshua, Judges, Ruth, Samuel, and Kings.

The second division consisted of persons residing at Cambridge. They were Mr Lively; Mr Richardson, afterwards D. D. and Master of Peter-house, and Trinity-College; Mr Chaderton, afterwards D. D. and Master of Emanuel; Mr Dillingham; Mr Andrews, afterwards D. D. and Master of Jesus-College; Mr Harrison, Vice-Master of Trinity-College; Mr Spalding, Hebrew Professor; and Mr Bing. Their share of the translation was the books of Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, and Solomon's Song.

The third class of translators resided at Oxford, and were; Dr Harding, President of Magdalen-College; Dr Reynolds, President of Corpus-Christi; Dr Holland, Rector of Exeter-College; Dr Kilby, Rector of Lincoln-College; Mr Smith, afterwards D. D. and Bishop of Gloucester, who likewise wrote the preface to the translation: Dr Brett, and Mr Fairclowe. These translated Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, and the twelve lesser Prophets.

The fourth division lay in the University of Cambridge. Their names were, Dr Duport, Master of Jesus-College; Dr Branthwaite, Master of Gonvil and Caius; Dr Radclyffe; Dr Ward, afterwards Master of Sidney-College; Mr Downs, Greek Professor; Mr Boyse, and Mr Ward. Their portion was, the prayer of Manasses, and the rest of the Apocrypha.

The fifth division undertook the four Gospels, the Acts of the Apostles, and the Apocalypse. They resided at Oxford, and were; Dr Ravis, Dean of Christ's-Church, and afterwards Bishop of London; Dr Abbot, Master of University-College, and afterwards Archbishop of Canterbury; Dr Eades, Mr Thomson, Mr Savil, Dr Peryn, Dr Ravins, and Mr Harmer.

Lastly,

Lastly, The sixth class were employed on the Epistles; and were, Dr Barlow, Dean of Chester, afterwards Bishop of Lincoln: Dr Hutchinson, Dr Spencer, Mr Fenton, Mr Rabbet, Mr Sanderson, Mr Dekins; all resident in Westminster.

These translators, for the better carrying on this great undertaking, governed themselves by the following rules.

I. The ordinary Bible, read in the Churches, commonly called *The Bishops Bible*, to be followed, and as little altered as the original will permit.

II. The names of the prophets, and the holy writers, with the other names in the text, to be retained as near as may be, accordingly as they are vulgarly used.

III. The old ecclesiastical words to be kept (viz.) the word *church* not to be translated *congregation*, &c.

IV. When any word has divers significations, that to be kept, which has been most commonly used by the eminent Fathers, being agreeable to the propriety of the place, and the analogy of faith.

V. The division of the chapters to be altered not at all, or as little as may be.

VI. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot without some circumlocution be so briefly and properly expressed in the text.

VII. Such quotations of places to be marginally set down, as are proper for reference of one scripture to another.

VIII. Every person of each division to take the same chapter or chapters, and having translated or corrected them by himself, all the division to meet together, to compare what they have done, and come to a resolution what shall stand.

IX. As every division has finished any one book in this manner, to send it to the rest to be thoroughly examined.

X. If any division, upon the review of a book so sent, shall doubt, or differ upon any places, they are to acquaint the committee appointed to manage it, to mark the places, and report their reasons; to which if the proper committee dissents, the difference is to be referred to a general meeting, which is to consist of a select number of each division, to be nominated when the whole is gone through.

XI. When the sense of any difficult place is doubted of, letters are to be directed by authority to any person of character in the kingdom, to have his judgment upon the point.

XII. Letters to be sent from every bishop to the rest of his clergy, putting them in mind of the translation in hand, and charging those, who have skill in the languages, and have bent their studies that way, to send their observations to the committees, either at Westminster, Cambridge, or Oxford.

XIII. The directors in each committee to be the Deans of Westminster and Chester, for Westminster; and the King's Professors in Hebrew and Greek, for each University.

The judicious Selden, speaking of the *Bible*, says: 'The English translation of Table-Talk. the Bible is the best translation in the world, and renders the sense of the original best, taking in, for the English translation, the *Bishops Bible*, as well as *King James's*. The translators, in King James's time, took an excellent way. That part of the Bible was given to him, who was most excellent in such a tongue (as the *Apocrypha* to Andrew Downs); and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on.'

King *James's Bible* is that now read, by authority, in all the Churches of England.

BIBRACTE. There is extant, in the collections of F. Montfaucon, the following inscription:

F. MONT-
FAUC. An-
tiq. Tom. IV.
chap. vi.

DEÆ BIBRACTI P. CAPRIL. PACATUS
SEXTUMVIR AUGUSTALIS
U — S — L — M.

i. e. *Publius Caprilius Pacatus, Sextumvir Augustalis*, has accomplished his vow to the GODDESS BIBRACTE. This inscription was found at Autun in France, the ancient *Bibraëte*, capital of the *Ædui*, and is one proof, among many, that the ancients deified cities, as well as men.

R r

BIDDING

BINGHAM,
Orig. Ecclef.
B. ii. Ch. 20.
§. 10.

SYNES. Ep.
67.
CHRYSTOST.
Hom. 17.

BIDDING-PRAYER. It was one part of the office of the Deacons in the primitive Christian church, to be a sort of monitors and directors of the people in the exercise of their public devotions in the church. To which end they made use of certain known forms of words, to give notice when each part of the service began. This was called by the Greeks *κηρύττειν*, and by the Latins *prædicare*; which therefore do not ordinarily signify to *preach*, as some mistake it, but to perform the office of a *cryer* (*κήρυξ* or *præco*) in the assembly: whence Synesius, and others, call the Deacons *ιεροκήρυκες*, The Holy-cryers of the church; appointed to *bid* or exhort the congregation to *pray*, and join in the several parts of the service of the church.

Agreeable to this ancient practice is the form *let us pray*, repeated before several of the prayers in our liturgy.

Brittannia,
The Normans.

BIGOT. A person obstinately and perversely wedded to some opinion or practice, particularly of a religious nature. Cambden, perhaps, has hit upon the true original of the word. He relates, that when Rollo, Duke of Normandy, received Gisle, the daughter of Charles *the foolish*, in marriage, together with the investiture of that dukedom, he would not submit to kiss Charles's foot: and when his friends urged him by all means to comply with that ceremony, he made answer in the English tongue *NE SE BY GOD*, i. e. *Not so by God*. Upon which, the king and his courtiers, deriding him, and corruptly repeating his answer, called him *Bigot*; from whence the Normans were called *Bigodi*, or *Bigots*.

KÆMPFER,
Hist. of Ja-
pan.

BIKUNIS. An order of mendicant Nuns in Japan. These female devotees are generally most beautiful women; and they take on them the habit, either thro' the compulsion of their parents, or to gratify their own vicious inclinations. They may very properly be styled the *Nuns of Venus*. They travel about the country, and, when any passenger comes by, without a blush discover their naked breasts, and, either in direct terms, or by lascivious gestures, allure him to their embraces. In short, they have no one mark of sanctity about them, but their tonsure; being obliged by the rules of their order to be shaved.

BISHOP. In Greek *ἐπίσκοπος* (*Episcopus*) *Overseer* or *Superintendent*. The English word comes from the Saxon *Bischof*, the same as *Episcopus*.

Epist. i. ad
Corinth.

De Præscript.
adv. Hær.

CYPRIAN.
Ep. iv. §. 6.

EUSEB.
lib. vi. cap. 43.

De Orat.
§. 35.

CLEM. Rom.
Ep. i.

IRENEUS,
lib. iii.

IGNATIUS,
Ep. 4.

Apud EUSEB.
lib. v. c. 15.

Lib. ii. c. 24.

Lib. iii. c. 4.

Lib. iv. c. 23.

Lib. vii. c. 3.

A Bishop is the highest ecclesiastical dignitary, the chief officer in the Hierarchy, or œconomy of church government. The Apostles, after our Saviour's ascension, went forth preaching the Gospel in the particular provinces allotted to them, and appointed the first converts of every place, thro' which they passed, or, as Clemens Romanus expresses it, *the first fruits of their ministry*, to be the Bishops and Deacons of the churches planted by them. Thus Tertullian says, Clemens was ordained Bishop of Rome by St Peter, and Polycarp Bishop of Smyrna by St John.

There appears to have been but one Bishop in a church; the titles of which supreme officer are reckoned up by Cyprian, and are, *Bishop*, *President*, *Pastor*, *Governor*, *Superintendent*, and *Priest*. He is likewise called in the *Revelations* the *Angel* of his church, according to Origen, and others; an appellation, which denotes both his authority and his office, his power and his duty.

And, as there was but one Bishop to a church, so there was but one church to a Bishop; as appears from hence, that the ancient dioceses are never said to contain *churches* in the plural, but only a *church* in the singular: for authors speak of the church of Corinth, the church of Smyrna, the church of Philadelphia, the church of Antioch, &c. The word *diocese*, by which a Bishop's flock is now usually expressed, is never used in that sense by the writers of the three first centuries; but the Bishop's cure is frequently denoted by the word *παρῖς*, *parish*; as appears from the synodical Epistle of Irenæus to Pope Victor, and from numberless places of Eusebius's Ecclesiastical History, which speaks of the Bishops of the parish of Alexandria, of the parish of Ephesus, of the parish of Corinth, of the parish of Athens, of the parish of Carthage, &c. denoting the very same thing, which we now mean by the word *parish*; viz. a competent number of Christians, dwelling near together, having one Bishop, or Pastor, set over them.

The

The peculiar acts of the episcopal function were, preaching the word, praying with his people, administering the two sacraments of Baptism, and the Eucharist, taking care of the poor, ordaining of ministers, governing his flock, excommunicating offenders, absolving of penitents. To the constant discharge of these offices the primitive Bishops sedulously applied themselves; to which purpose they resided constantly on their cures; and residence on their parishes was deemed so necessary, that Cyprian, enumerating the sins, which brought the wrath of God on the church, in the bloody persecution of Decius, mentions the non-residence of the Bishops as one.

The election of a Bishop was jointly in the hands of the Clergy and Laity of the Bishopric or Parish, which became vacant; and Cyprian frequently acknowledges, that he was promoted to that honourable charge by *the suffrage of the people*. When they had elected a Bishop, they presented him to the neighbouring Bishops for their approbation and consent, without which his election was not valid. Sometimes the choice of a Bishop was transferred, by consent of the people, to the neighbouring Bishops; a custom, which generally prevailed in the dioceses of Africa. A Bishop, when elected, was ordained or installed in his own church by the neighbouring Bishops. That three were sufficient for the purpose, appears from hence, that Novatian, when he schismatically aspired to the See of Rome, that his ordination might appear canonical, wheedled three ignorant and simple Bishops, to come to Rome, and instal him by imposition of hands. A Bishop, thus chosen and ordained, always gave notice of his advancement to the most renowned Bishops of the church.

As to the manner and form of ordination, it is thus briefly described by one of the councils of Carthage: 'When a Bishop is ordained, two Bishops shall hold the book of the Gospels over his head; and whilst one pronounces the blessing, or Prayer of Consecration, all the rest of the Bishops that are present shall lay their hands upon his head.' The author of the *Constitutions* recites one of the ancient forms of prayer, the close of which is in these words: 'Grant to him, O Lord Almighty, by thy Christ, the communication of the Holy Spirit; that he may have power to remit sins according to thy commandment, and to confer orders according to thy appointment, and to loose every bond, according to the power, which thou gavest to the Apostles; that he may please thee in meekness and a pure heart, constantly, blameless, and without rebuke; and may offer unto thee that pure, unbloody, sacrifice, which thou by Christ hast appointed to be the mystery or Sacrament of the new covenant, for a sweet-smelling favour, thro' Jesus Christ, &c.'

That the Hierarchy of the ancient church consisted of Bishops, Priests, and Deacons, and consequently that Bishops are to be distinguished from Presbyters or Priests, is very clear from ecclesiastical antiquity. St Jerom, who will be allowed to speak the sense of the antients, calls Presbyters *Priests of the inferior degree*, and Deacons *the third Degree*. The testimonies of Ignatius to this purpose are full and evident. In his Epistle to the Magnesians, he exhorts them to do all things in unity, under the Bishop presiding in the place of God, the Presbyters in the place of the Apostolical Senate, and the Deacons to whom is committed the ministry and service of Jesus Christ. We have likewise the testimonies of Clemens Alexandrinus, Origen, and Tertullian, all agreeing in the same thing.

If we enquire into the peculiar powers and privileges of the antient Bishops, we shall find, first, that they had a liberty of framing their own liturgies, only keeping to the analogy of faith and sound doctrine; to express the same creed in different forms; and to appoint days of fasting in their particular churches. They were allowed to sit and judge in secular causes, when appealed to as arbitrators of mens differences; and Constantine made a law to confirm all such decisions of Bishops in their consistories. There are two laws, of Arcadius and Honorius, to the same purpose; but with these two limitations, viz. that they should only have power to judge, when both parties agreed by consent to refer their causes to their approbation; and that they should not be allowed to judge in criminal causes, where life and death might be concerned. To these privileges we may add that of disposing of the revenues of the church. There are several canons to this purpose. The Apostolical Constitutions speak of this power; and Cyprian observes, that all, who received maintenance from the church, had it,

Episcopo

ORIG. in Ezech. Hom. 3.
JUSTIN MARTYR, Apolog. 2.

De Lapsis, §. 4.

Epist. lv. §. 7.
Epist. xl. §. 1.

Synod. African. apud Cyprian. Epist. lxxviii. §. 6.

CORNEL. apud Euseb. lib. vi. c. 43.

Conc. Carth. iv. can. 2.

Constit. lib. viii. c. 5.

BINGHAM, Orig. Eccles. B. ii. Ch. i. §. 1, 2.

Ep. ad Eust. xxvii. ad Heliodor. i.

IGNAT. Epist. ad Magnes. n. i.

CLEM. ALEX. Strom.

ORIGEN. in Hom. liis.

TERTULL. de Monogam. c. ii. &c.

BINGHAM, ubi supra, B. ii. c. 6. §. 2. &c.

EUSEB. de vit. Constant. l. iv. cap. 27.

Cod. Justin. lib. i. Tit. 4. Leg. 7.

Constit. Apost. lib. ii. cap. 25.

Epist. 38.
Conc. Chalced. c. 26.

Episcopo dispensante, by the order and appointment of the Bishop. For this purpose he had his *æconomus*, or steward, which some canons order to be one of the Clergy of every church.

BINGHAM,
ubi supra,
B. ii. Ch. 4.
§. 5.

It may not be improper to observe, that the primitive Bishops had so universal a respect paid them by all sorts of men, that no Christian would pretend to travel without taking credential letters with him from his own Bishop. These letters were of various sorts according to the occasions or quality of the persons that carried them. They are generally reduced to three, viz. *Epistolæ commendatoriæ*, *communicatoriæ*, and *dimissoriæ*. The first were such as were granted only to persons of quality, or to clergy-men, who had occasion to travel into foreign countries. The second were granted to all, who were in the peace and communion of the church. The third sort were given only to the clergy, when they were to remove out of their own diocese and settle in another. All these went under the general name of *Formatæ*, because they were written in a peculiar form, with particular marks and characters, to distinguish them from counterfeits.

BINGHAM,
ubi supra.
B. ii. C. 9.
§. 1. &c.

There are other instances of particular honours and marks of respect paid to the primitive Bishops: as, first, that of bowing the head before them, to receive their blessing; a custom, which Emperors themselves did not refuse to comply with: secondly, that of kissing their hands, which seems to have accompanied the former ceremony. St Jerom mentions a third custom, which he condemns, as doing too great an honour to meer mortal men; which was, the peoples singing Hosanna's to their Bishops, as the multitude did to our Saviour at his entrance into Jerusalem.

HIERON.
in Matth. xxi.

BINGHAM,
ubi supra,
B. ii. C. 10.
§. 1.

The ancient canons required, that a clergy-man should be at least 30 years of age, before he was promoted to the rank of a Bishop; and the reason they assign is, because our Saviour himself did not begin to teach before he was thirty years of age, and because that is the perfect age of man. Yet this rule was frequently dispensed with, in cases of necessity, or to promote persons of extraordinary worth and singular qualifications. But such dispensations as qualify boys of eleven or twelve years old to be made bishops, are no where to be met with in the primitive church; tho' the History of the Papacy affords frequent instances of such promotions; and we have seen in our own days an Archbishop of Toledo not out of his pupillage.

A. D. 1736.

Such was the state of Episcopacy in the primitive Christian church; which did not long continue such: for dioceses, in after times, became enlarged, and comprehended several *παροικίας* or parishes; the Bishops degenerated from their original and Apostolical simplicity; and wealth, power, and grandeur, began to distinguish the Episcopate from the inferior orders of the Hierarchy.

In the CHURCH OF ROME, the Pope has the chief right of electing Bishops; and even where sovereign princes have reserved to themselves a right of nominating to Bishoprics, the Pope sends his approbation and bulls to the new Bishop. And such is the dependence of the Bishops on the court of Rome, that, in the reign of Innocent X, some of them having presumed to write at the head of their decrees or mandates, *such an one, by the grace of God, or by divine providence*, that Pope severely censured them on this account: and one of these mandates put the Holy-father into such a passion, that he is said to have cried out; *Ecco un ridicolo barone, &c. a ridiculous scoundrel, with his grace of God! had it not been for mine, he had never been a Bishop.*

Cerem. Epif.
lib. 1.
Pontificale
Roman.

When a person hears, that the Pope has raised him to the Episcopal dignity, he enlarges his shaven crown, and dresses himself in purple. Three months after his election, he is consecrated in a solemn manner. The altar is adorned with flowers, and a carpet spread on the ground before it. The pontifical ornaments are laid on the altar, and the chrism, the vessel of holy-water, the chalice, the pyx, the pontifical ring, the sandals, the pastoral staff, the mitre, gloves, &c. on the credences. There are likewise two little barrels, filled with the best wine; two loaves, one of them gilt with gold, the other with silver, with the arms of the officiating Prelate and the Bishop engraven on them; and two tapers, each weighing four pounds. The officiating Bishop sits on the Episcopal seat placed about the middle of the altar, and the Bishop elect stands between two assistant Bishops. Then one of the assistants addresses himself to the officiating Prelate, saying to him, that the Catholic church requires such an one (naming him) to be raised to the dignity of a Bishop. Then the officiating

Prelate

Prelate demands of him the *Apostolical mandate*; which being read by the Notary, the officiating Prelate answers at the close of it *God be praised*. This first ceremony concludes with the oath of the Candidate, which he takes on his knees; by which he obliges himself to be faithful to the see of Rome, and the catholic church &c. We are told in one of the rubricks of the *Pontifical*, that all Patriarchs, Primates, Archbishops, and Bishops of Italy, are obliged to renew this oath every three years; those of France, Germany, Spain, Flanders, the British Islands, Poland, &c. every four years; those of the extremities of Europe and Africa, every five years; and lastly those of Asia and America, every ten years.

After the oath, the Candidate, on his knees, kisses the hand of the officiating Prelate. He next receives the pontifical ornaments, and, being full habited, reads the office of the Mass at the altar, the two assistant Bishops standing on each side of him. This done, he bows to the officiating Prelate, who repeats the following words to him, which include the episcopal functions: 'The duty of a Bishop is to judge, interpret, consecrate, confer orders, sacrifice, baptise, confirm.' After which words, the candidate Bishop prostrates himself, and continues some time in that posture, during which the officiating Prelate, with his pastoral staff, signs him with the sign of the cross. This done, the officiating Prelate and the two Assistants lay their hands on his head; and the former, laying the book of the Gospels on his shoulders, says, *Receive the Holy Ghost*. Then a napkin is put on the neck of the Bishop elect, and the officiating Prelate anoints his head with the chrism, as also the palms of his hands: next he blesses the pastoral staff, sprinkling it with Holy-water, and presents it to the new Bishop. The book of the Gospels, shut, is put into his hands, with this exhortation; 'Receive the Gospel, go, and preach it to the people committed to your charge.' After this exhortation, the officiating Prelate and the assistant Bishops give him the kiss of peace. These ceremonies end with the mystical offerings of the new Prelate, which are two lighted torches, two loaves, and two small casks of wine.

Then all present receive the communion, after which the officiating Prelate blesses the Mitre, sprinkling it with Holy-water, and puts on the head of the new Bishop this *helmet of defence and salvation, the strings whereof, like to the two horns of the two testaments, are to make him appear formidable to the enemies of the truth*. The gloves are next given him; and they represent *the purity of the new man*, which must enclose the hands of the new Prelate, and render him like Jacob, who, having his hands covered with goat-skin, artfully procured his father's blessing. Lastly, he is enthroned, or placed in the pontifical seat, on which the officiating Prelate was before seated. After this the Assistants lead him up and down the church, where he blesses the people. The whole ceremony concludes with an Anthem.

There are some Bishops in the church of Rome, who have no diocese under their care, and are meerly titular Bishops: These are generally creatures of the court of Rome.

The earliest account we have of *British Bishops* is carried up no higher than the council of Arles, assembled by the Emperor Constantine, in the IVth century; at which were present the Bishops of London, York, and Caerleon.

Before the Norman Conquest, Bishops were chosen by the Chapters, whether Monks or Prebendaries. From the Conqueror's time, to the reign of King John, it was the custom to chuse Bishops at a publick meeting of the Bishops, and Barons, the King himself being present at the solemnity, who claimed a right of investing the Bishops by delivering to them the ring and pastoral staff. It is true, the Popes endeavoured to gain the election of Bishops to themselves; and this occasioned great struggles and contests between the Roman Pontiffs and our Kings. At length, after various disputes between King John and the Pope, the former, by his charter A. D. 1215, granted the right of election to the cathedral churches. A statute, in the reign of Henry VIII, settles the election of Bishops as follows:

'The King, upon the vacancy of the See, was to send his *Conge d'eslire* to the Dean and Chapter, or Prior and Convent, and, in case they delayed the election above twelve days, the crown was impowered to nominate the person by *Letters Patent*. And, after the Bishop, thus elected, had taken an oath of fealty to

Malmshur.
de gest. Angl.
Reg. l. 2.

25 HENR.
VIII. c. 20.

1 Edw. VI.
c. 2.

the King, his Majesty, by his letters patent under the broad Seal, signified the election to the Archbishop, with orders to confirm it, and consecrate the *Elect*. And lastly, if the persons assigned to elect and consecrate, deferred the performing their respective offices twenty days, they were to incur a *præmunire*. But a statute of Edward VI made a change in the manner of electing Bishops, and transferred the choice wholly from the Deans and Chapters to the crown. The preamble in the first place alledges the inconveniences of the former manner of electing, from the circumstances of delay and expence: After which it is said in the preamble, 'that the said elections are in very deed no elections, but only by a writ of *conge d'essire* have colours, shadows, and pretences of election: that they serve to no purpose, and seem derogatory and prejudicial to the King's prerogative Royal, to whom only appertains the collation and gift of all Archbishops and Bishoprics, and suffragan Bishops, within his highness's dominions.' This statute therefore enacts, that 'for the future no *Conge d'essire* shall be granted, nor any election be made by the Dean and Chapter, but that the Archbishopric or Bishopric shall be conferred by the King's nomination in his *Letters Patent*.' But this alteration made by the statute of King Edward is no longer in force; and the custom of sending down the *Conge d'essire* is restored.

Upon the vacancy of a Bishop's see, the King grants a license, or *Conge d'essire*, under the great seal, to the Dean and chapter, to elect the person, whom by his letters missive he hath appointed; and they are to chuse no other. The Dean and chapter, having made their election accordingly, certify it under their common seal to the King, and to the Archbishop of the province, and to the Bishop thus elected: then the King gives his royal assent, under the great seal, directed to the Archbishop, commanding him to *confirm* and *consecrate* the Bishop thus elected. The Archbishop then subscribes his *fiat confirmatio*, and grants a commission to the Vicar General to perform all the acts requisite there-to: who thereupon issues out a summons to all persons, who may object to the election, to appear &c. which citation is affixed on the door of Bow-church. At the time and place appointed, the Proctor for the Dean and chapter exhibits the royal assent, and the commission of the Archbishop, which are both read, and accepted by the Vicar General. Then the new Bishop is presented by the Proctor to the Vicar General; and, three proclamations being made for the opposers of the election to appear, and none appearing, the Vicar General confirms and ratifies the choice of the person elected; who takes the oaths of supremacy, canonical obedience, and that against simony.

Till this act of *Confirmation* is performed, the Bishop elect may be rejected, because there may be reasons assigned why he should not be made a Bishop; which is the reason of the above-mentioned citations, and proclamations.

After confirmation, the next thing to be done is *Consecration*; which the Archbishop performs by the imposition of hands and Prayer, according to the form laid down in the Common-Prayer-Book. Which done, the Bishop is complete as well in relation to spiritualities as temporalities. Justice Doderidge, in his argument of Evans and Afcue's case, says, there is a spiritual marriage between the Bishop and his church, which is begun by election, contracted by confirmation, and consummated by Consecration.

A Bishop of *England* is a peer of the realm, and, as such, sits and votes in the house of Lords. He is a Baron in a three-fold manner, viz. *Feudal*, in regard of the temporalities annexed to his Bishopric; by *writ*, as being summoned by writ to Parliament; and by *Patent* and *Creation*. Accordingly he has the precedence of all other Barons, and votes both as Baron, and Bishop. But, tho' their peerage never was denied, it has been contested, whether the Bishops have a right to vote in criminal matters. This right was disputed as early as the reign of Henry II, and we find this decision of the controversy: *Archiepiscopi, Episcopi, &c. sicut cæteri Barones &c. i. e. Archbishops, Bishops &c. in like manner as the rest of the Barons, ought to be present at the judgments in the King's courts, until it come to diminution of members, or to death.* The reason, which the Canonists give, why Bishops should not be present in cases of blood, is, because they contract an irregularity thereby, *ex defectu lenitatis*. Yet Arch-bishop Cranmer, being one of the Privy-council to Edward VIth, signed the warrant for the execution of Thomas Seymour, Lord high Admiral

A. D. 1163.

Math. Par.
p. 101.

Admiral of England. And the Archbishop of Canterbury was the first in commission at the tryal of Mary Queen of Scots. And, in the earl of Strafford's case, in the reign of Charles 1st, when Williams, Archbishop of York, declared his opinion, that the Bishops ought not to be present at the passing of the act of Attainder, it was looked upon as betraying a fundamental right of the whole order. At present, the Bishops have their vote in the tryal and arraignment of a peer; but, 'ere sentence of death is passed, they withdraw, and vote by their proxy.

The jurisdiction of a Bishop, in England, consists, in collating to benefices; granting institutions on the presentation of other patrons; commanding induction; taking care of the profits of vacant benefices for the use of the successors; visiting his diocese once in three years; in suspending, depriving, degrading, and excommunicating; in granting administrations, and taking care of the probate of wills: these parts of his function depend on the ecclesiastical law. By the common law, he is to certify the judges, touching legitimate and illegitimate births, and marriages. And to his jurisdiction, by the statute law, belongs the licensing of physicians, chirurgeons, and school-masters; and the uniting small parishes; which last privilege is now peculiar to the Bishop of Norwich.

The Bishops courts have this privilege above the civil courts, that writs are issued out from them in the name of the Bishop himself, and not in the King's name, as in other courts. The judge of the Bishop's court is his Chancellor, antiently called *Ecclesiæ Causidicus*, the *Church-Lawyer*.

The Bishops of *Scotland* anciently exercised their episcopal functions where-ever they were, there being no distinct dioceses in that kingdom till the reign of Malcolm III, about the year 1070. Whilst episcopacy prevailed in that kingdom, the form of church government stood thus. In every parish, the cognizance of some offences belonged to the *Session*, a judicature where the Minister presided *ex officio*. But, if the case proved too intricate, it was referred to the *Presbytery*, a superior judicature, consisting of a certain number of Ministers, between 12 and 20. The Moderator of this assembly was named by the Bishop. Above all, was the *convocation*, in which the Archbishop of St Andrews presided. And, besides these, every Bishop, for the causes of *Testaments* &c. had his Official or Commissary, who was judge of that court within the diocese. The Bishops of that kingdom were likewise lords of Parliament.

CAMBDEN,
Britannia,
Scotland.

In the reign of Henry II, A. D. 1177, the Scotch Bishops and Abbots obliged themselves by oath to own the Archbishop of York for their Metropolitan, and consented, that their successors should repair to York for consecration. But, in the reign of Edward IVth, A. D. 1471, the Pope made the church of Scotland independent of the see of York, induced to it by a complaint of Bishop Graham, that, when England and Scotland were upon terms of hostility, the Scotch Bishops had no opportunity of having recourse to their Metropolitan, and bringing appeals to him.

SPELMAN,
Conc. Vol. ii.
p. 112.

The ecclesiastical government of *Ireland* hath been from ancient time by *Bishops*, consecrated either by the Archbishop of Canterbury, or by one another. But in the year 1152, (as we find in Philip of Flattebury) 'Christianus, Bishop of Lismore, Legat of all Ireland, held a famous council at Meath, where were present the Bishops, Abbots, Kings, Dukes, and Magistrates of Ireland; and there, by authority of the Pope, with advice of the Cardinals, and consent of the Bishops, Abbots, and others there met together, four Archbishoprics were established in Ireland, Armagh, Dublin, Cashil, and Tuam.'

CAMBDEN,
Britannia,
Ireland.

The Bishop of the *Isle of Man* is a Baron of the Isle. He has this peculiar privilege, that, if any of his tenants be guilty of a capital crime, and is to be tryed for his Life, the Bishop's steward may demand him from the lord's bar, and try him in the Bishop's court, by a jury of his own tenants; and, in case of conviction, his lands are forfeited to the Bishop. When the Bishoprick is vacant, the lord of the Isle nominates a person, and presents him to the King of England for his Royal assent, and then to the Archbishop of York to be consecrated. After which he becomes subject to him as his Metropolitan.

CAMBDEN,
Britannia,
Isle of Man.

The Jews, in England, under the first Norman Kings, had over them an officer, licensed by the crown under the name of *episcopus Judæorum* (*Bishop of the Jews*) to whom they submitted to be judged, and governed according to their Law. See ARCHBISHOP, CHOREPISCOPI, DIOCESE, EPISCOPACY,

SELDEN,
Marmora A-
rundeliana.

EPISCOPACY, METROPOLITAN, PATRIARCH, PRIMATE,
SUFFRAGAN, TRANSLATION, &c.

MANDESIO,
OLEARIUS.

BISNOW. A sect of the Banians in the East-Indies. They call their god *Ram-Ram*, and give him a wife. They adorn his image with golden chains, necklaces of pearl, and all sorts of precious stones. They sing hymns in honour of their god, mixing their devotion with dances, and the sound of drums, flageolets, brazen basons, and other instruments. Their God has no vice-gerents, as that of the sect of Samerath; but he does all by himself. This sect lives upon herbs and pulse, butter and milk. Their wives are not burnt on their husbands funeral pile, as those of the sect of Samerath are.

Levit. xxiv.
16.

BLASPHEMY. This sin (which is an immediate offence against God, either by ascribing to him any thing unbecoming his Godhead, or by derogating from his attributes, or by attributing that to the creature, which is due only to the creator) was punished among the Jews, by stoning the offender. *He that blasphemeth the name of the Lord, shall surely be put to death, and all the congregation shall certainly stone him.* After conviction, the criminal was led to execution without the camp, where the witnesses were first to lay their hands upon his head, in testimony of the truth of their evidence; which ceremony was peculiar to the punishment of this offence: they used at the same time this form; *Let thy blood be upon thy own head, which thou hast brought upon thyself by thy own guilt*; after which the blasphemer was stoned to death by the whole congregation.

BINGHAM,
Origin. Ec-
cles. B. xvi.
Ch. 7. §. 1.

PLIN. Ep. 97.
lib. x.

EUSEB. Hist.
Eccles. lib. iv.
cap. 15.

The sin of Blasphemy incurred the publiccensure of the Primitive Christian Church. They distinguished blasphemy into three sorts. I. The Blasphemy of apostates, whom the heathen persecutors obliged, not only to deny, but to curse Christ. II. The blasphemy of heretics, and other prophane christians. III. The blasphemy against the Holy Ghost. The first sort we find mentioned in Pliny, who, giving Trajan an account of some Christians, whom the persecutions of his times had made to apostatize, tells him, they all worshiped his images, and the images of the gods, and cursed Jesus Christ. And that this was the common way of renouncing their religion, appears from the demand of the Proconsul to Polycarp, and Polycarp's answer. He bid him revile Christ: to which Polycarp replied; *These eighty six years I have served him, and he never did me any harm; how then can I blaspheme my king and my Saviour?* — These blasphemers, as having added blasphemy to apostasy, were reckoned among the apostates, and punished as such, to the highest degree of ecclesiastical censure.

BINGHAM,
ibid. §. 2.

SYNES.
Ep. 58.

BINGHAM,
ibid. §. 3.

CYPR. Ep.
10.

HILAR. in
Mat. Can. 12.
P. 164.

ATHAN. in
illud, quicun-
que dixerit
verbum, &c.
pag. 975.

AMBROS.
Comment. in
Luc. lib. vii.
cap. 12.

The second sort of blasphemers were such, as made profession of the Christian religion, but yet, either by impious doctrines, or prophane discourses, derogated from the majesty and honour of God, and his holy religion. This sense of blasphemy included every kind of heresy; whence the same punishment, the church had appointed for heretics, was the lot of this kind of blasphemers. And, that in this notion of blasphemy they included all impious and prophane language, appears from Synesius's treatment of Andronicus, Governor of Ptolemais. He was contented to admonish him for his other crimes; but, when he added blasphemy to them, saying, no one should escape his hands, tho' he laid hold of the very foot of Christ, Synesius thought it high time to proceed to Anathema's and excommunication.

The third sort of blasphemy was that *against the Holy Ghost*: concerning which the opinions of the ancients varied. Some applied it to the sin of lapsing into idolatry, and apostasy, and denying Christ in time of persecution. Others made it to consist in denying Christ to be God; in which sense Hilary charges the Arians with sinning against the Holy Ghost. Origen thought, that whoever, after having received the gifts of the Holy Ghost by baptism, afterwards ran into sin, was guilty of the unpardonable sin against the Holy Ghost. Athanasius refutes this notion, and delivers his own opinion in the following manner. 'The Pharisees, in our Saviour's time, and the Arians, in our own, running into the same madness, denied the real word to be incarnate, and ascribed the works of the Godhead to the devil and his angels — They put the devil in the place of God—which was the same thing as if they had said, that the world was made by Beelzebub, that the sun rose at his command, and the stars moved by his direction—For this reason Christ declared their sin unpardonable, and their punishment inevitable and eternal.' St Ambrose likewise defines this sin to be, a denying the divinity of Christ. There are others, who make it to consist

consist in denying the divinity of the Holy Ghost. Epiphanius calls these blasphemers *πνευματόμαχοι*, *fighters against the Holy Ghost*. Others again place this sin in a perverse, and malicious ascribing the operations of the Holy Spirit to the power of the devil; and that against express knowledge, and conviction of conscience.

That the ancients did not look upon the sin against the Holy Ghost, in the several kinds of it here mentioned, as absolutely irremissible, or incapable of pardon, appears from hence, that they did not shut the door of repentance against such offenders, but invited them to repent, and prayed for their conversion, and restored them to communion, upon their confession, and evidences of a true repentance. Where-ever they speak of it as unpardonable both in this world, and the next, they always suppose the sinner to die in obduracy, and in resistance to all the gracious motions and operations of the Holy Spirit. Whence it must be concluded, that they did not think the sin against the Holy Ghost, whatever it was, *in it's own nature* unpardonable, but only that it becomes so thro' *final impenitence*. Thus the author of the book *Of true and false Repentance*, under the name of St Austin, says, they only sin against the Holy Ghost, who continue impenitent to their death. And Bacchiarus, an African writer about the time of St Austin, says, this sin consists in such a despair of God's mercy, as makes men give over all hopes of recovering that state, from which they are fallen.

St Austin speaks often of this crime, and places it in a continued resistance of the motions and graces of the Holy Spirit, and persisting in impenitency to our death. 'Impenitency is the blasphemy, which has neither remission in this world, nor in the world to come; but of this no one can judge so long as a man continues in this life. A man is a Pagan to day; but how knowest thou, but he may become a Christian to morrow? To day he is an unbelieving Jew; to morrow he may believe in Christ. To day he is an heretic; to morrow he may embrace the Catholic truth.' Out of this notion of St Austin, the schoolmen, according to their usual chymistry, have extracted five several species of blasphemy against the Holy Ghost; viz. despair, presumption, final impenitency, obstinacy in sin, and opposition to the known truth.

If we consider the scripture account of this sin, nothing can be plainer than that it is to be understood of the Pharisees imputing the miracles, wrought by the power of the HOLY GHOST, to the power of the DEVIL. Our Lord had just healed one *possessed of a Devil*; upon which the Pharisees gave this malicious turn to the miracle; *This fellow doth not cast out Devils, but by Beelzebub, the prince of the Devils*. This led our Saviour to discourse of the sin of blasphemy, and to tell his Disciples; *Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the sin against the Holy Ghost shall not be forgiven unto them*. The Pharisees therefore were the persons charged with this sin, and the sin itself consisted in ascribing what was done by the finger of God to the agency of the Devil. And the reason why our Lord pronounced it unpardonable is plain, because the Jews, by withstanding the evidence of miracles, resisted the strongest means of their conviction. From all which it will follow, that no person now can be guilty of the sin against the Holy Ghost, in the sense in which our Saviour originally intended it; tho' there may be sins, which bear a very near resemblance to it.

There is no mention, in the laws of our Saxon ancestors, of any such crime as blasphemy. The Commissioners, appointed to reform the ecclesiastical laws, in the reign of Edward VI, made blasphemers incapable of any public trust or employment, of being witnesses in any court, or to any will, and of enjoying the benefit of the laws. It is likewise punishable by the common law, by way of indictment or information; because all reproaches of God, and of the established religion, tend to the dissolution of the government, of which that is a part: and, for this offence, one Taylor (Anno 27 Carol. II.) was fined 1000 pound, and set in the pillory three times. Denying the Being and Providence of God, and all contumelies against Jesus Christ, are in the eye of the law *Blasphemy*, and, as such, punished by Fine, Imprisonment, Pillory, &c. And by a statute of William III, if any person shall, by writing or speaking, deny any one of the Persons in the Holy Trinity to be God, or assert there are more Gods than one; or shall deny the Christian religion to be true, or the Old and New Testament to be of divine authority; he shall be incapable of any office or employment; and for the second offence be disabled to sue in any actions, to be Executor, &c.

A most remarkable instance of blasphemy happened in the reign of queen Elizabeth. One Hacket affirmed himself to be anointed king of the earth by the Holy Ghost, and commanded his two disciples, Arthington and Coppinzer, to proclaim

T t

thro'

EPIPHAN.

Hæref. lxxiv.

Aug. Quæst.

in vet. & nov.

Test. 102.

BINGHAM.

ibid.

AUG. de vera

& falsa pœnit.

cap. iv.

BACCHIAR.

Epist. de re-

cipiend. lapsis.

AUGUST.

Serm. xi. de

verbis domini.

Matth. xii.

22.

ver. 31.

HAWK. P.

C. 87.

9 W. 3. c. 32.

CAMBDEN,
in Elizabeth.

thro' the streets of London, that Christ was come to judge the world, and that he might be seen at the house where Hacket lodged: and that all, who refused to obey him, should destroy each other; and that the Queen should be dethroned. He was convicted of high treason, and at the place of execution repeated a prayer to the following effect. 'Eternal God, thou knowest me to be the true Jehovah, whom thou hast sent: shew some miracle from the clouds, to convince these unbelievers, and free me from my enemies. If thou refusest to do this, I will set fire to the heavens; and pulling thee from thy throne, will tear thee to pieces with my hands'. Then, turning to the executioner, he said, *dost thou presume, wretch, to hang thy king?* And lifting up his eyes, with a furious regard, to heaven, he cried, *thou repayest me well for a kingdom bestowed: I come to take vengeance on thee.*

BLESSING. The same as BENEDICTION; which See.

To what has been said under that article, we shall here subjoin a short account of the superstitious practices of the Romish church in sanctifying, or making holy, several things, by a solemn act of Benediction, or *Blessing*.

PISCARA,
Praxis Cerem.

On holy Thursday, the officiating Priest blesses, consecrates, and exorcises, three sorts of Oils. The first is that used in *extreme unction*; the second that of the *Chrysm*; the third that of the *Catechumens*; ending with this salutation, *ave sanctum oleum, hail holy Oil!* after which the new made holy Oils are carried in procession into the sacristy.

ALET'S Ri-
tual.

In Spain, and some parts of France bordering upon Spain, the custom of *Blessing meats* at Easter is still preserved. This is supposed to be done in opposition to the heresy of the Priscillianists, which infected Spain and Guienne: for Priscillian held, that the Devil, and not God, was the Creator of flesh, and that the faithful ought to reject it as impure and wicked. This Blessing is scarce ever used, except in those churches, and near those places, where that Heresy formerly prevailed.

BAUDRY,
Manual. Ce-
rem.

On Easter-eve, they perform the ceremony of *Blessing the new fire*. At the ninth hour, the *old fire* is put out, and at the same time an Acolyth lights the new fire without the church. The officiating Priest, with his attendants, walks in procession to the place, where the ceremony is to be performed. After repeating a form of prayer, he makes the sign of the cross over the fire. In the mean time the Thuriferary puts some coals into the thurible, into which the Priest throws some frankincense, having first blessed it: then he sprinkles the fire with holy-water, saying *asperges me Domine, thou wilt sprinkle me, O Lord*. This ceremony of the *Holy Fire* seems to be borrowed from pagan superstition; for the ancient Romans used to renew the fire of Vesta in the month of March, as Ovid informs us;

Adde quod arcana fieri novus ignis in æde
Dicitur, & vires flamma resecta capit.

FAST. lib. iii.
v. 144.

*Add that the hallowed fire new vigour takes,
And round the sacred walls with added lustre breaks.*

PISCARA,
Praxis Cerem.

The principal use of this holy fire, among the Roman Catholicks, is to light therewith the *Paschal Taper*; which likewise receives it's Benediction or Blessing, by the Priest's putting five grains of incense, in the form of a cross, into the taper. This blessed taper must remain on the Gospel-side of the altar from Easter-eve to Ascension-day.

PISCARA,
ibid.

The *Blessing of Baptismal Fonts* (another piece of popish superstition) is performed, among other ceremonies, by the Priest's blowing thrice on the water, and in three different places; and afterwards plunging a taper thrice into it, observing to sink it deeper the second time than the first, and the third than the second, saying at each immersion, *descendat in hanc plenitudinem fontis virtus spiritus sancti*, i. e. *may the influence of the Holy Spirit descend on this water*.

Sacra Cerem.
Eccl. Rom.

On the eve before Christmas, the holy father blesses a sword, enriched with precious stones, wrought in the form of a dove; with a ducal *Hat* fixed on the point of it, richly adorned with Jewels. This he sends as a present to some prince, for whom he has a particular affection, or some great general, who has deserved it by fighting against the enemies of the church. Pope Pius II^d sent the hat and sword to Lewis XI, with four Latin verses engraved on the blade, by which

which his holiness exhorted him to destroy the Ottoman Empire. The Popes, according to Aymon, ground this custom on what is said in the second book of the Maccabees, c. 5. that 'Judas the Maccabee, going to fight Nicanor, General of the army of Antiochus, saw in a dream the high Priest Onias praying to God for the Jewish people, and the Prophet Jeremiah presenting him with a sword, and saying these words; *receive, Judas, this holy sword, which is given thee by the Lord, to destroy the enemies of Israel.*'

But one of the most extraordinary *Benedictions* of this kind is that of *Bells*; in the performance of which there is a great deal of pomp and superstition. See BELLS.

BOEDROMIA [Gr.] An Athenian Festival, so called, *ἀπὸ τῆς βοήθρου*, from *coming to help*, or *assist*; because it was instituted in honour of Ion, the son of Xuthus, who came to the assistance of the Athenians, in the reign of King Erechtheus, when they were invaded by Eumolpus, the son of Neptune. But Plutarch reports, that it was observed in memory of a victory, obtained by Theseus against the Amazons, in the month *Boedromion*, or August. SUIDAS.
PLUT. in Theseo.

BOGARDEENS. The third order of St Francis. See FRANCISCANS. There is a cloister of these Religious, at Constantz in, Germany inhabited by twenty Monks, who shew a little chapel, called *Capella B. Mariæ sub Tilia*, on the wall of which is painted the following story. As the Emperor Constans was passing over this very place, his horse slipped into a bog; and at the same time the virgin Mary appeared to him under a lime tree, and freed him not only from that danger, but also from a terrible dragon, that watched for him: upon which Constans made a vow, and built this chapel, and gave a beginning to the city, which is called by his name. SKIPTON, Journey thro' the low Countries, &c.

BOGOMILES. A sect of Hereticks, which sprung up under Alexius, Emperor of Constantinople, and Pope Alexander III, about the year 1179. The word, in the Saracen language, signifies *calling out for mercy*. EUTHYM. Panopl. P. ii. tit. 23.

This sect is akin to that of the Messalians, but added to it a great many foolish and wild conceits: for instance, that but seven books of the Holy Scripture are to be received; that the use of churches, of the Sacrament of the Lord's Supper, and of all Prayer, excepting the Lord's-Prayer, ought to be abolished; that the baptism of Catholics is imperfect; that the persons of the Trinity are unequal, and that they often made themselves visible to those of their sect. CAVE, Hist. Literar. Sæc. Waldense &c.

They said, that Devils dwelt in the churches; that Satan had resided in the Temple of Solomon, from the destruction of Jerusalem to their own time; and that he had taken possession of the great church of Constantinople, called *Sancta Sophia*. PRATEOL. Elench. Hæref.

BOHEMIAN BRETHREN. In Latin *Fratres Bohemi*. A sect of Christian reformers in the kingdom of Bohemia, which sprung up in the year 1467. They treated the Pope and Cardinals as Antichrist, and the church of Rome as the whore spoken of in the *Revelations*. They rejected the Sacraments of the Romish church. They chose laymen for their ministers. They held the Holy Scripture for the only rule of faith. Their Ministers observed none of the ceremonies of the Romish church in the celebration of the Mass, nor made use of any other Prayer than the Lord's-Prayer. They consecrated leavened bread. They allowed no adoration, but of Jesus Christ, in the communion. They re-baptised all such as joined themselves to their congregation. They abhorred the worship of Saints, and images, Prayers for the dead, celibacy, vows, and fasts, and kept none of the festivals, but Christmas, Easter, and Whitsuntide. DU PIN, Hist. Eccles. T. 12. B. ii. Ch. 30.

In 1504, they were accused by the Catholics to King Ladislaus II; to whom they presented a confession of faith. In it they declared, they held the three Creeds, the Apostles, the Nicene, and the Athanasian. They asserted, that the ministry of the church consists in preaching sound doctrine. They defined baptism to be a sign of the inward purity of the Soul procured by Faith. They acknowledged, that both adults and infants ought to be baptised. Concerning the Eucharist, they deny'd transubstantiation, and rejected all Prayers attending the consecration of the elements, alledging that the Priest ought not to add any thing to the words

words of Jesus Christ, or do any thing more than he did at the last supper. They held marriage to be a type of the union betwixt Christ and his church: and they allowed extreme unction to the sick and dying. After setting down their confession of faith, they implored the King's indulgence. But, notwithstanding their petition, Ladislaus published an edict against them, forbidding them to hold any meetings either privately or publicly. This drew from them a second Remonstrance, in which they declared that they separated from the church of Rome, on account of the wickedness of it's bishops, who had forsaken the truth, and thereby lost the power of the keys. In this Remonstrance, they peremptorily rejected the invocation and worship of the virgin Mary, and the Saints.

Idem, ibid.

Luther had no sooner declared himself against the church of Rome, but the Bohemian brethren endeavoured to join his party. At first that Reformer shewed a great aversion to this sect: but the Bohemians sending their deputies to him, in 1523, with a full account of their doctrines, he allowed them in all points, except in what related to the Eucharist; and acknowledged, that they were a society of Christians, whose doctrine came nearest to the purity of the Gospel. This sect published another confession of faith in 1535, in which they professed to have renounced Anabaptism, which they at first practised: upon which a Union was concluded with the Lutherans, and afterward with the Zuinglians, whose opinions from thenceforth they continued to follow.

PLUTARCH,
in Cæsare.

MACROB. ex
Varrone.

BONA DEA. [*Lat.*] The GOOD GODDESS. A Pagan Deity of the ancient Romans. The Phrygians call her the mother of King Midas: others make her to be the nymph Dryas, wife of Faunus, King of the Aborigines. She was a Lady of such extraordinary modesty, that she never went out of the womens apartment (*γυναικωνίτις*); nor was her name heard in public, nor did she ever see a man, or was ever seen by a man: for which reason no man was allowed to go into her Temple.

TIBULL.
lib. i. Eleg.
vi. v. 22.

ARNOB.
adv. Gent.
lib. 6.

Sacræ Bonæ maribus non adeunda Deæ.

But this reserved behaviour is not agreeable to what Arnobius relates out of Sextus Clodius; that Fauna, who is called *Bona Dea*, was beaten by her husband with rods made of myrtle, because, without his knowledge, she had intoxicated herself, by drinking off a large vessel full of wine: for which reason a cask of wine was always used in the sacred rites of this goddess, and myrtle rods forbidden to be brought into her Temple; which was built on the side of the mount Palatine.

OVID. Fast.
lib. vi. v. 153.

Templa Patres illic oculos exosa viriles
Leniter acclivi constituere jugo.

*Built on the mountain's side her Temple lyes,
Unvisited by men with prying eyes.*

Cicero reproaches Clodius with having entered into this Temple, disguised as a woman, and having by his presence polluted the mysteries of the *Good Goddesses*. What kind of mysteries these were, we may learn from Juvenal, who thus satirically describes them.

JUVEN. Sat.
vi. v. 313.

Nota Bonæ secreta Deæ, cum tibia lumbos
Incitat, & cornu pariter vinoque feruntur
Attonitæ, crinemque rotant, ululantque Priapi
Mænades: O quantus tunc illic mentibus ardor
Concubitus! quæ vox saltante libidine! quantus
Ille meri veteris per crura madentia torrens!

*The Secrets of the Goddess, nam'd the Good,
Are ev'n by boys and barbers understood;
Where the rank matrons, dancing to the pipe,
Jig with their bums, and are for action ripe:
With music rais'd, they spread abroad their hair,
And toss their heads like an enamour'd mare.*

DRYDEN.

The

The Poet then mentions the adventure of Clodius :

Atque utinam ritus veteres, & publica saltem
His intacta malis agerentur sacra: sed omnes
Noverunt Mauri, atque Indi, quæ Pſaltia penem
Majorem, quam sint duo Cæſaris Anticatones,
Illuc, teſticuli ſibi conſcius unde fugit mus,
Intulerit.

Idem, ibid.
v. 334.

*I wiſh at leaſt our ſacred rites were free
From theſe pollutions of obſcenity:
But 'tis well known, what Singer *, how diſguiſed,
A lewd audacious action enterprized:
Into the Fane, with women mix'd, he went,
Arm'd with a huge two-handed inſtrument;
A grateful preſent to thoſe holy choirs,
Where the mouſe, conſcious of his ſex, retires.*

* CLODIUS,
in the habit of
a ſinging wo-
man.

Id.

BONOSIANS or BONOSIACS. Heretics, who followed the opinions of Bonofus Biſhop of Sardica, in the province of Dacia. This Bonofus was accused before the council of Capua of having embraced the Hereſy of Photinus, and alſo of ſome offences againſt the canons of the church. That council referred the cogniſance of this affair to the biſhops in the neighbourhood of Bonofus and his accuſers, and particularly to thoſe of Macedonia, and the Biſhop of Theſſalonica their Metropolitan. Theſe Biſhops ſuſpended Bonofus from the exerciſe of his episcopal functions. But, notwithſtanding this ſentence of condemnation, Bonofus continued to perform the offices of a Biſhop, and to ordain all who applied to him, without diſtinction or examination. Hence aroſe a ſchiſm in the church, the ordination of thoſe, whom Bonofus had ordained, not being looked upon as legitimate. But this Schiſm continued no longer than the year 414. Some confound the *Bonofians* with the *Photinians*: but they ſeem to have been diſtinct Sects, or different communions, tho' united in the ſame error. See

TILLEM.
Hiſt. Eccleſ.
Tom. X.
St Ambr.
Art. 68, and
70.

PHOTINIANS.

BONZES. Indian Priests. The Tonquineſe have a Pagod, or Temple, in each town; and each Pagod has at leaſt two Bonzes belonging to it: ſome have thirty or forty. Theſe Bonzes, in order to diſtinguiſh themſelves from the laity, wear a chaplet about their necks, conſiſting of an hundred beads, and carry a ſtaff, at the end of which is a wooden bird. They live upon the alms of the people, yet are very charitably diſpoſed, and maintain ſeveral orphans and widows out of their own collections.

F. TISSA-
NIER, De-
ſcription of
TONQUIN.

The Bonzes of China are the Priests of the Fohiſts, or ſect of Fohi, and it is one of their eſtabliſhed Tenets, that there are rewards allotted for the righteous, and puniſhments for the wicked, in the next world, and that there are various manſions, in which the Souls of men will reſide, according to their different degrees of merit; a doctrine, which bears a very near reſemblance to Chriſtianity. But, in order to deſerve the favour of Heaven, the Bonzes inſtruct the people to treat the Priests with reſpect and reverence, to ſupport and maintain them, and to erect Temples and Monasteries for them; to burn all the gilt paper and ſilk cloaths they can procure; for in the other world they will be converted into real gold and ſilver, and apparel, and will be faithfully delivered to their deceased relations, to be reſerved for their ſole uſe and property. They tell them, that, unleſs they comply with theſe injunctions, they will be cruelly tormented after death, and paſs thro' a diſagreeable variety of tranſmigrations; in ſhort, that they will be transformed into Rats, Mice, Aſſes, and Mules.

FATHER
LE COMTE's,
Memoirs of
China, Tom.
II.

The *Chineſe* Bonzes, according to F. le Compte, are no better than a gang of diſſolute idle fellows. All their aim is to incite the people to commiſerate their abject condition: to which end they have recourſe to ſeveral tricks and impoſtures. When the common arts of addreſs fail them, they try what public acts of penance will do. Some of them drag heavy chains after them, thirty feet long. Some ſit in the highway, knocking their heads againſt flint ſtones. Others ſet particular drugs on fire upon their heads: all theſe are ſeveral ways of drawing

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the attention, and exciting the compassion of the people, and they seldom fail of success.

Idem, *ibid.*

Father le Compte tells a remarkable story of one of these penitent Bonzes. 'One day, says he, I met with a young Bonze, in the middle of a country town, whose air and deportment were graceful, sweet, and modest, and who was every way qualified to move compassion, and meet with success. He stood upright within a chair, thick set with long sharp-pointed nails, in such a manner that he could not lean any one way without their tearing his flesh. Two fellows, hired for that purpose, carried him very gently from house to house, where he besought people to take pity of his deplorable condition. I am, says he, confined in this chair, for the benefit and advantage of your precious Souls, and I am determined never to stir out, till I have sold every nail that you see in it; of which there were above two thousand. Every nail, continued he, is valued at no more than ten pence; but there is such an innate virtue in them, that they are worth their weight in gold.' Father le Compte does not tell us whether all the nails were bought up; but we may reasonably suppose such precious things did not want for purchasers.

F. LEWIS
FROES, *Epist.*
Ind. & Japon.

The Bonzes of Japan are for the generality gentlemen of the highest extraction; for when a person of quality finds his family grow too numerous, nay, when he has only two sons, he generally makes the youngest a Bonze, to prevent all domestic broils and confusions. These Priests are dressed in various colours; their apartments are very commodious, and situated in the healthiest and pleasantest parts of the country.

Account of
China.

F. Navarette tells us, that the Bonzes are obliged to chastity; and that, on the second of April 1667, a petty King of Canton had condemned 11 of them to be burnt alive for incontinence. He adds, that it was reported of an Empress, of the last reigning family, who had a particular kindness for the Bonzes, that she granted them a dispensation for the use of women during three days.

The Bonzes in China, according to Navarette, are computed at 50000.

D'HERBE-
LOT, *Bibl.*
Orient.

BORAK. An animal, between the size of an Ass and a Mule, on which the Mohammedans says their prophet rode, when he went out of Jerusalem by night, on a journey to heaven. The word signifies *resplendent, shining*; and the night, on which he set out on this celestial journey, is called *Leilat al Meérage, the night of the Ascension*; on which several Mohammedan Authors have written fabulous and superstitious treatises.

STOUP,
religion of the
Hollanders.

BORRELLISTS. A Christian sect in Holland, so called from their leader one Adam Borreel of Zealand, who had some knowledge of the Hebrew, Greek, and Latin Tongues. They are a kind of Anabaptists: but they have some very particular opinions. They reject the use of churches, of the Sacraments, publick Prayer, and all other external acts of worship. They assert, that all the Christian churches of the world have degenerated from the pure Apostolical doctrines. They lead a very austere life, and employ great part of their goods in alms, and works of piety.

SOZOM.
lib. vi. c. 33.

BOSCI. [*Gr.*] In English *Grazers*. A sort of Monks, mentioned by the historian Sozomen, who were found in Syria and Mesopotamia, and took their denomination from their peculiar manner of living. They never dwelt in any house, nor eat bread or flesh, nor drank wine, but lived, after the manner of flocks and herds, on the mountains. They continued instantly in the worship of God, in prayers and hymns, according to the custom of the church, till the time of eating was come, and then every man went with his knife in his hand, to provide his dinner of the herbs of the field.

BINGHAM,
Orig. Ecclef.
B. vii. Ch. 2.
§. 11.

LE GRAND,
vie des Saints
de Bretagne.

TILLEM.
Hist. des Emp.
in Constant.
Art. 53.

BOULJANUS. An ancient Idol, said to have been particularly worshipped at Nantes; an inscription of which was found in the year 1592, importing, that the people of Armorica came three times a year to pay their adoration to this false divinity. It is pretended likewise, that the temple of this Idol was destroyed in consequence of the edicts of the Emperor Constantine.

If I may be allowed a conjecture, Bouljanus may be compounded of *Baal* (corruptly spelt) and *Janus*. *Baal* signifies *Lord*, and is a general name given to Idols, and *Janus* is a well known Roman deity.

BOURIGNONISTS. The followers of Antoinette Bourignon, an enthusiastic lady in France, who pretended to particular inspirations.

BAYLE'S
Dict. Article
BOURIGNON.
Vie continuée
de Mad. Bourignon, p. 11.

Antoinette was born at Lisle, in the year 1616. At four years of age, she discovered, that Christians did not live up to their principles, and desired to be carried into the country of the Christians. She was endued with a surprising Chastity, having, as she often declared, never entertained a single thought contrary to virgin Modesty. To avoid a marriage, which her father had concerted for her, she fled to a desert, and put on the habit of an hermit; but was discovered, and prevailed upon to return to her father: but, being again pressed to marriage, she once more quitted her father's house, and passed several years in retirement. In 1653, she became Directress of an hospital, and, in 1658, took the order and habit of Saint Augustin. The hospital, of which she was governess, being suspected of sorcery, she was obliged to quit it, to escape falling into the hands of the civil Magistrate, and retired to Gand. This was in the year 1662. She was no sooner arrived at Gand, than *God discovered to her great secrets*. Here it was that she gained over her first disciple or convert, whose name was *de Cort*. She had several conferences with the most famous Cartesians, as Heydanus, and Burman, and conceived a terrible idea of their principles. She assured them that God had revealed to her, that *Cartesianism was the most cursed of all Heresies, and downright Atheism*. She used to tell the Philosophers, that 'it was their misfortune, that they would needs comprehend every thing by the meer activity of human reason, without leaving room for the inspiration of divine faith, which demands a cessation of our reason, and weak understanding, that God may shed on our minds that divine light, without which, it is not only impossible to know God thoroughly, but himself, and the true knowledge of him, are driven out of the soul by this activity of our reason, and our corrupt mind.'

Vie continuée,
&c. p. 226.

Ibid p. 296.

At Amsterdam, her revelations were very frequent: one of which was of a most extraordinary nature. Being in an extasy, she fancied she saw Adam just as he was before the fall, and the manner how he was able alone to produce other men. 'God represented to her, without the intervention of corporeal eyes, which would have been unable to endure so glorious a vision, the beauty of the first world, and in what manner it was taken out of the Chaos: all was bright, transparent, and of ineffable glory. After the same spiritual manner she had a view of the first man, whose body was more clear and transparent than chrystal: in which, and thro' which, were seen streams of light passing and repassing thro' all his pores, and vessels containing liquors of all sorts and colours very bright and diaphanous, not only of water and milk, but of fire, and air, likewise. His motions produced the most admirable harmony: every thing obeyed him: nothing resisted, or could hurt him. He was larger of stature than men at present are; his hair short, curl'd, and inclining to black; his upper lip covered with a kind of down, and, instead of the bestial parts not to be named, he was made in like manner as our bodies shall be restored in the life eternal. In this region of the body he had the structure of a nose, of the same form with that of his face; and it was a source of admirable odours and perfumes. Out of this nose were men to proceed, all the principles of whom he had within himself: for he had in his belly a vessel, in which small eggs were engendered; and another vessel full of liquor, which rendered these eggs fruitful. And, when the man grew warm with the love of God, the desire he had that there should be other creatures besides himself, to praise, love, and adore this great majesty, caused this liquor, by the heat of the love of God, to spread itself over one or more of these eggs, with inconceivable delight: and the fertilized egg some time after came forth from the man, by this canal, in the form of an egg, and in a little time disclosed a complete man. Thus, in the life eternal, there will be a holy and endless generation, very different from that, which sin has introduced by the means of the woman, whom God formed out of the man, by taking out of the Loins of Adam that intestine, which contained the eggs; which the woman now possesses, and

Vie continuée,
&c. p. 315.

‘ from whence at present men are born, agreeably to the new discoveries of Anatomy. The first man, whom Adam produced by himself in this glorious state, was chosen by God to be the throne of his divinity, the organ and instrument, by which God would eternally communicate himself with men. It was JESUS CHRIST, the first born united to the human nature, God and man together.’

Vie continuée,
p. 585.

This lady left Holland in 1671, and went to Noord-strant. She published a great many books, and met with a great number of Antagonists, who wrote against her principles. She died at Franeker in the province of Friesland, the 30th of October, 1680.

Mr Bayle, in his article of this Euthusiast, says: ‘ If she was predestinated to be the instrument of some revolution in religion, this event was not to be brought about by herself in person, and by her own preaching: it will rather be the effect of her writings: for, during her life, she had but very few followers, who have continued to decrease in number even in the places where she was most heard. But it is not the same in certain countries, which never were honoured with her presence: her books have produced fruits beyond the sea: some persons in Scotland have relished her doctrine, and have endeavoured to propagate it.’

In a memoir, communicated to that Author, it is said, that ‘ Bourignonism first broke out there in 1696, when the work of Antoinette, intituled, *The light of the world*, was published in English, with a long preface, to prove that this lady ought to pass for an extraordinary prophetess. Mr. Charles Lesley, in the preface to his *Snake in the grass*, refuted the errors of this sect; which was afterwards more amply done by Dr Cockburn, in a book intituled *Bourignonism detected*.’

The principles of this sect bear a very near resemblance to those of the QUIETISTS, and QUAKERS. See both.

PORPHYR.
de abstinent.
animal.

BRACHMANS, or BRAMINS. A Sect of Indian Philosophers, known to the ancient Greeks by the name of *Gymnosophists*. They lived upon herbs and pulse, and abstained from every thing that had life in it. They employed the greatest part of their time in prayer, and singing Hymns to the Deity. They lived in solitude, without matrimony, and without property. They wished ardently for death, and considered life only as a burthen.

STRABO,
Geogr.

They had the principal care of the education of children; and they were very communicative of their knowledge. They read public Lectures, but required of their audience not to speak, or spit, on penalty of being turned out for that day. After having spent seven and thirty years in their Society, any one was at liberty to quit it, and return to his former life. They might then marry, but were not allowed to reveal the mysteries of the philosophy, they had learned, to their wives. They used to say, that life is only a state of conception, and that death is a sort of immortal birth and a passage to real life and a happy existence: but that this privilege can only be expected by those, who have made a right use of philosophy.

One of these Philosophers, called *Callanus*, being in conversation with Alexander the Great, rallied the state and pompous retinue of that prince. He told him, that, as long as the golden age lasted, nature furnished every thing plenteously: but that now Jupiter had given things a new turn, and obliged mankind to subsist upon art and labour; that, notwithstanding, mortals began to abuse this last favour; which gave him reasonable apprehensions that the world was near its dissolution.

Philostratus, in his life of Apollonius Tyaneus, relates, that that Philosopher, thirsting after knowledge, passed thro’ the country of the Scythians, and Massagetes, crossed the Ganges, and at last arrived among the Brachmans, with whom he conversed on all the points of Philosophy.

JO. JAC.
BRISSARD.

Some pretend, that the *Wise-men*, who came from the East, to worship our Saviour, were of the Sect of the *Brachmans*.

POSTELLUS,
de Orig. c. 13.

The Etymology of the name is differently given: some derive it from the patriarch *Abraham*, whom, in their language, they call *Brachme*. F. Thomassin fetches it from the Hebrew *Borach* (*fugit, aufugit*) because they fled from the society of men, and lived in deserts.

This

This Sect still subsists in the East-Indies. The modern Bramins have preserved some noble fragments of the knowledge of the ancient Brachmans. They are skilfull arithmeticians, and calculate eclipses of the sun and moon, as exactly as the best Mathematicians in Europe. They work the most difficult questions in arithmetic, without either pen or pencil, and that with surprising facility. They have a college at *Benares*, a city seated on the Ganges.

Relig. Cerem.
of all Nations,
T. III.

The *Bramins*, or *Bramanes*, make up one of the Casts or Tribes of the *Banians*, a people of East-India, in the kingdom of Guzarat, or Cambaya. They are the Priests of that people, and perform their office of praying, and reading the law, with several mimical gestures, and a kind of singing or quavering voice. They are initiated into the order at seven years of age, and are received naked, to shew that they have stript themselves of all worldly cares, to dedicate themselves to religion. They are bound to a Pythagorean silence, and wear about their loyns a girdle of an Antilope's skin. They are enjoined, first never to quit their profession; next, to observe all it's duties; and lastly, not to reveal it's mysteries.

Lord's discovery of the
Banian Religion, Ch.
10.

They believe that the world was created in the following manner. When as yet nothing but God and the water existed, the supreme Being, desirous to create the world for his own amusement and pleasure, caused the leaf of a tree, in the shape of a child, playing with it's great toe in it's mouth, to float on the water. From it's navel there issued a flower, called *Tamara*, whence *Brama* drew his original, who was intrusted by God with the creation of the world, and presides over it with an absolute sway.

Dissert. on the
Relig. of the
Bramins. *apud*
Rel. Cer.
Tom. 3.

They ascribe four ages to the world; the three first whereof are already passed, and we are now in the fourth. The duration of the first was one million, seven hundred twenty eight thousand years; the second, one million, two hundred ninety two thousand years; the third, eight hundred sixty four thousand years. They ascribe various degrees of virtue to the four ages, and assert, that all things are continually degenerating: which opinion corresponds with the four ages of the poets, the golden, the silver, the brazen, and the iron age. This world, they say, will have an end: but it is as yet far removed; for a thousand revolutions of the four ages make no more than one of the days of *Brama's* life, who will live an hundred years; and, in the year 1639, they computed that he was entering into his fifty first year. The first day of the first month after the expiration of these hundred years, the world will be consumed by fire. The Sun, which now lends us but a few of his rays, will then dart them all at once on the earth. The sea will be dried up, and the mountains crumble into dust; after which the rains will descend with violence, in the same manner as the water rushes out of an elephant's trunk; and then *Brama* will give up the ghost.

They make no distinction between the Souls of men and brutes; but say, the dignity of the human Soul consists in being placed in a larger body, and having more room to display it's faculties. They derive the origin of the Soul immediately from God, and say, that, as all rivers spring from, and empty themselves into, the Sea, so all Souls came from God, and reunite with his essence. They allow of rewards and punishments after this life. The wicked are hurl'd into *Antamtappes*, or the *dark well*, whence they can never return. There they are torn with thorns, pecked by mad crows with steel beaks, and by dogs, and gnats, which are continually stinging them. The righteous are placed, according to their degree of merit, in one or other of the *Surgam*, or seven inferior heavens: those of the most heroic and exalted virtue are raised to the heaven of *Brama*, where they enjoy endless and inconceivable felicity.

Their Pagods, or Temples, consist of three parts: the first is a vaulted roof, supported on stone columns; it lyes open, and all persons, without distinction, are allowed to enter into it. It is adorned with symbolical figures, made of wood, as Elephants, Oxen, and Horses. The second part is open in the day-time, and shut at night. It is filled with grotesque and monstrous figures, as men with many heads and arms. The third, which is a kind of chancel, is kept always shut, with a very strong gate. In this is placed the statue of the Deity, to whom the Pagod is dedicated. A great number of lamps burn day and night before the Idol. The Bramins, before they go into the Pagod, pull off their shoes, and leave them at the door.

The divine worship of the Bramins consists chiefly of processions made in honour of their Deities. On these occasions, the image of the God is fixed on a prancing horse carved in wood, standing only on his hind legs, which are fixed in the board whereon he is carried. Torches are born before the Idol, who has a *Sombreiro* or *Umbrello* over his head: by the horse's side stands a man, who fans the idol, and drives away the flies. After the procession, the idol is placed again in the Pagod, where a Set of young prostitutes dance in honour of the god. They likewise deck the images of their gods with flowers, rich cloths, and precious stones. They light up lamps before them, and present victuals to them twice a day. He, who carries the dish, having a little bell in his hand, is preceded by two persons, the one playing on a flute, and the other beating a drum. After the rice has stood an hour before the idol, the same person comes and takes it back, and the mess is considered as a gift bestowed by the god on those who eat it.

The Bramins are remarkable for their religious austerities. One of them shall make a vow to wear about his neck a heavy collar of iron for a considerable time: another shall chain himself by the foot to a tree, with a firm resolution of dying in that place; and another shall walk in wooden shoes stuck full of nails on the inside. See GYMNO SOPHISTS.

KIRCHER,
China illustr.

BRAMA, or BRUMA. A Pagan deity of the East-Indians. He is the first person of a kind of Trinity in their theology; is the great progenitor of mankind, and has created as many worlds as he has considerable parts in his body. The Bramins (according to Kircher) relate, that the first world, which is situated above the heavens, was produced from Brama's brain; the second from his eyes; the third from his mouth; the fourth from his left ear; the fifth from the palate of his mouth; the sixth from his heart; the seventh from his belly; the eighth from his privities; the ninth from his left thigh; the tenth from his knees; the eleventh from his heel; the twelfth from the toes of his right foot; the thirteenth from the sole of his left foot; and the fourteenth from the air with which he is surrounded. They affirm, that there is some affinity or relation between these fourteen worlds, and the parts of Brama's body; and add, that the inhabitants of each world partake of the character and inclinations peculiar to the respective parts, from whence they proceeded. Thus those created in the first world are wise and learned; those of the second, penetrating; those of the third, eloquent; of the fourth, cunning and artful; of the fifth, gluttonous; of the sixth, generous and magnificent; of the seventh, niggardly; of the eighth, addicted to pleasures, particularly venereal; of the ninth, laborious; of the tenth, rustick; of the eleventh, base, and employed in the lowest offices; of the twelfth, infamous rascals; of the thirteenth, unjust and merciless; and those of the fourteenth, ingenious and dextrous people.

Della Valle, in his voyages, gives us a description of the idol Brama, which he assures us he himself saw. 'There is (says he) a temple dedicated to Brama in Hagra. Its statue stands in the middle of the temple, amongst a great number of idols of white marble. It has three faces, and several arms. This statue has not the least drapery about it, and is represented with a long sharp beard, and a prominent belly. At the feet of the statue are two small images representing his children, and on the sides two more, representing his wives.'

The Indian doctors say, there was in the beginning a woman called *Paraxasti*, which signifies *very excellent and sublime power*. This woman had three sons, *Brama* or *Bruma*, *Vixnu*, and *Rutrem*. Of these, Brama, who had five heads, had the power alone of creating all things visible and invisible; and Vixnu was invested with the power of preserving all things his brother had created. Rutrem, as well as his brother Brama, had five heads; and these three brethren married their mother, who had brought them forth.

The god Brama, according to the Indian Bramins, never fails, at the instant of each man's birth, of what nation or tribe soever he be, to write on his head, in indelible characters, every thing he is to do, and whatever is to befall him during his life. They relate likewise, that Brama, desirous of taking his own daughter to wife, and foreseeing she would not consent to it, and that their nuptials would be disapproved by the rest of the gods, assumed the shape of a stag, and pursued his daughter, who fled from him, till they came to a dark and gloomy forest, where he consummated their incestuous marriage. Vixnu, Rutrem, and the thirty thousand million of gods, heard

heard of what Brama had done, and unanimously agreed to punish him for his incontinency by cutting off one of his heads. Rutrem was ordered to put the sentence in execution, who, meeting his brother, took off one of his heads with one stroke of his nails, which were very long and sharp; since which Brama has but four heads. Brama, not satisfied with having married his own daughter, took to wife another woman, called *Sarassuadi*, who was prodigiously learned. Her name is had in so great veneration among the Indian Pagans, that they repeat it a vast many times every day.

Historical
Dissertation
on the Gods
of the East-Indians,
apud
Relig. Cerem.
v. 3.

BRANCHIDÆ. [Gr.] Priests of the Temple of Apollo, which was at Didymus, in Ionia, a Province of the lesser Asia, towards the Ægean Sea, upon the frontiers of Caria. They delivered up to Xerxes the riches of that Temple: after which, thinking it unsafe to stay in Greece, they fled into Sogdiana, on the other side of the Caspian Sea, upon the frontiers of Persia; where they built a City called by their own name. But they did not escape the punishment due to their crime; for Alexander, having conquer'd Darius King of Persia, and being informed of their treachery, put the inhabitants to the sword, and rased their City, punishing the impiety of the fathers in their posterity.

SUIDAS.

Q. CURTIUS,
lib. iii.

BRAURONIA. [Gr.] An Athenian festival, in honour of the goddess Diana; so called from *Brauron*, an Athenian Town; the place, in which this festival was observed, and where a famous statue of that deity, brought from *Scythia Taurica*, by Iphigenia, remained till the second Persian War, in which Xerxes took it away. It was celebrated once in ten years, under the management of ten men, called from their office *ἱερόποιοι*. The victim, offered in sacrifice, was a goat; and it was customary, at this solemnity, for certain persons to sing one of Homer's *Iliads*. The most remarkable persons, on this occasion, were young virgins habited in yellow gowns, and consecrated to Diana. They were not to be above ten years of age, nor under five. The reason of consecrating these virgins to Diana was this. Among the *Phluidæ*, inhabitants of a burrough in Attica, there was a Bear, which was so far divested of his natural fierceness, and became so tame and tractable, that he was admitted to eat and play with the young girls: but one of them happening to be a little too free with him, the beast tore her to pieces, and was afterwards killed by the brethren of the maid. Upon this followed a dreadful pestilence in Attica; as a remedy of which, they were ordered by the oracle to appease the anger of Diana for the death of the Bear, by consecrating virgins to her in memory of it. The Athenians obeyed the divine command, and enacted a law, that no virgin should be married till she had undergone this ceremony. From hence the consecration of these virgins was called *ἀγνείν*, and the Virgins themselves *ἄγναι*, bears.

PAUSAN.
in Attic. &
Arcadic.

POLLUX,
lib. viii. c. 9.

HARPOCRATON.

SUIDAS.

BRAZEN-SEA. One of the sacred utensils, in the Temple of Solomon, among the Jews. It was cast in the plain of Jordan, and removed from thence into the inner court of the Temple: where it was placed upon twelve Oxen, three of which looked toward each quarter of the World. It was ten cubits from the one brim to the other, five cubits in height, and thirty cubits in circumference, and contained *three-thousand baths*. The brim of it was perfectly round, and so it continued in the two upper cubits; but, below the brim, in the three lower cubits, it was square. It was a hand-breadth thick, and the brim was wrought, like the brim of a cup, with flowers of lillies. About the body of this huge vessel there were two borders of engravings, being the heads of Oxen in *demi-relief*; out of which some suppose the water issued, and that they were made as cocks and conveyances for that purpose.

1 Kings vii,
23 — 6.

2 Chron. iv,
5.

This Brazen, or Molten Sea was designed for the Priests to wash themselves in, before they performed the service of the Temple. The supply of water was through a pipe out of the well Etam; tho' some are of opinion, that it was constantly supplied with water by the Gibeonites.

BREAST-PLATE. One part of the priestly vestments, anciently worn by the Jewish High-priests. It was a folded piece of the same rich embroidered Stuff, of which the *Ephod* was made: and it was set with twelve precious stones, on each of which was engraven the name of one of the tribes. They were set in four rows, three in each row; and were divided from each other by the

Commenta-
tors on Ge-
nes. xi, 12.

Lud. de Dieu,
in Exod.
xxviii, 17.

little

BRANNIUS, little golden squares, or partitions, in which they were set. The names of these stones, and that of the tribes engraven on them, as also their disposition on the breast-plate, are as follows.

de vest. S. Sacerd. Hebr. STRADA, de Gemmis.

<i>Sardine.</i> REUBEN.	<i>Emerald.</i> JUDAH.	<i>Ligure.</i> GAD.	<i>Beryl.</i> ZEBULUN.
<i>Topas.</i> SIMEON.	<i>Sapphire.</i> DAN.	<i>Agate.</i> ASHER.	<i>Onyx.</i> JOSEPH.
<i>Carbuncle.</i> LEVI.	<i>Diamond.</i> NAPHTHALI.	<i>Ametbyst.</i> ISSACHAR.	<i>Jasper.</i> BENJAMIN.

MAIMON. Kele ham-mikdash. c. 9.

The Talmudists tell us, that the names of the tribes were not engraven with any tool, which would have wasted some part of the Stone, but by a certain miraculous kind of worm, which, being set upon each of these Stones, crawled along those lines, which Moses had chalked out for it, and by its motion impressed the letters on the Stones. The Jews say likewise, that the names of Abraham, Isaac, and Jacob, were engraven over that of *Reuben*, in the first Stone, and, in the last, under that of *Benjamin*, the words *Shibte-jah, the tribes of the Lord*; in order to make up the whole Alphabet, some letters of which were wanting in the names of the twelve Patriarchs.

This breast-plate was fastened at the four corners; those on the top to each shoulder by a golden hook or ring at the end of a wreathen chain; and those below to the girdle of the Ephod, by two strings or ribbons, which had likewise two rings and hooks.

This ornament was never to be severed from the priestly garment; and it was called the *Memorial*, to put the High-priest in mind how dear those tribes ought to be him, whose names he wore on his breast. It is also called the *breast-plate of Judgment*, because it had the divine oracle of *Urim and Thummim* annexed to it. See URIM AND THUMMIM.

JOLY, de recitand. Horis. Canon.

MABILLON, de Curfu Gallicano.

BREVIARY. A daily office, or book of divine service, in the Romish church. It is composed of Matins, Lauds; first, third, sixth, and ninth Vespers; and the *Compline* or *Post-communio*: i. e. of seven different hours, on account of that saying of David, *seven times a day will I praise thee*: whence some authors call the breviary by the name of *Horæ Canonicae, Canonical Hours*.

The Breviary of Rome is general, and may be used in all places: but on the model of this have been built various others, appropriated to each Diocese and each order of Religious; the most eminent of which are those of the Benedictines, Bernardines, Carthusians, Carmelites, Dominicans, and Jesuits; that of Cluni, of the church of Lyons, of the church of Milan, and the Mozarabic Breviary, used in Spain.

The Breviary of the Greeks, which they call by the name of Ὁρῳλόγιον (*horologium*) *Dial*, is the same in almost all the churches and monasteries, that follow the Greek rites. The Greeks divide the Psalter into twenty parts, called καθίσματα (*Sedilia*) *Seats*, because they are a kind of Pauses or rests. In general, the Greek Breviary consists of two parts; the one containing the office for the evening, called μεσονύκτιον; the other that of the morning, divided into Matins, Lauds; first, third, sixth, and ninth Vespers; and the *Compline*.

The institution of the Breviary not being very ancient, there have been inserted in it the lives of the Saints, full of ridiculous and ill-attested stories; which gave occasion to several reformations of it by several councils, particularly those of Trent and Cologne; by several Popes, particularly Pius V, Clement VIII, and Urban VIII; as also by several Cardinals and Bishops; each lopping off some extravagances, and bringing it nearer to the simplicity of the primitive offices.

Originally, every person was obliged to recite the Breviary every day; but by degrees the obligation was reduced to the Clergy only, who are enjoined, under pain of mortal sin, and Ecclesiastical censures, to recite it at home, when they cannot attend in publick. In the XIVth Century, there was a particular reserve granted

granted in favour of Bishops, who are allowed, on extraordinary occasions, to pass three days without rehearsing the Breviary.

This office was originally called the *Cursus*, and afterward the *Breviarium*; which latter name imports, that the old office was abridged, or rather that this Collection is a kind of abridgment of all the prayers.

BRIAREUS. A Giant; the son of *Æther*, *Titan*, or *Cælus* and *Terra*. This was his name in heaven: on earth he was called *Ægeon*.

Ὁν Βριάρεον καλέουσι Θεοὶ, ἄνδρες δὲ τε πάντες
Ἀργείωνα.

HOM. II. i.
v. 403.

Whom Gods Briareus, Men Ægeon call. MR. POPE.

He was of signal service to Jupiter, when Pallas, Juno, Neptune, and the rest of the gods, endeavoured to bind him in chains, and dethrone him.

Ὅς ῥα πρὸς Κρονίῳ καθέζετο κύδῃ γαίων·
Τὸν δὲ ὑπέδδισαν μάχες θεοὶ, ἐδὲ τ' ἔδησαν·

Idem, ibid.
v. 405.

*With giant-pride, at Jove's high throne he stands,
And brandish'd round him all his hundred hands.
Th' affrighted gods confess their awfull Lord;
They drop'd the fetters, trembled, and ador'd.*

MR. POPE.

Yet this same Giant, at another time, conspired with the rest of his Gigantic brethren to dethrone Jupiter. Virgil describes him, on this occasion, as having an hundred hands, and fifty heads, and breathing out fire.

Ægeon qualis, centum cui bracchia dicunt,
Centenasque manus, quinquaginta oribus ignem
Pectoribusque arsisse; Jovis cum fulmina contra
Tot paribus streperet clypeis, tot stringeret enses.

VIRGIL.
Æn. lib. x.
v. 565.

*And as Ægeon, when with heav'n he strove,
Stood opposite in arms to mighty Jove;
Mov'd all his hundred hands, provok'd the war,
Defy'd the forked lightning from afar:
At fifty mouths his flaming breath expires,
And flash for flash returns, and fires for fires:
In his right hand as many swords he wields,
And takes the thunder on as many shields.*

DRYDEN.

The fable says, that Jupiter, to punish him, threw him under mount *Ætna*, which, as often as he moves, belches out fire.

Ὅς δ' ὅπῳτ' Αἰτνάῳ ὄρεϊ πρὸς τυρομένοιο
Σείονταί μυχὰ πάντα, κατὰ δαίοιο Γίγαντος
Εἰς ἐτέρην Βριάρεῳ ἐπαμύδα κιομένοιο.

CALLI-
MACH. in
Lavacr. Dia-
næ.

*To shift his load, the tortured Giant turns;
And, as he moves, the trembling mountain burns.*

Briareus is one of the monstrous forms, which *Æneas* meets at his entrance into Hell.

Centauri in foribus stabulant, Scyllæque biformes,
Et centum geminus Briareus, & bellua Lernæ.

VIRG. Æn.
l. vi. v. 287.

*Of various forms unnumber'd spectres more,
Centaur, and double shapes besiege the door:
Before the passage horrid Hydra stands,
And Briareus with all his hundred hands.*

DRYDEN.

St BRIDGET (ORDER OF). See St SAVIOUR (ORDER OF).

BRITTINNIANS. A particular Congregation of *Augustin Monks*, so called, because their first establishment was in a solitary place, in the Marche of Ancona, named III. chap. 2.

Hist. des Ord.
Relig. Tom.
named III. chap. 2.

named *Brittinni*. They were very austere, eat no meat, fasted from the Feast of the exaltation of the holy cross till Easter; and, at other times, every Wednesday, Fryday, and Saturday, besides the fasts enjoined by the church. They eat cheese and eggs but three times a week.

These Religious refused to submit to the Bull of Pope Gregory IX, which obliged the Monks of the order of St Augustin to quit their grey habit, and take the black. At last they obtained of that Pope a Bull, dated August 18, An. 1241, permitting them to retain their grey habit, but without the Surcingle, to distinguish them from the *Fryars Minors*.

The Brittinnians entered into the general union of the several congregations of the Monks, who followed the rule of St Augustin; which was effected by Pope Alexander IV, in the year 1256. See AUGUSTIN MONKS.

ATHEN. P.
135.

BRIZO. The goddess of sleep, worshipped (as Athenæus informs us) at Delos. The name comes from the old Greek word *βελζειν* to *sleep*. This Deity presided over dreams, which she delivered in the manner of oracles; whence Athenæus calls her *ἡ ἐν ὕπνῳ μάστις*. The Delians offered to her little boats full of all sorts of Eatables, except fishes: and this they did for the happy success of their navigation.

BRONTES, STEROPES, and PYRACMON. The three *Cyclopes*, Attendants on the god Vulcan; who (according to the Pagan System of Theology) are employed in forging thunder-bolts for Jupiter.

VIRG. Æn.
l. viii. v. 425.

Ferrum exercebant vasto Cyclopes in antro,
Brontesque, Steropesque, & nudus membra Pyracmon.

*The Cyclops here their heavy hammers deal;
Loud strokes, and hissings of tormented steel
Are hear'd around.*

DRYDEN.

Claudian employs these Vulcanian brethren in forging a suit of celestial Armour.

CLAUD. de
3^o Consul.
Honor.

— — — — — Vobis jam Mulciber arma
Præparat, & Sricula Cyclops incude laborat.
Brontes innumeris exasperat Ægida signis;
Altum fulminea crispate in casside conum
Festinat Steropes; nectit thoraca Pyracmon;
Ignisuique gemit Lipare fumosa cavernis.

*For thee already Mulciber prepares
Celestial arms, and fits thee for the Wars.
The work on the Sicilian anvil's laid;
The toil the rough Vulcanian brethren aid.
The pond'rous shield, huge Brontes, is thy care,
Glitt'ring with various imag'ry from far.
Rough Steropes with labour fashions by
The Helm, that formidably nods from high:
Nor distant far, Pyracmon forms with care
The temper'd Breast-plate, sure defence in war.
Loud, as they ply the work, their eager toil
Echo's thro' Lipare's resounding isle.*

BROWNISTS. A religious Sect, which sprung up in England, towards the end of the XVIth century. Their leader was one Robert Brown, born at Northampton. They separated from the established church on account of its discipline and form of government. They equally disliked Episcopacy and Presbyterianism. They condemned the solemn celebration of marriages in the churches, maintaining that Matrimony being a political contract, the confirmation of it ought to proceed from the civil Magistrate. They rejected all forms of Prayer, and held that the Lord's Prayer was not to be recited as a Prayer, being given only as a model, whereon our prayers are to be formed.

Cæl. Rhodog.
xviii, 25.

BRUMÆ, or BRUMALIA. Festivals of Bacchus, among the Romans, celebrated twice in the year; the first on the 12th of the Calends of March; the other

other on the 18th of the Calends of September. They are called *Brumalia*, either from *Brumus*, an antient name of Bacchus, or from *Bruma*, the *Winter*, because they were celebrated in that season of the year.

Tertullian, among other Heathen festivals, which some of the primitive Christians were much inclined to observe, mentions these *Brumæ* or *Brumalia*. He objects to those Christians, that they are not so consistent in their religion as the Pagans, who never would comply with the observation of any of the Christian festivals.

This relict of Paganism continued in the minds of many Christians to the time of the Council of Trullo, A. D. 692. which Council prohibited it, with many other observances of the like nature, under pain of Excommunication.

BUABIN. An Idol of the Tonquinese. He is the Guardian of all buildings and edifices whatever. The person, who comes into possession of any tenement, entertains this *Household Deity* or Idol in a small Hut or apartment prepared for his reception. He is solemnly invited by beat of Drum, and presented with agreeable perfumes, and variety of dishes set out in an elegant manner.

BUDDU. An Idol of the inhabitants of Ceylan. He is of gigantic stature, and is said to have been one, who lived a very holy and penitent life. The Chinghulife reckon their years from the time he lived among them. Ribeyro found, by computation, that he lived about the fortieth year of the Christian Æra. The tooth of an Ape, which a Portuguese Viceroy caused to be burnt in the year 156—was formerly adored as one of Buddu's. The Portuguese in vain endeavoured by this means to put a stop to the idolatrous Worship of that sacred relick. The people gave out that it had escaped out of the hands of the prophane, and taken refuge upon a rose.

BUDSDO. In the languages of China and Japan signifies *the way of worshipping foreign Idols*; from whence those, who adhere to this sect of religion, are called *Budsdoists*, and the religion itself *Budsdoism*. The Founder of this religion, Kæmpfer tells us, was *Budha*, who, according to the doctrine of the Indian Bramins, was an essential part of Wisnoui, their Deity, who made his ninth appearance in the world under that name. The Japonese call him *Budz* and *Siaka*, which, in process of time, became a common Epithet of all Gods and Idols, the worship of whom was brought over from other Countries.

This *Budz*, or *Siaka*, according to the Japonese, was born in the country *Tensik*, which literally signifies a *Country of Heavens*. The Japonese comprehend under this name the Island of Ceylan, the Coasts of Malabar and Cormandel, and in general all the southern Asia. He was born in the 26th year of the Chinese Emperor *Soowoo*, about a thousand years before Christ. At nineteen years of age, he became a disciple of Arara Sennin, a Hermit of great repute, who lived at the top of a mountain, called *Dandokf*. Under this holy man, he followed a very austere life, wholly taken up in the contemplation of divine things, and sitting cross legged, with his hands in his bosom, so placed, as that the extremities of his two thumbs touched each other; a posture thought to be extremely proper for profound meditation. By this means he penetrated into the most secret and important points of religion, which he afterwards communicated to his numerous disciples and followers. He lived 79 years.

He taught, that the Souls of men and brutes are of the same substance, and both immortal: that there are rewards and punishments for virtue and vice in another life. He laid down five commandments as the standing rule of the life and behaviour of all his faithful adherents.

- I. The Law SE SEO. *Not to kill.*
- II. The Law ISU TO. *Not to steal.*
- III. The Law SIJAIN. *Not to whore.*
- IV. The Law MAGO. *Not to lye.*
- V. The Law ONSIU. *Not to drink strong Liquors.*

These general Laws are branched out into a great number of *Gofakkai* i.e. *Counsels* or *admonitions*, by applying them to particular actions. The number of these is so very extensive, that there are but few, who oblige themselves to a strict observance of them all.

Two of his disciples, Annan Sonsja, and Kafia Sonsja, collected his wise sentences, which were found after his death, written with his own hand on leaves of trees, into a book, which is called *Fobekio*, that is, the *book of fine flowers*, and sometimes, by way of eminence, *Kio, the Book*, as being the most perfect performance of the kind, and the *Bible* of all the eastern nations beyond the Ganges, who embraced the doctrine of *Budz*, or *Siaka*. The two Compilers of it, for their pains, were ranked among the Saints, and are now worshipped, jointly with their master, in whose Temples, and upon whose altars, they are placed, one at his right, and the other at his left hand.

Before the doctrine of *Siaka* was introduced into Japan, the old *Sinto*, or Idol-worship, was the only flourishing religion in that Empire. They had but few Temples, and few festivals. A certain simplicity prevailed, and the people, following the dictates of reason, chiefly aimed at living good moral lives. The first, who taught the doctrine of *Budz* or *Siaka* in China (if we may believe the Japonnese Historians) came over thither about the year of Christ 63, and obtained leave to build a Temple, called *the Temple of the white Horse*, because the holy book of *Siaka* was brought over on a white Horse. The greatest difficulty the preachers of this new doctrine had to encounter, was the philosophy of Confucius, then shining in it's full lustre, and universally approved: and it appears, that, for several hundred years, this new Religion made but a slow progress in China, till, about the year of Christ 518, one *Darma*, a great Saint, came into China from *Seitensku*, that is, as the Japonnese explain it, from that part of the world, which lyes Westward with regard to Japan. This person laid the first sure foundation of *Budsoism* in that mighty Empire. This new worship, having gained ground in China, soon spread into *Fakkusai* (the peninsula of Coræa) where the first Idol of *Budz* or *Siaka* was erected, and worshipped, in the year of Christ 543. Japan soon admitted this new religion, following in that, as they had done in many other things, the example of the neighbouring countries.

The Japonnese have several beautiful convents built by the principal sects of this religion: among which the convent and Temple of *Kataisi* is remarkable for a statue of *Siaka*, gilt, of an extraordinary size, and sitting on a *Tarate-flower*, *faba Ægyptiaca*. The Ecclesiastics of the *Budso* religion have no processions, nor other public spectacles, as the clergy of the *Sinto* religion have. They always keep within the district of their convents, and mind little else but their prayers in the Temple at stated hours. Their maintenance arises from fees given them to pray for the relief of departed Souls, and the voluntary contributions of their *Danna* or parishoners.

2 Kings xxv,
7.
1 Kings vi,
38.

BUL. The eighth month of the Ecclesiastical year of the Jews, tho' but the second month of the civil year. It answers to our *October*, and consists of twenty-nine days. On the sixth day of this month the Jews fasted, because on that day Nebuchadnezzar put to death the children of Zedekiah, in the presence of their unhappy father, whose eyes, after they had been witnesses of this sad spectacle, he ordered to be put out. We find the name of this month mentioned, in Scripture, but once. See *YEAR (JEWISH)*.

M A C E R,
Hierolex.

H O F F M A N,
L E O A L L A -
T I U S.

BULL. A written letter, dispatched, by order of the Pope, from the Roman Chancery, and sealed with Lead. It is a kind of *Apostolical Rescript*, or *Edict*, and is chiefly in use in matters of justice or grace. If the former be the intention of the Bull, the lead is hung by a hempen cord; if the latter, by a silken thread. It is this pendent lead, or seal, which is, properly speaking, the Bull, and which is impressed on one side with the heads of St Peter and St Paul, and on the other with the name of the Pope, and the year of his pontificate. The Bull is written in an old round Gothic letter, and is divided into five parts; the narrative of the fact; the conception; the clause; the date; and the salutation, in which the Pope styles himself *Servus Servorum*, the *Servant of Servants*.

These instruments, besides the lead hanging to them, have a cross, with some text of Scripture, or religious motto, about it. Thus, in those of Pope Lucius III, the device was, *Adjuva nos Deus Salutaris noster*; that of Urban III, *ad te, Domine, levavi animam meam*; and that of Alexander III, *vias tuas, Domine, demonstra mihi*.

Bulls are granted for the consecration of Bishops, the promotion to Benefices, the celebration of Jubilees &c. Those brought into France are limited by the Laws and customs of the Land; nor are they admitted, till they have been examined, and found to contain nothing contrary to the liberties of the Gallican church.

After the death of a Pope, no Bulls are dispatched during the vacancy of the See. Therefore, to prevent any abuses, as soon as the Pope is dead, the Vice-Chancellor of the Roman church takes the seal off the Bulls, and in the presence of several persons, orders the name of the deceased Pontiff to be erased, and covers the other side, on which are the faces of St Peter and St Paul, with a linnen cloth, sealing it with his own seal.

The word *Bull* is derived from *bullare*, to *seal letters*; or from *Bulla*, a drop or bubble. Some derive it from the Greek Βύλη *council*: Pezron from the celtic *Buil*, *Bubble*.

The BULL IN COENA DOMINI is a particular Bull, read every year, on the day of the *Lord's-Supper*, or Maunday Thursday, in the Pope's presence; containing Excommunications and Anathema's against Heretics, and all who disturb or oppose the Ecclesiastical jurisdiction of the holy See. After the reading of the Bull, the Pope throws a burning torch into the publick place, to denote the thunder of this Anathema. The council of Tours in 1510 declared the *Bull in cœna Domini* void in regard to France.

BUMICILIS. A religious sect of Mohammedans in Egypt and Barbary, who pretend to fight with the Devils, and commonly appear in a great fright, and covered with wounds and bruises. About the full of the Moon, they counterfeit a Combat, in the presence of all the people, which lasts for two or three hours, and is performed with *Affagaia's* or Javelins, till they fall down quite spent: but in a little time they recover their spirits, get up, and walk away.

BARBOT,
Descript. of
North and
South Guinea.

BURIAL. A regard paid to the dead, or a performance of the last offices to the deceased, has made no inconsiderable part of the Religion of all countries, in all times. Of these last offices, the care of their funeral rites was the greatest and most necessary; being looked upon as a debt so sacred, that such as neglected to discharge it were thought accursed: hence the Romans called them *Justa*, and the Greeks *δικαία*, *νόμιμα*, *δσα*, &c. words implying the inviolable obligations, which nature has laid upon the living to take care of the obsequies of the dead. Nor are we to wonder the antient GREEKS and ROMANS were extremely solicitous about the interment of their deceased friends, since they were strongly persuaded, that their Souls could not be admitted into the Elysian fields, till their bodies were committed to the earth; and that, if it happen'd, that they never obtained the rites of Burial, they were excluded from the happy mansions, for the term of an hundred years.

Nec ripas datur horrendas, et rauca fluenta,
Transportare prius, quam sedibus ossa quierunt.
Centum errant annos, volitantque hæc litora circum:
Tum demum admissi stagna exoptata revisunt.

VIRG. Æn.
lib. vi. v. 327.

Nor dares the Transport Vessel cross the waves
With such, whose bones are not compos'd in graves.
An hundred years they wander on the shore;
At length, their penance done, are wafted o're.

DRYDEN.

Hence, in most of the poets, we meet with the passionate requests of dying men, or of their ghosts after death, for this favour. Thus, in Homer, the shade of Elpenor earnestly beseeches Ulysses to perform his funeral rites.

Νῦν δὲ σὺ τ' ὅππῃθεν γυνάξομαι, ἔπαρξόντων,
Πρὸς τ' ἀλόχῃ, καὶ πατρὶ, ὃς ἐτρεφε τυτθὸν ἰόντα,
Τηλεμάχῃ θ', ὃν μῦνον ἐνὶ μεγάροισιν ἔλαπες,
Μὴ μ' ἀκλαυστον, ἀθαρτόν, ἴων ὅππῃθεν καταλείπειν
Νοσφιδεῖς, μή τοι τι θεῶν μῆνιμα γίνωμαι.

HOM. Odyss.
lib. xi, v. 66.

Z z

But

But lend me aid, I now conjure thee, lend,
 By the soft tie, and sacred name of friend!
 By thy fond Consort, by thy Father's cares!
 By lov'd Telemachus his blooming years!
 (For well I know that soon the heav'nly powers
 Will give thee back to day, and Circe's shores;) *There pious on my cold remains attend,
 There call to mind thy poor departed friend.
 The tribute of a tear is all I crave,
 And the possession of a peacefull Grave.
 But if, unheard, in vain compassion plead,
 Revere the Gods; the gods avenge the dead.* POPE'S *Odyssey*.

For this reason, of all imprecations the greatest was, that a person might dye unburied; and it was consider'd as a duty incumbent on all travellers, who should meet with a dead body in their way, to cast dust or mould upon it three times.

HOR. lib. 1.
 Od. xxviii.
 v. 36.

Quamquam festinas, non est mora longa, licebit
 Injecto ter pulvere curras.

Thrice o'er the coarse the sprinkled ashes cast;
 The pious deed will not retard your hast.

This, where the customary solemnities of interment could not be had, was look'd upon as a sufficient passport for the admission of a ghost into Pluto's Dominions.

The antients considered it as a great misfortune, notwithstanding that they received the rites of Burial, if they were not laid in the sepulchres of their fathers, but were buried in a foreign Country. Hence the Epitaph of Leonidas the Tarentine runs thus.

ANTHOLOG.
 Epigr. lib.
 iii. cap. 25.
 epig. 75.

Πολλὸν 'απ' Ἰταλίας κείμεαι χθονὸς, ἐκ τε Τάραντος
 Πάτρης, τότ' οὐδ' ἐμὴν περὶ πικρότερον θανάτῳ.

Far from Tarentum, my own Soil, I dye;
 And, worse than death, in foreign ground I lye.

HOMER, Il.
 xi, 16. 22.
 PAUSAN. in
 Bœoticis.
 DIOD. Sicul.
 lib. xvi. c. 6.
 PAUSAN. in
 Messeniacis.
 PLUT. &
 CORN. NEP.
 in Phocione.

But, notwithstanding the great care of the antients, in performing the funeral rites of the dead, there were some persons, whom they thought unworthy of those last offices, and to whom they therefore denied them. Such were, 1. Publick or private Enemies. Hence Homer introduces Ulysses threatening Socus with the want of Burial; Hector likewise promising the same treatment of Patroclus; and Achilles revenging his cruelty by the same treatment of that Hero. Thus, likewise, Lyfander, the Spartan Admiral, having conquered the Athenian fleet, and put to death Philocles, one of their commanders, and four thousand Athenian prisoners, refused to give any of them Burial. 2. Such as betrayed, or conspired against their Country: on which account, Aristocrates, being convicted of Treason against the Arcadians, was stoned to death, and cast out of the bounds of their Country, unburied: and the famous Phocion, to mention no more, being unjustly condemned by the Athenians, as having conspired to deliver up the *Piræus* into the enemies hands, had his body cast out of Attica, and forbidden to be interred under a very severe penalty. 3. Tyrants were denied the rites of Burial. Of this we have an instance in the Pheræans, who, having slain Alexander, who had cruelly oppressed them, threw his carcass to the dogs. Thus Nestor tells Telemachus, that, if Menelaus had found Ægisthus alive, after his murder of Agamemnon, and Tyranny over the Myceneans, he would not have vouchsafed him Burial.

HOM. *Odysf.*
 iii. v. 256.

Εἰ ζῶντι 'Αργιδὸν ἐνὶ μεγάροισιν ἔτιτμεν
 Ἀτρεΐδης, Τροίηντιν ἴων, ἑαυτοῖς Μαιέλας,
 Τῷ κ' οἱ ἐδὲ θανόντι χυτὴν ὅπῃ γαῖαν ἔχουσιν,
 Ἄλλ' ἄρα τ' οὐ κύνες τε καὶ οἰωνοὶ κατέδαψαν
 Κείμενον ὃν περὶ ὧ ἐκάς ἄστρ' οὐδ' ἐδὲ καὶ τις μιν
 Κλύσσει' Ἀχαιῶδαν

*For had the martial Menelaus found
The Ruffian breathing yet on Argive ground;
Nor earth had hid his Carcase from the skies,
Nor Græcian Virgins shriek'd his obsequies;
But fowls obscene dismember'd his remains,
And dogs had torn him on the naked plains.* POPE'S *Odyssey*.

4. Such as were guilty of sacrilege forfeited their right to Burial. The gods were sometimes thought to inflict this punishment on malefactors; whence, Archidamus, the Spartan king, being slain in Italy, and deprived of Burial, Pausanias concludes, the gods had thus revenged themselves on him, for assisting the Phocians in plundering the City and Temple of the Delphians. To these we may add, 5. Such as died in debt, whose bodies, at Athens, belonged to their creditors, and had no right to burial, till full satisfaction was made. 6. Some offenders, likewise, who suffered capital punishment, were deprived of Burial; those especially, who died on the cross, or were impaled, whom they frequently permitted to be devour'd by beasts and birds of prey. To this Horace alludes:

Non hominem occidi: non pasces in cruce corvos.

Lib. i. Ep. 16.

*I ne'er imbrew'd my hands in human blood:
You shall not hang, then, on the fatal wood,
Unburied, and of ravenous crows the food.* }

Juvenal also hints at the same custom.

Vultur jumento, & canibus, crucibusque relictis,
Ad fœtus properat, partemque cadaveris affert.

Sat. xiv. v. 77.

*Where carrion stinks, and crosses stand in air,
Rapacious vulturs greedily repair,
And food from thence they to their young ones bear.* }

Of those, who were allowed the rites of Burial, some were distinguished by particular circumstances of disgrace attending their interment. Thus persons killed by lightning, as being thought hateful to the Gods, were buried apart by themselves, lest the ashes of other men should receive pollution from them: and those, who had wasted their patrimony, forfeited the right of being buried in the sepulchres of their fathers; whence Democritus was in danger of wanting a burial-place, because he had spent his paternal inheritance in travelling into foreign countries, and searching after the secrets of nature. If persons, who had incurred the publick hatred, had yet the good fortune to obtain burial, it was customary to leap upon their tombs, and cast stones at them, in token of detestation and abhorrence. Thus Euripides;

— — — — — ἐνθρόσκει παῖρα,
πέτροις τε λείπει μνήμα Λαίονος πατρὸς.

In *Electra*,

*He leaps, indignant, on his father's tomb,
And, in derision, pelts his grave with stones.*

It was likewise customary to punish offenders, even after their death, by depriving them of the graves, in which their remains had been deposited. Thus, Phrynichus, the Athenian, being arraigned and condemned for treason, some time after his Funeral, his Tomb was opened, and his relicks thrown out of Attica.

LYCURGUS,
Orat. in Leocratem.

Among the Jews the privilege of Burial was denied only to self-murderers, who were thrown out to rot above ground. Malefactors, who were hanged on a gallows (a circumstance of the greatest ignominy) were, nevertheless, allowed the rites of Burial, out of respect (say the Rabbins) to the image of God, wherein man was created.

JAC. PONTAN. Pro-
gymn. Lat.
lib. 4.
Deut. xxi. 23.

In the CHRISTIAN CHURCH, tho' good men always desired the Honour and Privilege of that solemn interment, which was practised by the church; yet were

were they not (like the Heathens) so concerned for their bodies, as to think it any real detriment or loss to them, if either the barbarity of their enemies, or any other accident denied them this privilege: for they considered, that nothing could be a prejudice to that body, which was to rise again. On which subject it is plausibly enough said;

— — — Cælo tegitur, qui non habet urnam.

*Interr'd beneath the cope of heav'n he lyes,
To whom or pow'r, or chance, an urn denies.*

The primitive Christian church denied the more solemn rites of Burial only to unbaptized persons, self-murderers, and excommunicated persons, who continued obstinate and impenitent in a manifest contempt of the church's censures. See FUNERAL RITES.

C.

D'HERBE-
LOT, Bibl.
Orient.



AABA or CAABAH. [*Arab.*] *A square building.* The word is particularly applied by the Mohammedans to the famous Temple of Mecca, built, as they pretend, by Abraham and Ismaël his Son. It is towards this Temple they always turn their faces, when they pray, in whatever part of the world they happen to be.

The Mussulman writers tell us, that, in the time of Adam, there stood a Tent, in the place where the Temple was afterwards built; that this Tent was sent down from Heaven, to serve as a place of divine worship; that Adam often visited this holy place; and that Seth his son followed his example; till at length he judged it proper to build there a Temple of stone, for the use of his posterity; and that this first Temple, being destroyed by the deluge, was rebuilt by Abraham and his son Ismaël.

The Mohammedans give this Temple the name of *Beitallah*, that is, the house of God. Mohammed, in the Koran, says; *we have established an house or Temple, as a means whereby men may acquire great merit.* Hussain Vaez thus paraphrases this passage: 'We have destined the square house, which is the Temple of Mecca, to the service of God; that you may have the certain means of acquiring great merit, as well by the tiresome journey you shall take, to arrive at it, as by the religious visit you shall pay to it. We have made it to be a sacred and privileged place, in which it is not permitted to kill or molest any person: wherefore, O ye faithfull, after you shall have known the dignity and excellence of this Temple, put up your prayers in it, as did Abraham. We commanded both him and his son Ismaël to purge this house from all the filth and superstitions of the idolaters, that it might be fit for the stations, processions, adorations, and all other exercises of the true servants of God.' So great is the veneration of the Mohammedans for this Temple, that they believe, a single view or sight alone of its sacred walls, without any particular act of devotion, is as meritorious in the sight of God, as the most careful discharge of one's duty, for the space of a whole year, in any other Temple. They pretend, that the impression of Abraham's foot is still to be seen on one of the stones, notwithstanding the repeated endeavours of the Idolaters to efface it.

The Caaba, or sacred Temple of Mecca, enjoys the privilege of an Asylum for all sorts of criminals: but then they must retreat into the Temple itself, and not remain in any of its Portico's, to which the exemption does not extend.

In the Koran we read these words; *God commands you to give back the Deposits into the hands of those, to whom they belong.* The interpreters say this passage is to be understood literally of what passed after the taking of Mecca. Mohammed, having entered victorious into that City, sent to demand the keys of the Temple, of Othman the son of Thaleha, who kept them. Othman brought them to him, and, as he presented them, Abbas, Mohammed's Uncle, demanded them of him, because he already had those of the wells Zemzem. Othman, upon this demand, drew back his hand, and refused to deliver them: but Mohammed said to him, *Do you not trust in God, and his Prophet?* Upon which Othman gave him the keys. But Mohammed, after having performed his devotions in the Temple, restored the keys to Othman, who immediately embraced his Religion; and from that time his posterity has enjoyed the privilege of keeping the keys of the Temple of Mecca.

The tradition of the idolatrous Arabians, before the time of Mohammed, was, that Abraham, being ready, in obedience to the command of God, to sacrifice his son Ismaël on one of the Mountains of Arabia, was hindered from executing his design by the Arch-Angel Gabriel; and that, at the same time, Abraham and Ismaël were ordered to build a Temple in the same place, where Adam had formerly built one, called *Sorah*, which word signifies a *Castle*. Whereupon these two Patriarchs built the *Caaba*, to perpetuate the memory of their obedience.

The ancient Arabians adorned and embellished the outside of this Temple with the works of their most excellent Poets, written in letters of gold on stuff of silk. But the Mohammedans have always covered it's roof and walls with rich brocades of silk and gold, which the califs formerly furnished, and after them the Sultans of Egypt. At present, the grand Seigneur sends every year rich tapestries by the caravan of Egypt, for the adorning of this famous Temple.

The Abassid Califs would have rendered this Temple much more magnificent than it ever was; but were diverted from their design by the Doctors of their Law, who represented to them, that the Temple would in time lose the respect which was paid to it, if it was subject to change it's form according to the caprice of princes. They were therefore content to build round it magnificent portico's or galleries, illuminated with an infinite number of lamps, for the convenience of the Pilgrims. Notwithstanding, Moktadi, the thirty-first Calif of that race, took away the old gate of the Temple, of which he made his coffin, and gave another, which was covered with thin plates of silver gilt.

The Caaba, or holy Temple of Mecca, is most remarkable for the pilgrimages made to it by the devout Mussulmans. In the Koran, God commands Abraham *to proclaim unto the people a solemn Pilgrimage, that they may be witnesses of the advantages, which accrue to them from the visiting this holy place.* It is related, that Abraham, in obedience to this command, went up to mount Abou kobeis, near Mecca, and cried from thence, *O men, perform the pilgrimage to the house of your God;* and that God caused those, who were then in the loins of their fathers, and in the wombs of their mothers, from East to West, and who, he knew before hand, would perform the pilgrimage, to hear his voice. See PILGRIMAGE.

SALÉ'S Koran, Ch. 22.

CABBALA. [Hebr.] *Traditions.* Among the Jews, it principally means the mystical interpretations of their Scriptures, handed down by tradition. The manner, in which Maimonides explains the Cabbala, or Traditions of the Jews, is as follows: 'God not only delivered the Law to Moses on mount Sina, but the explanation of it likewise. When Moses came down from the mount, and entered into his Tent, Aaron went to visit him, and Moses acquainted Aaron with the Laws he had received from God, together with the explanation of them. After this, Aaron placed himself at the right hand of Moses, and Eleazar and Ithamar, the sons of Aaron, were admitted; to whom Moses repeated what he had just before told to Aaron. These being seated, the one on the right, the other on the left hand of Moses, the seventy elders of Israel, who composed the Sanhedrim, came in. Moses again declared the same Laws to them, with the interpretations of them, as he had done before to Aaron and his Sons. Lastly, all who pleased of the common people were invited to enter, and Moses instructed them likewise in the same manner as the rest. So that Aaron heard

Preface to the Mishna.

‘ four times what Moses had been taught by God upon mount Sina; Eleazar
 ‘ and Ithamar three times; the seventy Elders twice; and the people once. Moses
 ‘ afterwards reduced the Laws, which he had received, into writing, but not
 ‘ the explanations of them: these he thought it sufficient to trust to the me-
 ‘ mories of the above mentioned persons, who, being perfectly instructed in
 ‘ them, delivered them to their children, and these again to theirs, from age
 ‘ to age.’

The Cabbala therefore is, properly, the *Oral Law* of the Jews, delivered down, by word of mouth, from father to son: and it is to these interpretations of the *written Law* our Saviour's censure is to be applied, when he reproves the Jews for
 Mark, vii, 13. *making the commands of God of none effect thro' their traditions.*

Some of the Rabbins pretend, that the origin of the Cabbala is to be referred to the Angels; that the Angel Raziel instructed Adam in it; the Angel Japhiel Shem; the Angel Zedekiel Abraham &c. But the truth is, these explications of the Law are only the several interpretations and decisions of the Rabbins on the Law of Moses; in the framing of which they studied principally the combinations of particular words, letters, and numbers, and by that means pretended to discover clearly the true sense of the difficult passages of Scripture.

This is properly called the *Artificial Cabbala*, to distinguish it from *simple Tradition*: and it is of three sorts. The first, called *Gematria*, consists in taking letters as figures, and explaining words by the arithmetical value of the letters of which they are composed. For instance, the Hebrew-letters of *Jabo-Schilob*, (*Schilob shall come*) make up the same arithmetical number as *Messiah* (*the Messiah*); from whence they conclude, that *Schilob* signifies the *Messiah*.
 Genes. xlix, 10.

The second kind of *Artificial Cabbala*, which is called *Notaricon*, consists in taking each particular letter of a word for an entire diction. For example, of *Bereſchith*, which is the first word of Genesis, composed of the letters B. R. A. S C H. J. T. they make *Bara-Rakia-Arez-Schamaim-Jam-Tebomoth*. i. e. *he created the firmament, the earth, the Heavens, the Sea, and the Deep*; or in forming one entire diction out of the initial letters of many: thus in, *Atah-Gibbor-Lehoolam-Adonai* (*thou art strong for ever, O Lord*), they put the initial letters of this sentence together, and form the word *Agla*, which signifies either *I will reveal*, or *a drop of dew*, and is the Cabbalistic name of God.

The third kind, called *Themura*, consists in changing and transposing the letters of a word: thus of the word *Bereſchith* (the first of the book of Genesis) they make *A-betisri*, the first of the month *Tisri*, and infer from thence, that the world was created on the first day of the month *Tisri*, which answers very nearly to our September.

The Cabbala, according to the Jews, is a noble and sublime science, conducting men by an easy method to the profoundest Truths. Without it, the holy Scriptures could not be distinguished from prophane books, wherein we find some miraculous events, and as pure morality as that of the Law, if we did not penetrate into the truths locked up under the external cover of the literal sense. As men were grossly deceived, when, dwelling upon the sensible object, they mistook angels for men; so also they fall into error or ignorance, when they insist upon the surface of letters or words, which change with custom, and ascend not up to the Ideas of God himself, which are infinitely more noble and spiritual.

Some Visionaries, among the Jews, believe, that Jesus Christ wrought his miracles by virtue of the mysteries of the Cabbala. Some learned men are of opinion, that Pythagoras and Plato learned the Cabbalistic art of the Jews in Egypt: others, on the contrary, say, the philosophy of Pythagoras and Plato furnished the Jews with the Cabbala. Most of the Heretics, in the primitive Christian church, fell into the vain conceits of the Cabbala; particularly the Gnostics, Valentinians, and Basilidians.

CABBALISTS. Those Jewish Doctors, who profess the study of the *Cabbala*. In the opinion of these men, there is not a word, letter, or accent, in the Law, without some mystery in it. The first Cabbalistical author, that we know of, is Simon the son of Joachai, who is said to have lived a little before the destruction of Jerusalem by Titus. His book, entitled *Zohar*, is extant; but it is agreed, that many additions have been made to it. The first part of this work is entitled *Zeniutha* or *Mystery*; the second *Idra Rabba* or the *great Synod*; the third

third *Idra Lata*, or the *little Synod*, which is the author's last Adieu to his disciples. See RABBINS.

CABIRI. The *great, powerful*, Gods of the ancient Pagans. Who they were, is a question much controverted among authors. The old scholiast on Apollonius's *Argonautics* says; Μυσταὶ δὲ ἐν τῇ Σαμοθρακίᾳ &c. *In Samothracia, they are initiated into the mysteries of the CABIRI; whose names are recorded by Mnaseas: they are in number four; Axieros, Axiocersa, Axiocersus, and Casmilus. Axieros is Ceres; Axiocersa, Proserpine; Axiocersus, Pluto; and the fourth, Casmilus, is Mercury.*

Bochart gives us Hebrew Etymologies of the three first of these names. Axieros, he says, signifies, in that language, *the earth is my possession*; which agrees very well with Ceres: Axiocersus and Axiocersa mean *death or desolation is my portion*; which is very applicable to Pluto and Proserpine. Casmilus, he tells us, was rather a Minister or Attendant on the Gods *Cabiri*, than one of them: and Servius says, *Casmilus* is a Tuscan word signifying the *Minister of the Gods*; an office always ascribed by the ancients to the God Mercury. A modern author, who finds most of the Pagan Deities in the family of Abraham, makes Axieros to be *Isaac*, the heir of his father Abraham, and in whom his seed was to be called; and Axiocersus and Axiocersa to be *Ishmael*, and his *Wife*, because it is said, *he dwelt in the desert or wilderness of Paran, and his mother took him a wife out of the land of Egypt*; both which descriptions agree with the Etymologies given by Bochart.

FOURMONT, Reflex. Crit. sur des anc. peuples, lib. ii. §. 3.

Genes. xxi. 21.

The Cabiri, therefore, according to Apollonius's scholiast, were the Gods of Samothracia, an Island bordering on the continent of thrace, Varro reckons up but two Cabiri, or Samothracian Deities, *Tellus* and *Cælus*; others Three, *Jupiter*, *Juno*, and *Minerva*; whom Tertullian therefore means, when he says; *tres aræ trinis Diis patent, MAGNIS, POTENTIBUS, VALENTIBUS: eisdem Samothracas existimant. i. e. there are three altars erected to three gods, GREAT, POWERFULL, STRONG: the same are thought to be the Deities of Samothracia.*

VARRO. lib. iv.

TERTULL. lib. de Spectac.

Macrobius, speaking of the latter Cabiri, says; *Jupiter is the middle region of the air; Juno the lower region, together with the earth; and Minerva the upper region, or æther.* He adds, that *Demaratus, the son of Corinthius, being to be initiated into the mysteries of the Samothracian religion, joined the above-mentioned Deities in one and the same Temple*; which notion of the three Samothracian Deities, Jupiter, Juno, and Minerva, might possibly (in the opinion of the learned Vossius) have been the corrupt remains of a very ancient tradition, received from Noah the friend of God, concerning the three persons in the Deity, the Father, the Son, and the holy Spirit: upon which Hypothesis, Jupiter must be taken for the supreme God, or *Jehovah* of the Jews; Minerva for the *word*, or *wisdom*, of God; and Juno for the holy Spirit, the love and delight of Jupiter, or the supreme Being. And that the Samothracian religion was very ancient, appears from hence, that the Romans received it from the Albanians, the Albanians from the exiled Trojans, and the Trojans from king Dardanus, who brought it out of Samothracia into Phrygia, scarce more than eight hundred years after the deluge; nor is it improbable, that the Samothracians had these deities some centuries before Dardanus.

SATURNAL, lib. iii, c. 4.

VOSS. de Theolog. Gentil. lib. viii. cap. 12.

VARRO, Rer. Humanar. lib. ii.

The term *Cabiri* comes from the *Hebrew* or *Phœnician* word *Cabir*; which signifies *great* or *powerfull*; and seems to have been a general name given to Deities of a superior rank. Such were Castor and Pollux (the Διοσκύροι or *sons of Jupiter*) among the Greeks, as appears from an ancient greek inscription, preserved by Gruter, and thus render'd into Latin. *Gaius Gaii filius Acharnensis sacerdos factus deorum magnorum Dioscurorum Cabirorum &c. dedicavit. i. e. Dedicated by Gaius, the son of Gaius the Acharnanian, made Priest of the great gods Dioscuri, Cabiri, &c.* We are informed likewise, that the Saracens, till the time of the Emperor Heraclius, worshipped idols, adoring Lucifer and Venus, whom they called *CHABAR*, which in their language signifies the same, as *Cabir* in the *Hebrew* or *Phœnician*; viz. *Great*.

THESAUR. P. 319.

Init. Saracenic. ex Euthym. Zigab. panopl.

It is impossible to reduce the numerous, but fabulous, stories of these Cabiri to any consistency; for they were all the inventions of later ages; and, when the

fabulous

fabulous accounts of later times became intermixed with the ancient traditions, it is no wonder the truth was very much obscured by them.

D'od. Sicul.
lib. 5.

CABIRIA. [Gr.] Festivals in honour of the *Cabiri* or great and powerful Gods; celebrated at Thebes and Lemnos, but especially in Samathrocia, an Island consecrated to the Cabiri. All who were initiated into the mysteries of these gods were thought to be secured thereby from storms at Sea, and all other dangers. The ceremony of initiation was performed by placing the candidate, crowned with olive-branches, and girded about the loyns with a purple ribband, on a kind of throne, about which the priests, and persons before initiated, danced. This was called *Ἐνθρονισμός*, *Enthronization*.

D'HERBE-
LOT, Bibl.
Orient.

CADARIAH. [Arab.] *Cadarians*. A Sect among the Mussulmans, which attributes the actions of a man to the man himself, and not to the divine decree, determining his will. The first author of this Sect was Maabed Ben Khalid Al-Giohni. Ben Aun, one of the most celebrated Mohammedan Doctors, never saluted the Cadarians, saying they were Mussulman *Magi* or Manichæans, because they admitted two principles, God and Man. The word comes from the Arabic *Cadara*, *Power*.

RICAUT'S
History of the
Ottoman Em-
pire.

CADIZADELIRE. A Sect of Mohammedans, very like the ancient Stoicks. They shun feasts and diversions, and affect an extraordinary gravity in all their actions. They are incessantly talking of God, both in public and private; and some of this Sect make a jumble of Christianity and Mohammedism, particularly those who live on the borders of Hungary and Bosnia. They read the Gospel in the Slavonian tongue, and the Koran in the Arabic: they drink wine in the month Ramadhan, or Lent of the Turks, but put either cinnamon or some other drugs in it, and then they think they may lawfully drink it. They love and protect the Christians. They believe that Mohammed is the holy ghost, and that the descent of the fiery tongues, on the feast of Pentecost, was the type of the coming of that Prophet. They practise circumcision, and justify it by the example of Jesus Christ.

D'HERBE-
LOT, Bibl.
Orient.

Chap. Hud.

CADHA and CADR. [Arab.] *The Divine Decree, and Predestination*. The Mohammedan divines distinguish between these two words, and say, that the first signifies the *Decree*, considered as in God, and flowing from God; and the second signifies, the same Decree, when put in execution here below. In the Koran it is said, that *of those, who shall be presented before the judgment-seat of God, some are happy and others unhappy*; i. e. in the language of the Mussulmans, *Elect* and *Reprobate*. An Interpreter on this verse says, that the marks of *Election* in this world are, tenderness of heart, hatred of the world, distrust of one's self, and of the creatures; and modesty: as, on the contrary, the marks of *reprobation* are, hardness of heart, love of the world, a great confidence in one's self, and in the creatures; and impudence. A Mohammedan author relates, that Mohammed used to say of this chapter; *the chapter Hud has made my hair grey before it's time*.

Chap. Am-
ram.

In the same chapter, Noah speaks, in the name of God, to the people, whom he instructed by his preaching, as follows: 'God has imparted to me his mercy, by the gift of prophecy, with which he has favoured me: but it is hid from you, and I can not force you to acknowledge it, because you will not receive it.' An interpreter says on this passage: 'If Noah could have forced these incredulous people to believe these words, and embrace the Law of God, he would doubtless have done it: but the reins of man's free will are in the hands of God, who governs them as he pleases. The door-keeper of his justice drives away from his gate those whom he thinks fit, and the introducer of his mercy gives admission to whom he pleases.'

In another chapter, it is said: 'Lord, thou art master of all kingdoms; thou givest them to whom thou wilt, and takest them out of the hands of those who possess them, whenever thou pleassest.' Besides the literal sense of these words, the interpreters find a more exalted meaning in them, to wit, the doctrine of *Predestination*.

A Persian

A Persian author, speaking of the *Elect* and *Reprobate*, says; 'there is from all eternity a plank prepared for the former, to save them from shipwreck, and conduct them into harbour; and the latter are marked in the forehead with a button of fire, for eternity. The divine justice pushes the one to the left, and his goodness calls the other to stand on his right hand.' The author of Methnevi says; 'Thou, O Lord, transportest the people of the mosque of the true God into the prophane Temple of the Ghebres: thou takest these out of the Pagod of the Gentiles, and makest them of the number of the faithful. How can our weak understanding comprehend this? Thou art sovereign Lord of all things, and disposest them according to thy good pleasure.'

CADRITES. A sort of Mohammedan Fryars, whose founder was called Abdul Cadri, a man of great skill in Philosophy and Law. Once a week, they spend a great part of the night in turning round, holding each others hands, and repeating incessantly the word *Hai*, which signifies *Living*, and is one of the attributes of God; during which one of them plays on a flute. They never cut their hair, nor cover their heads, and always go barefooted. They have liberty to quit their convent whenever they please, and to marry.

RICAUT'S
History of
the Ottoman
Empire.

CAF. The name of a mountain, which the ignorant Mohammedans, attached to the fables of their false prophet, believe to encompass the whole globe of Heaven and Earth, and to bound the hemisphere on all sides. An oriental Mythologist tells us, that this mountain has for its foundation a stone, called Sakhrat, of which mention is made in the Koran. The same author says, that this stone supports the *axis* of the earth; that it is made of an entire emerald; and that it is from the reflexion of this stone that the Heavens appear to us of an azure colour: lastly, he says, that when God would cause an earthquake in any part of the world, he commands this stone to put in motion one of its roots, which serve it in the stead of nerves; and that the motion of the root occasions that part of the earth, with which it corresponds, to shake and tremble, and sometimes to part asunder. This is an instance of Mohammedan Philosophy, founded on the principles of the Koran.

D'HERBE-
LOT, Bibl.
Orient.

Chap. Loc-
man.

CAFER. [*Arab.*] An Infidel with respect to religion, and an Ingrate with respect to benefits received. The author of Nighiaristan cites the Persian verses of Methnevi, in the life of Ismael, where he says;

D'HERBE-
LOT, Bibl.
Orient.

*The Infidel, who has no law, when he keeps his word, discovers in himself
an attribute of the Divinity:
But, he, who does not observe it, is very far from the true faith, tho' he
professes to be a Mussulman.*

CAFUR. The name of a fountain in the paradise of the Mohammedans, so called from its resembling *campfire* (which the word signifies) in smell and colour. Mohammed, in his Koran, says; *The just shall drink of a cup of wine, mixed with the water of CAFUR, a fountain whereof the servants of God shall drink; and they shall convey the same by channels whithersoever they please.*

SALE'S KO-
RAN, Ch.
LXXVI.

CAHANBARHA. So the Persians call the six seasons, or days, in which, according to the tradition of the ancient Magi, God created the world: but, this true tradition being afterwards altered by superstition, they placed these six seasons, or days, not immediately the one after the other, so as to make up a continued week, according to the account given by Moses, but in different months of the year, attributing likewise to each term or season the space of five days.

D'HERBE-
LOT, Bibl.
Orient.

CAINITES. Christian Heretics, who sprang up about the year 130; so called because they esteemed Cain worthy of the greatest honours. They acknowledged a power superior to that of the *Creator*. They called the former *Wisdom*, and the latter the *inferior virtue*. They pretended, that all those, who are represented as wicked persons in Scripture, such as Cain, Esau, Corah and his followers, the Sodomites, and even Judas himself, were the peculiar care of *Wisdom*, and all the just of the *Creator*: that, for this reason, Cain got the better of Abel;

IRENÆUS,
lib. 1. c. 35.
AUGUST.
Hæref. c. 38.
EPIPHAN.
Hæref. cap.
xxxviii.
TILLEM.
Hist. Eccles.
Tom. II.
Art. Nicola-
ites.

Abel; that, as for the rest, it is true, the *Creator* set himself against them, but that he could not hurt them, because *Wisdom* took them under her protection: that Judas alone knew all these mysteries, and that, for this reason, he betrayed Jesus Christ, in order to procure to the world the great benefits, which he knew would arise from the death of Christ; and which the power of the *Creator* would have prevented, and thereby defeated those happy effects.

IREN. *ibid.*

Nor were the Morals of this Sect less impious than their Creed: for they pretended, conformably to the doctrine, which Carpocrates afterward taught, that we must perform all sorts of actions in order to be saved; and they placed perfection in boldly committing those works of darkness, which modesty forbids to name. They said likewise, that every action has its angel, which presides over it; whom therefore they invoked, on the performance of each particular action.

TERTULL. *de Baptismo, cap. i.*

They had several apocryphal books, as *the Gospel of Judas*; and they had some writings, exhorting to destroy the works of the Creator; and one intitled *the Ascension of St Paul*. A woman of this Sect, named Quintilla, coming into Africa in the time of Tertullian, perverted a great many persons, and taught that Baptism was to be abolished: which was the occasion of that father's writing his treatise on that subject.

De Præscript. *cap. 33.*

Tertullian makes them to be a branch of the *Nicolaites*, or rather the *Nicolaites* themselves under another name. See NICOLAITES.

Hist. des Ord. *Relig. P. iv. Ch. 4.*

CALATRAVA [NUNS, OF THE ORDER OF.] A religious Society, founded, in the year 1219, by Dom Gonfálves Yanes, grand master of the military order of the Knights of Calatrava, a City of Andaloufia, in Spain.

These Religious were at first settled in the Convent of St Felix, near Amaya, where they continued near 350 years, till Philip II, king of Spain, removed them to the City of Burgos, in the year 1538. Some religious women, who wore the habit of the Cistercians, and lived in community under the bishop of Sigüenza, in the convent of St Saviour de Penilla, submitted likewise to the order of Calatrava, about the year 1479, under the government of the grand master Peter Giron, who formed the second monastery of *Nuns of Calatrava*. But the most famous is that founded by Walter de Padilla, great commander of the order, at Almagro, under the title of *the Assumption of our Lady*, when king Ferdinand was administrator of the order.

These religious are obliged to perform the same probations as the Knights of Calatrava. They are habited like the Cistercians, and are distinguished from them only by the Cross of the order of Calatrava, which they bear on the right side of their scapulary.

RICAUT'S *Hist. of the Ottom. Empire.*

CALENDERS. A sort of Mohammedan Fryars, so called from Santon Calenderi their Founder. This Santon went bare-headed, without a shirt, and with the skin of a wild beast thrown over his shoulders. He wore a kind of Apron before, the strings of which were adorned with counterfeit precious stones. His disciples are rather a Sect of Epicureans, than a society of religious. They honour a tavern, as much as they do a mosque, and think they pay as acceptable worship to God by the free use of his creatures, as others do by the greatest austerities, and acts of devotion.

They are called, in Persia and Arabia, *Abdals*, or *Abdallat*, i. e. persons consecrated to the honour and service of God. Their garment is a single coat, made up of a variety of pieces, and quilted like a rug. They preach in the market-places, and live upon what their auditors bestow on them. They are generally very vicious persons; for which reason they are not admitted into any houses.

D'HERBE-
LOT, *Bibli-
oth. Orient.*

In the year 898 of the Hegira, A Calender, approaching Bajazet the second, on his return from Albania to Adrianople, drew a sabre from under his garment, in order to assassinate that prince; but was prevented by Iskender Basha, who discharged such a blow on his head, as felled him to the ground.

Exod. xxxii.

CALF (GOLDEN). An Idol, set up, and worshipped, by the Israelites, at the foot of mount Sinai, in their passage thro' the wilderness to the land of Canaan.

They had waited above a month for the return of Moses, who was gone up to the top of the mountain, to receive the *Law* from the hand of God; and, in the uncertainty of seeing him again, assembled in a riotous manner about Aaron's tent, demanding that he should make them Gods to go before them. Aaron, thro' weakness and cowardise, immediately complied with their request, and, having collected a sufficient quantity of their golden ornaments, cast the metal into the figure of a Calf, and, erecting it upon a pedestal, in the sight of all the Camp, told the people, these were the Gods, which brought them out of Egypt; appointing likewise the next day to be a solemn festival to their new-made deity.

A learned Romish writer has taken a great deal of pains to vindicate this mean action of the Jewish High-priest. But Josephus saw so plainly, there was nothing to be said in justification of it, that, rather than record a fact so much to the discredit of Aaron, he chose wholly to suppress it. The Jewish writers, in general, throw the fault of this whole transaction on the Egyptians, who were come out with them, and who, they say, first put it in the peoples heads to ask for these gods.

Our version makes Aaron fashion this Calf with a graving tool, after he had cast it in a mould: the Geneva translation makes him engrave it first, and cast it afterwards. Others, with more probability, render the whole verse thus: *And Aaron received them (the golden earrings) and tied them up in a bag, and got them cast into a molten Calf*; which version is authorized by the different senses of the Hebrew word *Tzur*, which signifies *to tie up or bind*, as well as *to shape or form*; and of the word *Cherret*, which is used both for a *graving tool* and a *bag*.

Some of the ancient fathers have been of opinion, that this Idol had only the face of a Calf, and the form of a man from the neck downwards, in imitation of the Egyptian Isis. Others have thought it was only the head of an ox, without a body. But the most general opinion is, that it was an entire Calf, in imitation of the Apis, worshipped by the Egyptians, among whom, no doubt, the Israelites had acquired their propensity to Idolatry. And this is confirmed by the words of St Stephen; *in their hearts they returned into Egypt, and forced Aaron to make them a golden Calf*.

Moses, being come down from the mountain, severely reprimanded Aaron for his folly and sin, who fail'd not to lay the blame on the tumultuous people. But Moses, without listening to his excuses, immediately set about the destruction of the Idol. He took it down, burned it, and ground it to powder, which he strew'd upon the water, and, as a punishment of their offence, made the people drink of it. The Rabbins, according to custom, tell us, that the reason why Moses did this, was that he might distinguish the Idolaters from the rest; for that, as soon as they had drunk of it, the beards of the former turned red.

Nam rutilans auro monstrabat Barba nocentes,
Dum patulo latices fluminis ore bibunt.

*Fast, as they drank the blended waters down,
The guilty by their gilded beards were known.*

The Cabbalists add, that the Idol weighed 125 Quintals, which they gather from the Hebrew word *Massekah*, whose numerical letters make 125.

The Mohammedans pretend, that the person, who cast the golden Calf, was not Aaron, but Al Sameri, a principal man among the Israelites, some of whose Descendants, they say, still inhabit an island of that name in the Arabian gulf. This Al Sameri, they pretend, was order'd by Aaron to collect all the golden ornaments of the people, who carried on a wicked commerce with them, and to keep them together till the return of Moses; but Al Sameri, understanding the Founder's art, threw them all together into a furnace, to melt them down into one mass, which came out in the form of a Calf. Al Sameri went farther: he took some dust from the footsteps of the angel Gabriel's Horse (who marched at the head of the people) and threw it into the mouth of the Calf, which immediately became animated, and began to low. Abulfeda says, all the Israelites, except 12000, worshipped this Idol.

MONCEUS,
de Vitul. Aur.
apud Oper.

Crit. v. 2.

Exod. xxxii,
4.
LE SCEN.
Essay on the
N. T.

LACTAN-
TIUS,
TERTULL.
HEROD.
lib. 2.

Acts. vii, 39.

PETRUS DE
RIGA, in AA-
RONE.

R. TAU-
CHUM, in
ELLE SHEM.
Rab. Sect. 42.

GEOGR. NU-
BIENS.

D'HERBE-
LOT. Bibli-
oth. Orient.
pag. 650.

The

The Jews have a proverb, for many ages received among them, that all the misfortunes, which have befallen their nation, have been owing to the idolatry of their ancestors in worshipping the golden Calf.

CALIPH or **KALIPH**. The supreme Ecclesiastical dignity among the Saracens; or, as D' Herbelot defines it, a sovereign Dignity among the Mohammedans, vested with absolute authority in all matters relating both to religion and policy.

SELDEN,
Titles of Honour, P. I.
Ch. vi. §. 3. The name of Caliph occurs frequently in the Saracenic and Mohammedan stories, and in the old writers of the holy War, which the Christians had with the Mohammedans for the recovery of the holy Land. It signifies, in the Arabic, *Successor* or *Vicar*. The Saracen princes assumed this title as descendants from Mohammed: whence, in old writers, it is interpreted by *Papa* (*Pope*); the Caliphs bearing the same relation to Mohammed, that the Popes pretend they do to Jesus Christ, or St Peter.

SELDEN,
ibid. §. 4. Upon the division of the Asiatic Empire into the several parts of Asia and Afric, the title of Caliph was chiefly retained at Bagdat, the old Seleucia, situate near the confluence of the Euphrates and Tigris; the other Mohammedan princes taking upon them the title of *Xeriph*. The Caliphate of Bagdat ended, in Muf-haitzem, about the year CIO.CC.XL.

It is, at this day, one of the Grand Signor's titles, as successor of Mohammed; and of the Sophi of Persia's, as successor of Ali. Thus these eastern monarchs assume to themselves the same character that the Roman Emperors did, among whose titles was always reckoned that of *Pontifex Maximus*; chief-priest, or head in Ecclesiastical matters.

DUPIN,
Hist. of the
Ch. Cent.
XV. Ch. 5.

CALIXTINS. A party, or sect of Christians, in Bohemia and Moravia, in the XVth century. The principal point, in which they differed from the church, was, the use of the *Chalice* (*Calix*), or communicating in both kinds. They were a branch of the *Hussites*, or followers of John Huss. See **HUSSITES**.

CALLIOPE. The principal of the nine Muses, according to Poetical Theology. She presided over harmony, and the hymns made in honour of the gods. The Poets, who are supposed to receive their inspiration from the Muses, chiefly invoke Calliope to their aid.

HOR. Od. iv,
lib. 3.

Descende cœlo, & dic, age, tibia,
Regina, longum, Calliope, melos.

*Descend from Heav'n, Calliope,
Goddess of verse and harmony.
Do thou my flowing verse inspire;
Do thou attune the Poet's lyre.*

LUCRET.
lib. vi. v. 91.

Tu mihi supremæ præscripta ad candida calcis
Currenti spatium præmonstra, callida Musa,
Calliope, requies hominum, divûmque voluptas;
Te duce ut insigni capiam cum laude coronam.

*Delight of gods above, and men below,
The tract of glory to thy Poet shew,
Divine Calliope; that, led by thee,
Applause may crown my verse with immortality.*

Schol. Hom.
meri, Il. ix.

ATHENÆUS,
Δειπνοσοφ.
lib. xiii.
Idem, ibid.

CALLISTEIA. [Gr.] *The rewards of beauty*. A festival, celebrated anciently in the Island of Lesbos; on which the women presented themselves in the temple of the goddess Juno, and the prize was assigned to the Fairest. The same kind of contest there was at the festival of Ceres Eleusinia, among the Parrhasians, first instituted by Cypselus, whose wife Herodice was honoured with the first prize: and we read of another of the same nature among the Eleans; at which the most beautiful man was presented with a complete suit of armour, which he consecrated to Minerva, to whose temple he walked in procession, accompanied

accompanied by his friends, and adorned with ribbands, and a garland of myrtle.

CALOYERS. A general name given to the Monks of the Greek church. It is taken from the Greek *καλὸ γῆρας*, which signifies *good old men*. These Religious consider St Basil as their father and founder, and look upon it as a crime to follow any other rule than his. There are three degrees among them; the Novices, who are called *Archari*; the ordinary professed, called *Microchemi*; and the more perfect, called *Megalochemi*. They are likewise divided into Cœnobites, Anchorets, and Recluse. Hist. des Ord.
Relig. P. I.
cap. 19.

The Cœnobites are employed in reciting their office from midnight to sun-set; and, as it is impossible, in so long an exercise, they should not be overtaken with sleep, there is one Monk appointed to wake them; and they are obliged to make three genuflexions at the door of the choir, and, returning, to bow to the right and left to their brethren. The Anchorets retire from the conversation of the world, and live in hermitages in the neighbourhood of the Monasteries. They cultivate a little spot of ground, and never go out but on sundays and holidays, to perform their devotions at the next monastery: the rest of the week they employ in prayer and working with their hands. As for the Recluse, they shut themselves up in grotto's and caverns on the tops of mountains, which they never go out of, abandoning themselves entirely to providence. They live on the alms sent them by the neighbouring monasteries.

In the Monasteries, the Religious rise at midnight, and repeat a particular office, called from thence *Mesonycticon*; which takes up the space of two hours: after which, they retire to their cells till five o'clock in the morning, when they return to the church to say *Matins*. At nine o'clock, they repeat the *Terce*, *Sexte*, and *Mafs*; after which they repair to the refectory, where is a lecture read till dinner. Before they leave the refectory, the cook comes to the door, and, kneeling down, demands their blessing. At four o'clock in the afternoon, they say *Vespers*; and at six go to supper. After supper, they say an office, from thence called *Apodipho*; and, at eight, each Monk retires to his chamber and bed, till midnight. Every day, after matins, they confess their faults on their knees to their Superior.

They have four *Lents*. The first and greatest is that of the resurrection of our Lord. They call it the *Grand Quarantain*, and it lasts eight weeks. During this lent, the Religious drink no wine, and their abstinence is so great, that, if they are obliged, in speaking, to name milk, butter, or cheese, they always add this parenthesis, *Timitis agias saracostis*, i. e. *saving the respect due to holy Lent*. The second lent is that of the holy Apostles, which begins eight days after Whitsunday: its duration is not fixed, it continuing sometimes three weeks, and at other times longer. During this lent, they are allowed to drink wine. The third lent is that of the Assumption of our Lady: it lasts fourteen days; during which they abstain from fish, excepting on sundays, and the day of the Transfiguration of our Lord. The fourth lent is that of advent, which they observe after the same manner as that of the Apostles.

The Caloyers, besides the usual habit of the monastic life, wear over their shoulders a square piece of stuff, on which are represented the cross, and the other marks of the passion of our Saviour, with these letters JC. XC. NC. i. e. *Jesus Christus vincit*.

All the Monks are obliged to labour for the benefit of their monastery, as long as they continue in it. Some have the care of the fruits, others of the grain, and others of the cattle. The necessity the Caloyers are under of cultivating their own lands obliges them to admit a great number of Lay-brothers, who are employed the whole day in working.

Over all these Caloyers there are visiters or exarchs, who visit the convents under their inspection, only to draw from them the sums, which the Patriarch demands of them. Yet, notwithstanding the taxes these Religious are obliged to pay both to their Patriarch, and to the Turks, their convents are very rich.

The most considerable monastery of the Greek Caloyers, in Asia, is that of mount Sinai, which was founded by the Emperor Justinian, and endow'd with sixty thousand crowns revenue. The Abbot of this monastery, who is also an Archbishop, has under him two hundred Religious. This convent is a large Ibid, ch. 20.

quare building, surrounded with walls fifty feet high, and with but one gate, which is blocked up to prevent the entrance of the Arabs. On the eastern side there is a window, thro' which those within draw up the Pilgrims in a basket, which they let down by a pully. Not many miles beyond this, they have another, dedicated to St Catharine. It is situated in the place, where Moses made the bitter waters sweet. It has a garden, with a plantation of more than ten thousand palm-trees, from whence the Monks draw a considerable revenue. There is another in Palestine, four or five leagues from Jerusalem, situated in the most barren place imaginable. The gate of the convent is covered with the skins of Crocodiles, to prevent the Arabs setting fire to it, or breaking it to pieces with stones. It has a large tower, in which there is always a Monk, who gives notice by a Bell of the approach of the Arabs, or any wild beasts.

The Caloyers, or Greek Monks, have a great number of monasteries in Europe; among which that of *Penteli*, a mountain of Attica, near Athens, is remarkable for its beautiful situation, and a very good library. That of Calimachus, a principal town of the Island of Chios, is remarkable for the occasion of its foundation. It is called *Niamogni*, i. e. *The sole Virgin*, its church having been built in memory of an image of the holy Virgin, miraculously found on a tree, being the only one left of several, which had been consumed by fire. Constantin Monomachus, Emperor of Constantinople, being informed of this miracle, made a vow to build a church in that place, if he recovered his throne, from which he had been driven; which he executed in the year 1050. The convent is large, and built in the manner of a castle. It consists of about two hundred Religious, and its revenues amount to sixty thousand piasters, of which they pay five hundred yearly to the Grand Seignor.

There is in Amourgo, one of the Islands of the Archipelago, called *Sporades*, a Monastery of Greek Caloyers, dedicated to our Lady: it is a large and deep Cavern, on the top of a very high hill, and is entered by a ladder of fifteen or twenty steps. The church, refectory, and cells of the Religious, who inhabit this grotto, are dug out of the sides of the rock with admirable artifice.

But the most celebrated monasteries of Greek Caloyers are those of mount Athos in Macedonia. They are twenty-three in number; and the Religious live in them so regularly, that the Turks themselves have a great esteem for them, and often recommend themselves to their prayers. Every thing in them is magnificent; and, notwithstanding they have been under the Turk for so long a time, they have lost nothing of their grandeur. The principal of these Monasteries are *De la Panagia* and *Anna Laura*. The Religious, who aspire to the highest dignities, come from all parts of the East, to perform here their noviciate, and, after a stay of some years, are received, upon their return into their own country, as Apostles.

The Caloyers of Mount Athos have a great aversion to the Pope, and relate, that a Roman Pontif, having visited their monasteries, had plundered and burned some of them, because they would not adore him.

Moni, Relat.
des Chret. du
Levant.

There are *female Caloyers*, or Greek Nuns, who likewise follow the rule of St Basil. Their nunneries are always dependent on some monastery. The Turks buy sashes of their working, and they open their gates freely to the Turks on this occasion. Those of Constantinople are widows, some of whom have had several Husbands. They make no vow, nor confine themselves within their convents. The priests are forbidden, under severe penalties, to visit these Religious.

CALVINISTS. Those, who follow the opinions of John Calvin, one of the principal reformers of the church in the XVIth Century.

BAYLE'S
Dict. Artic.
CALVIN.

Calvin was born at Noyon in Picardy in the year 1509. He first studied the civil Law. Afterwards, retiring to Basil, he turned his thoughts to the study of divinity, and published there his *Institutions*, which he dedicated to Francis I. He was made Professor of Divinity at Geneva in the year 1536. The year following, he prevailed with the people to subscribe a confession of Faith, and to renounce the Pope's authority; but carrying the matter a little farther than was agreeable to the government, he was obliged to retire from Geneva: upon which he set up a French church at Strasburg in Germany, and was himself the first minister of it. But, the town of Geneva inviting him to return, he came back thither

thither in September, 1541. The first thing he did, was, to settle a form of discipline and consistorial jurisdiction, with a power to inflict censures, even to excommunication; and he gained himself many enemies by his inflexible severity in maintaining the rights and jurisdiction of his consistory. He was a person of great parts, indefatigable industry, and considerable learning. He died in the 56th year of his age, in 1564.

The Calvinists are great advocates for the absoluteness of God's decrees, and hold, that election and reprobation depend on the meer Will of God, without any regard to the merit or demerit of mankind; that he affords to the *Elect* an *irremissible Grace*, a Faith which they cannot lose, which takes away the freedom of will, and necessitates all their actions to virtue. In justification of this doctrine, they alledge the perfection of the divine nature, and pretend, that he can consider nothing but himself, and the manifestation of his own glory, the creatures being in his sight *less than nothing*: whence they infer, that there can be no prescience of future contingents, and consequently that God cannot foresee things, but as he decrees them. As to election and reprobation, they think it no more absurd, that God should deal in that manner with individuals, than with whole nations: but experience convinces us, that some nations are selected from the rest, to enjoy the light of the Gospel, whilst others are rejected, and left in Pagan darkness; and the Scripture assures us, that God chose the posterity of Jacob to be his people, but rejected that of Esau. From hence they conclude, that Christ died only for the elect, it being absurd to suppose, that he died in vain, which he must otherwise have done, with respect to the greater part of mankind. As to the means of Salvation, they urge, that God certainly foresaw what assistance would be necessary, and what not, and that we cannot suppose he would afford any means, which were ineffectual; and therefore, tho' we cannot, perhaps, reconcile the efficacy of God's grace with the freedom of man's will, yet, when they come in competition, the latter ought certainly to give place to the former. Upon the whole, they believe, that God *foreknew* a determinate number, whom he pitched upon to be the persons, in whom he would manifest his glory; that having thus foreknown them, he *predestinated* them to be holy; in order to which he gives them an *irresistible grace*, which makes it impossible for them to be otherwise. Rom. i, 11.

The Calvinists think they have the countenance of Scripture for this whole Hypothesis. They appeal to *Romans ix, 11.* where the Apostle speaks of *the children, being yet unborn, and neither having done good or evil, that the purpose of God according to election might stand, Jacob was loved, and Esau was hated.* They alledge, that all mankind are represented, in the hands of God, as Clay in the hands of the Potter, who, *out of the same lump, hath power to make one vessel unto honour, and another unto dishonour.* *Rom. ix, 21.* And it is declared, say they, in express terms, that God *will have mercy on whom he will have mercy, and whom he will he hardneth.* *Rom. xi, 18.* They alledge many other passages of Scripture to the same purpose, as *Rom. xi, 20. Acts xiii, 48. Rev. xiii, 8. and iii, 5. Prov. xvi, 4. Rom. i, 26, 28. Rom. ix, 22.* Calvinism is the very reverse of Arminianism. See ARMINIANS.

The doctrine of Calvin subsists in its greatest purity at Geneva, where it was first broached, and from whence it was propagated into France, the United Provinces, and England. In France, it was abolished by the revocation of the edict of Nants in 1685. It has been the prevailing Religion in the United Provinces ever since the year 1572. In England, it has dwindled since the time of Queen Elizabeth, and is now confined among the Dissenters; tho' it cannot be deny'd, that it still subsists, a little allay'd, in the articles of the established church; and in Scotland in it's greatest rigour.

CALUMNY. A Vice, deified by the Greeks and Romans. Apelles the Ephefian, having been maliciously accused of a conspiracy against king Ptolomy, and having escaped the danger, to which *Calumny* had exposed him, revenged himself on that deity by the following picture of her. On the right hand sat a man with large ears, not unlike those of king Midas: he had two females by his side, named *Ignorance* and *Mistrust*, and he held out his hand to *Calumny*, who was coming to him. The goddess appeared like a very beautiful woman, but disturbed, provoked, and seemingly enraged: she held a burning torch in her left hand, and with her right she dragged a young man by the hair of his head, who lifted up his hands to heaven, and seemed to attest the Gods. Before her marched

LUCIAN de
non temere
credendo.

marched *Envy*, under the form of a pale ill-looking man, with piercing eyes, and like one just recovering of a long fit of sickness. *Treachery* and *Deceit* were seen decking and adorning *Calumny*. She was followed by a woman in black, called *Repentance*, with garments all torn and ragged, who turned her head behind, burst into tears, and looked with shame on *Truth*, who was coming up to her.

Hist. des Ord.
Relig. p. iv.
ch. 21.

CAMALDOLITES or CAMALDULES. A Religious order founded by St Romuald, a native of Ravenna, and descended from the illustrious house of its Dukes.

Romuald had tasted all the pleasures, and passed thro' all the vices, incident to youth; but continual remorse of conscience determined him, at last, to renounce the world, and dedicate himself wholly to God and Religion: for which purpose he retired to mount Cassin, where the conversation of a Religious, whom he met with there, confirmed him in his resolution, and induced him to take the habit in that monastery. The liberty he there took of reproving the disorders of several of the Monks occasioned them to conspire his death; of which being apprized, he retired to the neighbourhood of Venice, where he met with a Solitary named *Marino*, with whom he lived some time, practising all the austerities of a Monastic life. Peter Urseolus, Duke of Venice, having renounced his dignity, which he had unjustly acquired, and determined to embrace a religious life, applied to these two holy Hermits; who, together with the Duke, and one of his friends named John Gradenic, and an Abbot called Guarin, embarked for Barcelona in Spain; where the Duke and his friend embraced the monastic life in the monastery of St Michael of Cusan, and Marino and Romuald retired to an Hermitage. After some time, Romuald returned to Italy, and retired to the monastery of St Classe: at length the Emperor Otho, intending to reform that Abbey, gave him the government of it; but, finding his endeavours to regulate the conduct of the Monks fruitless, he laid down his pastoral staff, and resigned his post. Afterwards, he built monasteries in Italy, two in Istria, one at Bifulco, and another at Parenzo; one at Val de Castro, and another in the country of Orvietto. These monasteries not strictly conforming themselves to the regulations he had prescribed them, he gave over the care of them, and retired to a little plain on the mount Appennine, called *Camaldoli*, where he founded his order in the year 1012.

The manner of life, which he enjoined his disciples to observe, was this. They dwelt in separate cells, and met together only at the times of prayer. Some of them, during the two lents of the year, observed an inviolable silence, and others for the space of an hundred days. On sundays and thursdays, they fed on herbs, and the rest of the week only on bread and water.

St Romuald, having founded the hermitage of Camaldoli, left the Apennine, and retired into Stiria, near Saxo Terrato, where he shut himself up seven years, observing a continued silence. His followers encreasing, he founded a monastery for them, and retired to Bifulco: where, finding the end of his life to draw near, he betook himself to the monastery of Val de Castro, where he died.

The order of Camaldoli was approved by Pope Alexander II. The Prior of that monastery was General of the order. Its constitutions were drawn up in the year 1102 by Rodolphus, fourth General of the order, who moderated a little the ancient rigour of the Camaldolites. Under this General, the order was considerably augmented. It is at present divided into five congregations; the first is that of Camaldoli or the holy Hermitage; the second that of St Michael de Murano in the territories of Venice, consisting only of Cœnobites; the third that of the Hermits of St Romuald of Mount de la Couronne; the fourth that of Turin; and the fifth that of France; each of which have at present their General. The hermitage of Camaldoli is very rich.

KIRCHER,
China illustr.

CAMIS. The Japonese pay a kind of adoration to the worthies of their own Country, that is, to those, who, like the antient Heroes, were conspicuous for their merit and glorious achievements, under the title of *Camis*. They offer up sacrifices, and erect temples to their memory; swear by them, and make their earnest application to them to prosper their undertakings, and vouchsafe them the blessings of this life.

I

CANDLE-

CANDLE-MASS-DAY. Another name of the festival of the *Purification* of the virgin Mary. It is borrowed from the practice of the antient Christians, who, on that day, used abundance of *lights*, both in their churches and processions, in memory (as it is supposed) of our blessed Saviour's being, on that day, declared, by old Simeon, to be *a light to lighten the Gentiles*: in imitation of which antient custom, the Roman Catholics, on this day, consecrate all the tapers and *candles*, which they use in their churches all the year afterwards. At Rome, the Pope performs this ceremony himself, and distributes wax candles to the Cardinals and others, who carry them lighted, in procession, thro' the great hall of the Pope's palace. This ceremony was prohibited, in England, by an order of council, in the reign of Edward VI, A.D. 1548. See PURIFICATION OF THE VIRGIN MARY.

CANDLE-STICK (GOLDEN). One of the sacred utensils, made by Moses, to be placed in the Jewish Tabernacle. It was made of beaten gold, all of a piece, without joint or solder. It consisted of seven branches, supported by a base or foot. These branches were adorned with cups and flowers, and on the top of each was fixed a lamp, shaped like an almond, which might be put on, or taken off, as occasion required. The lamps had their tongs or snuffers, to draw the cotton in or out, and dishes underneath them, to receive the sparks and droppings of the oil. It was the priests business every evening, at the time of incense, to light them, and in the morning to put them out, clean, and replenish them.

Exod. xxv,
31, 37. Num.
iv, 9. Exod.
xxx, 8. Levit.
xxiv, 2.
1 Sam. iii, 3.

Josephus adds to the Scripture-account of the golden Candlestick, that three of its lamps burned all the day, and that the other four were lighted against night; and tells us, that the seven branches answered to the seven planets.

Antiq. lib. 3.

This Candlestick was placed in the anti-chamber, as we may call it of the Sanctuary, on the south-side, and served to illuminate the altar of perfume, and the table of shew-bread, which were in the same place. It was fed with the purest virgin oil of olives, with which the land of Canaan abounded very much.

When Solomon had built the Temple of the Lord, he placed in it, ten golden Candlesticks, of the same form and metal as that described by Moses, five on the north, and five on the south side of the holy. After the return of the Jews from the Babylonish captivity, the golden Candlestick was again placed in the Temple, as it had been before in the Tabernacle by Moses.

1 Kings vii,
49.

This sacred utensil, upon the destruction of the Temple by the Romans, was carried, together with the golden table, in triumph to Rome, where it was lodged in the temple of peace, built by Vespasian; and the representation of it is still to be seen on the triumphal arch, at the foot of mount Palatine, on which Vespasian's triumph is delineated.

CANEPHORIA. A festival of the antient Greeks, in honour of Diana; on which the young virgins offered to the goddess little baskets, full of needle-work, giving her to understand, by this present, that they had lived single long enough. It is also the name of a festival of Bacchus, celebrated particularly by the Athenians, on which the young maids carried golden baskets, full of fruit. They were covered, to conceal the mystery from the uninitiated.

SUIDAS.

CANON. A Japonnese idol, who presides over the waters, and the fish. This idol, according to the representation of him, has four arms, is swallowed up by a fish as far as the middle, and is crowned with flowers. He has a scepter in one hand, a flower in another, and a ring in the third; the fourth is closed, and the arm extended. Over against him stands the figure of an humble devotee, one half of whose body lyes concealed within a shell. This deity is represented, in the Temple of a thousand idols, with seven heads upon his breast, and thirty hands, all armed with arrows.

Embassies of
the Dutch to
Japan.

CANON. One part of the *Mass*, so called, in the Romish church. It begins thus; *Te igitur, clementissime pater &c. We therefore beseech thee, most merciful Father.* In this part of the *Mass*, the priest particularly mentions some persons for whom he is going to offer the sacrifice, and prays to God for the redemption of their Souls, the hopes of their Salvation &c. This part of the *Mass*

Explic. des
Prieres de la
Messe.

is applied to Christ bearing the cross, and going to dye for us, that we may live. It is called *Canon* i. e. a *Rule*, because it never alters, and contains the order, rule, and words, by which the consecration is performed.

CANON OF SCRIPTURE. The catalogue, or list, of those books, which compose the *Bible*. It may be considered either as *Jewish* or *Christian*, with respect to the sacred writings, acknowledged as such by the *Jews*, and those admitted by the *Christians*.

Du-PIN,
Canon of
Script. V. I.
B. i. Ch. i.
§. 1.
PRIDEAUX,
Connect. P. i.
B. 5.

As to the *Jewish Canon of Scripture*, the first consisted only of the *Pentateuch*, or five books of Moses, no more being added to them till the division of the ten tribes, as appears from the Samaritans acknowledging none else. After the return from the Babylonish Captivity, Ezra collected the writings of the Prophets, and other inspired Pen-men, who had written since Moses. But this collection did not contain all the books, which have been acknowledged as sacred by the Jews, some having been written afterwards. For Malachi is supposed to have lived after him; and, in Nehemiah, mention is made of Jaddua as High-priest, and of Darius Codomannus as king of Persia, who were at least an hundred years after his time: and, in the book of Chronicles, the genealogy of the sons of Zerubbabel reaches to the time of Alexander the Great; and therefore this book could not be put into the Canon till after his time. It is most probable, that the two books of *Chronicles*, *Ezra*, *Nehemiah*, *Esther*, and *Malachi*, were afterwards added, in the time of Simon the Just, and that it was not till then, that the Jewish Canon of the holy Scriptures was compleated. What books were contained in the Jewish Canon may be seen, above, in the article *BIBLE*.

Du-PIN, ubi
supra, §. 4.

EUSEB. Hist.
Ecclef. lib. iv.
cap. 25.

EPIPH. Hæ-
ref. 8. and de
Ponder. &
mensur.

There is no doubt but the Christian church acknowledged those books to be Canonical, which were cited as of divine authority by Christ and his Apostles. The antient catalogues of the Canonical books of the old Testament, which are to be met with in Christian writers, are conformable to the Canon of the Jews, and contain no other books. The first and most antient catalogue is that of Melito, Bishop of Sardis, who flourished in the reign of Marcus Antoninus. He reckons but twenty two books, not including *Esther*, and dividing *Ruth* from *Judges*. Origen likewise has given us a list of sacred books, in which he takes in *Esther*, and joins *Ruth* with *Judges*. The council of Laodicea was the first synod, in which the number of Canonical books was ascertained: this council assigns only twenty-two books to the old Testament, including *Esther*, and joining *Baruch* and the *Lamentations* with *Jeremiah*. St Epiphanius reckons twenty seven Canonical books of the Old Testament; yet he admits no more than are in the catalogue of Origen, and observes, that the Jews had reduced them to twenty-two. The third council of Carthage, in the year 397, admitted the books of *Wisdom*, *Ecclesiasticus*, *Tobit*, *Judith*, and the two books of *Maccabees* into the Canon. The church of Rome has agreed herein with that of Africa; for Innocent I, in his letter to Exuperius, places the same books in the canon of Scripture, as Pope Gelasius, in the council held in the year 494; and the decree of Pope Eugenius, and the Canon of the council of Trent, agree with the Canon of the council of Carthage.

Du-PIN, ubi
supra, V. II.
ch. i. §. 9.

As to the *Canon of the new Testament*, it is to be observed, that the four *Evangelists*, the *Acts of the Apostles*, all the *Epistles* of St Paul, except that to the *Hebrews*, and the first *Epistles* of St Peter and St John, have been received as canonical by the unanimous consent of all the churches, in all times; that the *Epistle of St James*, that of St Jude, the second *Epistle of St Peter*, and the second and third *Epistles of St John*, were not received by all the churches, from the beginning, as canonical, but have since been unanimously acknowledged as genuine, and therefore admitted into the Canon. See *APOCRYPHAL BOOKS*.

CANONS. Ecclesiastical Laws, for the government of the church. The power of making Laws was exercised by the church, before the Empire became Christian; as appears, among others, by the *Apostolical Canons*, which, tho' not made by the Apostles themselves, are of greater antiquity than the conversion of the Roman Empire to Christianity; as also by the Canons of some councils held in the second century.

From the time of Constantine the Great, the first Christian Emperor, many councils were held, and Canons, or Laws drawn up, for the government of the church: they were collected into three volumes, by Ivo, Bishop of Chartres in France, about the 14th year of our King Henry I, and are commonly called *A. D. 1114 the Decrees*: they were corrected about 35 years afterwards by Gratian, a Benedictin Monk, and are now the most antient volumes of the Ecclesiastical Law. They were published, in England, in the reign of king Stephen.

The next, in order of time, were *the Decretals*: they were letters of the Popes, for the determination of some controversy; and of these there are likewise three volumes. They laid an obligation on the Laity, as well as the Clergy. The first volume of these decretals was compiled by Raimund Barcinus, Chaplain to Pope Gregory IX, and published about the 14th year of our King Henry III. *A. D. 1226.* It was appointed to be read in all schools, and admitted as Law in all the Ecclesiastical courts of England. About 60 years afterwards Simon, a Monk of Walden, read these Laws in the University of Cambridge, and the next year in that of Oxford. The second volume was collected and methodized by Pope Boniface VIII, and published about the 27th year of our King Edward I. The third volume, was collected by Pope Clement V, and published in the council of Vienna, and likewise in England, in the second year of Edward II: they took, from *A. D. 1298.* that Pope, the name of *Clementine*. These decretals were never received here, nor any where but in the Pope's dominions. John Andreas, a famous Canonist in the XIVth century, wrote a commentary on these decretals, which he intit'led *Novellæ*, from a very beautiful daughter he had, named *Novella*, whom he bred a scholar. But these foreign Canons, even when the papal authority was at the highest in England, were of no force, where they were found to contradict the prerogative of the king, or the laws of the land. *A. D. 1308.*

The Ecclesiastical jurisdiction of the See of Rome, in England, was founded on the Canon-Law; and this created quarrels between Kings, and several Archbishops and Prelates, who adhered to those Papal usurpations: for such foreign Canons, as were received here, had no force from any Papal, Legatine or Provincial authority, but solely from the consent and approbation of the King and people.

Besides the foreign Canons, there were several laws and constitutions made here for the government of the church: and all these received their force from the Royal assent; and if, at any time, the Ecclesiastical courts did, by their sentences, endeavour to enforce obedience to such Canons, the courts at common law, upon complaint made, would grant prohibitions. These Canons were all collected and explained by Lyndwood, Dean of the Arches, in the reign of Henry VI. But, having been made in the times of Papal authority, they were revised, sometime after the Reformation, by commissioners appointed for that purpose; among whom was Archbishop Cranmer. The work is intit'led *Reformatio Legum Ecclesiasticarum, ex autoritate Regis Hen. VIII inchoata, & per Edw. VI provecta*: But the King's death prevented it's being confirmed. This book was put into elegant Latin by Dr. Hadden, University Orator at Cambridge, with the assistance of Sr. John Cheek, who was Tutor to King Edward VI.

The authority, vested in the church of England, of making Canons, was ascertained by a statute of Henry VIII, commonly called the act of the Clergy's submission; by which they acknowledged, that the convocation had been always assembled by the King's writ; after which follows this enacting clause: viz. *That they shall not attempt, alledge, or claim, or put in use, any constitutions or Canons, without the King's assent.* So that tho' the power of making Canons resided in the Clergy, met in convocation, their force was derived from the authority of the King assenting to, and confirming them. *25 HENR. VIII. ch. 19.*

The old Canons continued in force till the reign of James I, when, the Clergy being lawfully assembled in convocation, that King gave them leave, by his letters patent, to treat, consult, and agree on Canons; which they did, and presented them to the King, who gave his Royal assent to them, and by other letters patent, did for himself, his heirs, and successors, ratify and confirm the same. These Canons were a collection out of the several preceeding Canons and injunctions, and being authorized by the King's commission, according to the form of the statute of the 25 of Hen. VIII, they were warranted by act of Parliament, and became part of the Law of the Land, and as binding in Ecclesiastical matters, as any statute whatever in civil. Some of the Canons of 1603 are now obsolete; *1 Jac. I. A. D. 1603. Vaugh. 327. Moor. 783.*

obsolete; as the 74th, which requires, that the beneficed Clergy shall wear gowns with *standing collars*, and *square caps*.

14. Ch. I.
A. D. 1640.

In the reign of Charles I, several Canons were passed by the Clergy in convocation. They were approved by the King and privy Council, the Judges and other eminent persons of the long robe being present; after which, they were subscribed, in the house of Lords, by the Bishops, none refusing but the Bishop of Gloucester, for which he was suspended *ab officio & beneficio* by both houses. Notwithstanding which solemn approbation, these Canons gave great offence. Some were displeased with the seventh intitled *a declaration concerning rites and ceremonies*. But the greatest clamour was against the VIth, intitled *an oath enjoined for the preventing all innovations in doctrine and government*. It was likewise objected to them that they were not made pursuant to the abovementioned statute of the 25 of Hen. VIII, because they were made, in convocation, *after the Parliament was dissolved*. After the restoration, when the Bishops were restored by an Act of Parliament to their jurisdiction, there was a Proviso in the Act, that it should not confirm the canons made in 1640. And thus the Ecclesiastical Laws were left, as they were before the year 1640.

13 Ch. II.
Ch. 12.

Hist. des Ord.
Relig. T. II.
pag. 11.

CANONS. A particular order of Religious, distinct from Monks. Their Original can be carried no higher than the fourth century, and is unanimously ascribed to the famous St. Augustin, Bishop of Hippo, in Africa, who first prescribed a way of living to Clerks, who would voluntarily live in common, and possess nothing, *after the example of the Monks*.

St Augustin composed no particular rule for his Clergy, being satisfied with the rule and example of the Apostles: and, as afterwards most of the Bishops obliged their Clerks to live in common, in the exact observance of the Canons of Councils, they had from thence the name of *Canons*. Some indeed pretend, that the name *Canon* implies the *measure* or quantity of corn, wine, and other necessaries for the support of life, which was distributed to each Clerk for his subsistence.

It was not till the XIIth Century, that the order of Canons had the title of St *Augustin* conferred on them. They were enjoined, by two Councils, held at Rome in the years 1059 and 1063, to have no property, but to put into a common stock what they received from the church. In the year 1110, some of them began to embrace the rule of St Augustin, extracted from his IXth Epistle: at length, in 1139, Pope Innocent II, in a Lateran Council, decreed, that all *Regular Canons* should submit to that rule, and then they all took the name of *Regular Canons of St. Augustin*.

From that time the *Canonical Order* became in great reputation; but afterwards degenerating, this occasioned several Reforms, the most universal of which was that in the year 1339, by Pope Benedict XII, who drew up Constitutions, containing 64 Articles, which he order'd should be universally observed.

The Regular Canons claim the precedence of all Monks and Regulars whatever; which they ground both on the Antiquity of their Order, and on a bull of Pope Pius IV, who granted to the Regular Canons of the Lateran Congregation precedence of the Monks of Mount Cassin. But it is to be observed, that that bull concerns only the Canons of the Lateran, and that, in public processions at Rome, the Canons of St. *Peter ad Vincula* give place to the Benedictin Monks of Mount Cassin, the Camaldolites, Cistercians, and others.

The Regular Canons pretend, that there have been 2767 Cardinals of their Order, 20135 Archbishops and Bishops, and above 100000 mitred Abbots. An incredible computation!

Pope Benedict XII, in the general Reformation he made of this Order, ordained, by his bull of the year 1339, that the Regular Canons should use no other colour, in their habit, than white, brown, or black; whereas before they had used red and purple. Their habit is a white tunick, with a linnen gown, under a black cloak, with a hood covering the head, neck, and shoulders.

REYNERUS,
pag. 155.

The order of Regular Canons of St. Augustin was brought into England by Adalwald, confessor to King Henry I, who first erected a Priory of his Order at the town of Nostel in Yorkshire; which, at the dissolution of the monasteries under Henry VIII, was found to be worth 600 l. a year. The same person prevailed to have the church of Carlisle made a Bishop's See, and given to Regular Canons, with a right of choosing the Bishop. They had an Abbey at Colchester, dedica-

ted to St John the Evangelist, founded by Eudo, sewer to King Henry I, in the year 1105. In 1106, William Panlane, and William Domcius, erected for them the Priory of St Mary Overy. In the year 1107, King Henry gave them the Priory of Dunstable. The next year, 1108, Queen Maud built for them the Priory of the Holy Trinity in London, the Prior of which was always one of the 24 Aldermen. In the year 1112, Geoffry Clinton, the King's Treasurer and Chamberlain, erected for them a Priory at Kenilworth in Warwickshire. In the year 1117, Gilbert, an Earl of the Norman blood, founded for them the renowned Priory of Merton. In the year 1129, Robert Olby built for the same Canons the Priory of Osney, near Oxford. In the year 1148, Robert Fitzhber, a Dane, and citizen of Bristol, in the reign of King Stephen, built for the same Canons the Abbey of Bristol. In 1154, the Priory of Roucestre in Staffordshire was given to the Regular Canons; as was in 1177, under King Henry II, by the King's command, the College of *secular Canons* at Waltham, erected by Earl Harold, under King Edward the Confessor; and so great was the Encrease of this Order, that the catalogue of Priories belonging to it, in England, in the 22d year of the reign of King Edward I, when that King obliged all the monasteries to receive Protection from him, amounts to 54 in number.

Ib. in Append. p. 65.

CANONESSES. Religious women, distinct from the order of Nuns. It is not before the end of the VIIIth Century that we begin to discover some traces of this Order. They are not looked upon as the offspring of St Augustin: on the contrary, their rule was extracted out of the writings of St Jerom, Athanasius, and Cæsarius. About the middle of the XIIth Century, they embraced the rule of St Augustin, and were from thence called *Regular Canonesses of St Augustin*. They are chiefly to be found in some towns of Flanders.

Hist. des Ord. Relig. T. II. pag. 55.

CANONIZATION. A Ceremony in the Romish church, by which persons deceased are ranked in the catalogue of Saints. It succeeds *Beatification*, or the declaring them *Blessed*. See **BEATIFICATION**.

Before a beatified person is canonized, the qualifications of the Candidate are strictly examined into, in some consistories held for that purpose; after which, one of the consistorial Advocates, in the presence of the Pope and Cardinals, makes the Panegyrick of the person, who is to be proclaimed a Saint, and gives a particular detail of his life and miracles; which done, the holy Father decrees his Canonization, and appoints the day.

On the day of Canonization, the Pope officiates in white, and their eminences are dressed in the same colour. St Peter's church is hung with rich tapestry, upon which appear the arms of the Pope, and of the Prince or State requiring the Canonization, embroidered in gold or silver. An infinite number of lights blaze all round the church, which is crowded with pious souls, who wait, with a devout impatience, till the new Saint has made his publick entry, as it were, into Paradise, that they may offer up their petitions to him, without danger of being rejected.

The first solemn Canonization, according to some, was that of St Sibert, canonized by Pope Leo III, at the beginning of the ninth Century: others insist, that St. Ulric, canonized in 993 by Pope John XIV or XV, was the first Saint canonized in form; and some again ascribe the glory of this Institution to Pope Alexander III.

We learn the particulars of the Act of Canonization from that of Pope Pius V, Andrew d'Avellino, Felix de Cantalice, and Catherine de Bologna, all four canonized, in 1712, in the Pontificate of Clement XI. In examining into the merits of the Candidates, it appeared, with respect to Pius V, that two images of that holy Pope had been miraculously preserved from fire, and that a single touch of his shirt had healed a violent disease. This was enough to induce the holy Father to decree his Canonization, together with the other three Saints, who had each their particular merit. Upon this occasion, great numbers of relicks were exposed, and prayers and humiliations offered up to God before them. Indulgences were fixed up in all public places, for all such as should by any acts of piety interest themselves in the Canonization of the four Saints, and appear in the procession. As for those devout persons, whom extraordinary cases might hinder being present at it, they had a share in the indulgences, upon repeating three *Paters*

Acta Canoniz. printed at Rome in 1720.

and three *Aves*, on that morning, at the time the Bells of Rome should ring.

On the 22d of May, the day appointed, the Pope went in solemn procession to St Peter's, where a magnificent theatre was erected for the ceremony of Canonization. The Cardinal, deputed to demand the Canonization, attended by the master of the ceremonies, addressed his holiness, begging that *the four Beati might be enrolled amongst the Saints of the Lord*. Then one of the gentlemen of the Pope's Bed-chamber made a short panegyrick on the merits and virtues of the four blessed persons: after which, divine service and suitable anthems being performed, the Pope pronounced the Decree of Canonization, commanding that from thenceforth they should be held as Saints by the Catholic church, and their Festivals solemnized on their birth-days. Afterwards *Te Deum* was sung, to return God thanks for the new Saints. Then the sound of trumpets and drums, the ringing of bells, and the discharge of the artillery, spread the people's joy in every quarter of Rome. Nothing was talked of but the glorious miracles of the new Saints, their austerity, piety, and other virtues; and already did the people recommend themselves to them, and chuse them for their patrons.

The Canonization of the modern Romans has something in it very like the *Apotheosis* of the antient Romans: for, in antient Rome, the senate examined into the lives and Actions of those, whom they deified; and, as their great men, raised to the rank of Gods, were not worshipped in every province of the Roman Empire, so the modern Saints of the church of Rome are not equally acknowledged every where, and the Kalendars of the Eastern and Western churches are stored with very different Saints.

Part ii, ch. 4. The Jesuit Borri, in his account of Cochinchina, gives us an instance of Heathen Canonization, in the Funeral of the Governor of Pulucambi. 'The body (says he) was carried in a silver coffin gilt—to the city, where he was born, called Chifú—Being come to a spacious plain—they fell to work upon a palace, twice as magnificent and sumptuous as that the Governor dyed in—In the midst of the palace they erected a stately Temple, with a fine Altar, on which they placed the coffin—For three days continually they performed several ceremonies and sacrifices—At the end of the three days, they set fire to the whole pile, burning the palace and the Temple, with all the furniture, only saving the coffin, with the body, which was afterwards buried—Some months after, the solemnity was repeated in the same manner as it had been performed at first: a few months after, it was done a third time, and so from time to time for three years—and no other governor was appointed during that time, they being persuaded, that the dead man's soul, which was now placed among the gods, would continue in the government for those three years.'

RUFFIN.
Hist. Ecclef.
lib. ii. c. 26.

SUIDAS, in
Κανωπιου.

CANOPUS. A Deity of the ancient Egyptians. He is, according to some, the god of water; concerning whom the Egyptians relate a remarkable story. They say, the Chaldæans formerly carried their god *Fire* through other countries, to try its power over other gods, in order that, if it obtained the victory, it might be acknowledged by all the world as the true God. Accordingly it easily subdued the gods of wood, stone, brass, silver, and gold, and consumed them all. The priest of Canopus, hearing this, had recourse to the following stratagem. There was made in Egypt a kind of earthen pitchers or ewers, full of little holes, thro' which the water, when it was foul and muddy, purified itself. One of these the priest took, and, stopping all the holes with wax, painted it over with various colours. Which done, he filled it with water, and, fitting the head of an idol to it, brought it out as his god. The Chaldæans brought their god, to contend with Canopus, and accordingly kindled their fire all round it. But, the heat having melted the wax, the water gushed out thro' the holes, and extinguished the fire. Thus Canopus, by the artifice of his priest, conquered the god of the Chaldæans, and was from thence represented with very short feet, a contracted neck, and a large inflated body, resembling a pitcher or ewer.

STRABO,
lib. 17.

Canopus, or Canobus according to Strabo, had been Menelaus's Pilot, and had a Temple erected to him near one of the mouths of the Nile, called from thence *Ostium Canobicum*. Dionysius mentions it:

Καὶ τέμειθε περίπυτον Ἀμυκλαοῖο Κανώβη.

DIONYS.
Perieg.

*There stands Canobus' Temple, known to fame,
The pilot, who from fair Amyclæ came.*

Vossius remarks, on this occasion, the vanity of the Greeks, who (as he conjectures) hearing of an Egyptian Deity, named Canopus, took the opportunity of deifying the Pilot of Menelaus, who bore the same name, and giving out that the Egyptian god Canopus had been a Greek.

DE IDOLOI.
lib. i. c. 34.

F. Montfaucon gives us several representations of this Deity. One, in allusion to the victory abovementioned, throws out water on every side thro' little holes.

Antiq. T. II.
P. ii. Ch. 18.

CANTICLES or the **SONG of SONGS**. A Canonical book of the Old Testament. The Talmudists ascribe it to Hezekiah; but the learned are agreed that King Solomon was the author of it, and his name is prefixed to it in the title of the Hebrew Text, and of the ancient Greek version.

It is a kind of an *Epithalamium*, in the form of an *Idyl*, or *Bucolic*, in which are introduced, as speakers, a bridegroom, a bride, the friends of the bridegroom, and the companions of the bride. The bridegroom and bride express their love for each other in very tender and affectionate terms; for which reason the Jews never allowed this book to be read by any till they were at least thirty years of age.

Some authors are of opinion, that Solomon's design, in this piece, was only to describe his Amour with Abishag the Shunamite, or with the daughter of Pharaoh. They can find in it nothing but the tender expressions of a man and a woman, who passionately love each other. On the contrary, others take it to be wholly allegorical, and understand it of the Spiritual love of God towards his church. It is at least certain, that the author had in his view the nuptials of Solomon, of which he gives us sufficient intimation, when he says; *go forth, O ye daughters of Sion, and behold King Solomon with the crown, wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.*

Ch. iii, v. 11.

This song is a very sublime composition, full of fire, delicacy, and inimitable beauties. Some have pretended to discover in it five scenes; but others, with more justness, distinguish it into seven days, or rather seven parts of the eclogue, which answer to the seven days, during which the ancients celebrated their nuptials.

CANUN. The name of two months of the Syrian Kalendar, corresponding to the months of December and January in the Julian. The first (called *Canun al aval*) has its first day marked for the festival, which the Eastern Christians call *Bascharab*, which is the *Annuntiation*; and the 25th for the night of *Milad*, or the *nativity* of Jesus Christ. The second (called *Canun al akker*) has two festivals: the one on its first day, called *Calcandasch*, i. e. the *Circumcision* of our Lord; the second on its sixth day, called *Dhabeh*, i. e. the *Baptism* of Jesus Christ, or the *Epiphany*.

D'HERBE-
LOT, Bibli-
oth. Orient.

CANUSIS. Secular priests of Japan. Their principal maintenance is the voluntary contributions of their respective devotees. They wear a yellow robe, and a cap, in the fashion of a boat, tied under their chin with filken strings. Upon the cap are tassels, with fringes to them, which are longer or shorter, according to the quality of the person, who wears them. Their beards are close shaved, but their hair is very long. Their superiors wear it curled up under a piece of black gauze. At each ear is a large piece of silk, which comes forward over the jaws, and is longer or shorter, according to their respective degrees of eminency. This Order is subject to the authority of a judge, who bears the title of *spiritual judge of the Temple*. The superiors of the Canusis walk in state with two sabres carried before them: they are excessive proud, and scorn to converse with the populace, from whom they conceal their ignorance by a cold and distant behaviour.

KÆMPFER,
Hist. of Japan.

CAPEROLANS. A congregation of Religious, in Italy, so called from Peter Caperole, their founder, in the XVth century.

Hist. des Ord.
Relig. T. VII.
Ch. 14.

The

The Milanese and Venetians being at war, the enmity occasioned thereby spread itself to the very cloysters. The superiors of the province of Milan, of minor brothers, which extended itself as far as the territories of the republic of Venice, carried it so haughtily over the Venetians, that those of the convent of Brescia resolved to shake off a yoke, which was grown insupportable to them. The superiors, informed of this design, expelled out of the province, those, whom they considered as the authors of this design; the principal of whom were Peter Caperole, Matthew de Tharvillo, and Bonaventure of Brescia. Peter Caperole, a man of an enterprized Genius, found means to separate the convents of Brescia, Bergamo, and Cremona, from the province of Milan, and subject them to the Conventuals. This occasioned a law suit between the vicar-general, and these convents, which was determined in favour of the latter; and these convents, in 1475, by the authority of Pope Sixtus IV, were erected into a distinct *Vicariate*, under the title of that of Brescia. This not satisfying the ambition of Caperole, he obtained, by the interposition of the Doge of Venice, that this *Vicariate* might be erected into a *Congregation*, which was called from him *Caperolans*. This congregation still subsists in Italy, and is composed of twenty-four convents, situated in Brescia, Bergamo, and Cremona.

Hist. des Ord.
Relig. T.VII.
Ch. 24.

CAPUCHINS. Religious of the Order of St. Francis. They owe their Original to Matthew de Bassi, a Franciscan of the Dutchy of Urbino; who, having seen St. Francis represented with a sharp-pointed *Capuche*, or cowl, began to wear the like, in 1525, with the permission of Pope Clement VII. His example was soon followed by two other Religious, named Lewis and Raphael de Fossembrun; and the Pope, by a brief, granted these three Monks leave to retire to some hermitage, and retain their new habit. The retirement they chose was the hermitage of the Camaldolites near Massacio, where they were very charitably received.

This innovation in the habit of the order gave great offence to the Franciscans, whose Provincial persecuted these poor Monks, and obliged them to fly from place to place. At last, they took refuge in the palace of the Duke de Camerino, by whose credit they were received under the obedience of the Conventuals, in the quality of Hermits Minors, in the year 1527. The next year, the Pope approved this union, and confirmed to them the privilege of wearing the square capuche, and admitting among them all, who would take the habit. Thus the order of the *Capuchins*, so called from wearing the *Capuche*, began in the year 1528.

Their first establishment was at Colmenzono, about a league from Camerino, in a convent of the order of St. Jerom, which had been abandoned. But, their numbers increasing, Lewis de Fossembrun built another small convent at Montmelon, in the territory of Camerino. The great number of conversions, which the Capuchins made by their preaching, and the assistance they gave the people in a contagious distemper, with which Italy was afflicted the same year 1528, gained them an universal esteem.

In 1529, Lewis de Fossembrun built for them two other convents; the one at Alvacina in the territory of Fabriano, the other at Fossembrun in the Dutchy of Urbino. Matthew de Bassi, being chosen their vicar general, drew up constitutions for the government of this order. They enjoined among other things, that the Capuchins should perform divine service without finging; that they should say but one Mass a day in their convents: they directed the hours of mental prayer, morning and evening, the days of disciplining themselves, and those of silence: they forbid the Monks to hear the confessions of seculars; and enjoined them always to travel on foot: they recommended poverty in the ornaments of their church, and prohibited in them the use of gold, silver, and silk; the pavillions of the altars were to be of stuff, and the chalices of tin.

This Order soon spread itself all over Italy, and into Sicily. In 1573, Charles IX demanded of Pope Gregory XIII, to have the order of Capuchins established in France, which that Pope consented to; and their first settlement in that kingdom was in the little town of Picpus near Paris; which they soon quitted, to settle at Meudon, from whence they were introduced into the capital of the kingdom. In 1606, Pope Paul V gave them leave to accept of an establishment, which was offered them in Spain. They even passed the seas, to labour on the conversion

version of the infidels ; and their order is become so considerable, that it is at present divided into more than 60 Provinces, consisting of near 1600 convents, and 25000 Monks, besides the missions of Brasil, Congo, Barbary, Greece, Syria, and Egypt.

Among those, who have preferred the poverty and humility of the Capuchins to the advantages of birth and fortune, was the famous Alphonso d'Est, Duke of Modena and Reggio, who, after the death of his wife Isabella, took the habit of this order at Munich, in the year 1626, under the name of Brother John-Baptist, and died in the convent of Castelnovo, in 1644. In France likewise the great Duke de Joyeuse, after having distinguished himself as a great General, became a Capuchin, in September 1587.

Father Paul observes, that ' the Capuchins preserve their reputation, by reason of their poverty ; and that if they should suffer the least change in their institution, they would acquire no immovable estates by it, but would lose the alms they now receive.' He adds : ' It seems therefore as if here an absolute period were put to all future acquisitions and improvements in this gainful trade : for whoever should go about to institute a new order, with a power of acquiring estates, such an order would certainly find no credit in the world ; and if a profession of poverty were a part of the institution, there could be no acquisitions made whilst that lasted ; nor would there be any credit left, when that was broke.'

Of Ecclesiastical Benefices, Chap. 53.

There is likewise an order of *Capuchin Nuns*, who follow the rule of St Clara. Their first establishment was at Naples in 1538 ; and their foundress was the venerable mother Maria Laurentia Longa, of a noble family of Catalonia ; a lady of the most uncommon piety and devotion. Some Capuchins coming to settle at Naples, she obtained for them, by her credit with the archbishop, the church of St Euphebia without the city : soon after which, she built a monastery of virgins, under the name of *Our Lady of Jerusalem*, into which she retired in 1534, together with nineteen young women, who engaged themselves by solemn vows to follow the third rule of St Francis. The Pope gave the government of this monastery to the Capuchins ; and, soon after, the nuns quitted the third rule of St Francis, to embrace the more rigorous rule of St Clara, from the austerity of which they had the name of *Nuns of the Passion*, and that of *Capuchines* from the habit they took, which was that of the Capuchins.

Hist. des Ord. Rel. T. VII. Ch. 27.

After the death of their foundress, another monastery of *Capuchines* was established at Rome, near the Quirinal palace, and was called *the monastery of the Holy Sacrament* ; and a third, in the same city, built by Cardinal Baronius. These foundations were approved, in the year 1600, by Pope Clement VIII, and confirmed by Gregory XV. There were afterwards several other establishments of Capuchines ; in particular one at Paris, in 1604, founded by the Duchess de Mercœur ; who put crowns of thorns on the heads of the young women, whom she placed in her monastery.

CARAITES. A Jewish sect, which adheres closely to the text and letter of the scriptures, rejecting the Rabbinical interpretations, and the Cabbala. The compilation of the Talmud appearing in the beginning of the VIth century, those of the best sense among the Jews were presently disgusted at the ridiculous and incredible fables, with which it was stuffed. However this did not immediately produce a schism among them. But, about the year 750, Anan, a Babylonish Jew of the race of David, and his son Saul, declared openly for the written word of God alone, exclusive of all traditions. This declaration produced a schism : those, who maintained the Talmud, being almost all Rabbins, or disciples of the Rabbins, were called *Rabbinists* ; the others, who rejected traditions, and admitted the Scriptures only as their rule, were called *Caraites* or *Scripturists*, from the word *Cara*, which, in the Babylonish language, signifies *Scripture*.

PRIDEAUX, Hist. of the Jews, T. IV. JUCHASIN. DAVID GANZ in Zemach. David.

The Caraites pass for the most learned of the Jewish doctors : they are chiefly to be met with in Poland, Moscovy, and the East. About the middle of the last century, a particular account was taken of their number ; and there were found to be two thousand of them in Poland, twelve thousand at Caffa in Crim Tartary, three hundred at Cairo, two hundred at Damascus, thirty at Jerusalem, an hundred in Babylon, and six hundred in Persia ; making in all four thousand, four hundred, and thirty ; which is but a very small number in comparison of the bulk of the Jews, who are of the party of the Rabbins. These latter have so great

LEO of Mo-
dena, Ce-
rem. of the
Jews. P. v.
chap. i.

an aversion for the Caraites, that they will have no alliance, nor even conversation with them: they treat them as *Mamzerim*, or *bastards*; and, if a Caraites would turn Rabbiniſt, the other Jews would not receive him.

NODOT, Me-
moirs of the
court of
Rome.

CARDINAL. An eccleſiaſtical prince, in the Romiſh church, being one who has a voice in the conclave at the election of a Pope.

A. D. 300.

The Cardinals were originally nothing more than Deacons, to whom was intruſted the care of diſtributing alms to the poor of the ſeveral quarters of Rome, whence they were called *Diaconi Regionarii*; and, as they held aſſemblies of the poor in certain churches of their ſeveral diſtricts, they took the name and title of thoſe churches. They began to be called *Cardinals*, during the pontificate of St Sylveſter; an appellation, derived to them from the *Cardinal Priests*, in the primitive church, being the *chief* prieſts of a pariſh, and next in dignity to the Biſhop. Afterwards this office grew much more conſiderable, and by ſmall degrees arrived at it's preſent height, in which it is the reward of ſuch as have ſerved the church, and His Holineſs, well; even princes thinking it no diminution of their honour to become members of the college of Cardinals.

A. D. 1562.

The Cardinals compoſe the Pope's council, or ſenate; and there is, in the Vatican, a conſtitution of Pope John, which declares, that, as the Pope repreſents Moſes, ſo the Cardinals repreſent the 70 elders. It was Pope Pius IV, who firſt decreed, that the Pope ſhould be choſen only by the college of Cardinals; tho' ſome carry up this right as high as Nicolas II, in 1058. The Cardinals began to wear the red hat, at the council of Lyons, in 1243. Till the time of Urban VIII, they were ſtyled only *moſt illuſtrious*: afterwards, by a decree of that Pope, they had the title of *Eminence* given them.

A. D. 1630.

JOVET, Hiſt.
des Relig. T.
I. pag. 213.

At the creation of a new Cardinal, the Pope performs the ceremony of *ſhutting* and *opening his mouth*, which is done in a private conſistory. The *ſhutting* his mouth ſignifies the depriving him of the liberty of giving his opinion in conſitories and congregations; and the *opening* his mouth, which is performed fifteen days after, implies the taking off this reſtraint. If the Pope happens to die, during the time a new Cardinal's mouth is ſhut, he can neither give his voice, in the election of a new Pope, nor be himſelf promoted to that dignity.

Id. ib. p. 221.

When His Holineſs has reſolved to make a new promotion of Cardinals, he calls a private conſistory, in which he declares his intention to all the Cardinals preſent, and names to them the perſons he intends to honour with the red hat: he then gives them eight or ten days to conſider of it; at the expiration of which, he calls another conſistory, in which he takes the opinion of each Cardinal, who have all full and entire liberty of giving their voice *pro* or *con*.

The Cardinals are divided into ſix claſſes, or orders, conſiſting of ſix Biſhops, 50 Prieſts, and fourteen Deacons, making in all 70; which conſtitute what they call the *Sacred College*. The number of Cardinal-biſhops has been always the ſame; but that of Cardinal-prieſts and deacons is not fixed. Till the year 1125, the college conſiſted of 52 or 53. The council of Conſtance reduced them to 24, and Sixtus IV raiſed them again to 53. The ſix Cardinal-biſhops are thoſe of Oſtia, Porro, Sabina, Paleſtrina, Fraſcati, and Albano.

The privileges of the Cardinalate are very great: they have an abſolute power in the church during the vacancy of the holy See: they have a right to elect the new Pope; and are the only perſons, on whom the choice can fall. Moſt of the grand offices in the court of Rome are filled by Cardinals.

The dreſs of a Cardinal is a red ſattane, a rochet, a ſhort purple mantle, and the red hat. When they are ſent to the courts of princes, it is in quality of legates *à latere*; and, when they are appointed governors of towns, their government is called by the name of *Legation*. There are five legations, viz. thoſe of Avignon, Ferrara, Bologna, Ravenna, and Perugia.

Of Eccleſ.
Benefices, Ch.
12.

F. Paul obſerves, that 'the name of *Cardinal*, originally derived from a very low and abject condition, is, by a change of ſignification, become a title ſo elevated, 'that Cardinals are now ſaid to be *Quaſi Cardines omnium terrarum*,' i. e. the hinges or axis, on which the government of the univerſal church turns.

D' HERBE-
LOT, Bibl.
Orient.

CARAMETHAH. [*Arab.*] The followers of a famous impoſtor, named *Carmath*, who, in the year of the Hegira 278, was the author of a ſect, which overturned all the principles of Mohammediſm. He was a perſon of great aſterity, and

and pretended, that God had commanded him to pray fifty times a day, whereas the law of Mohammed enjoins but five prayers in a day. His followers allegorized all the precepts of the Mohammedan law: for, according to them, prayer is only a symbol of the obedience due to the Iman, or chief of their sect; and fasting is but a symbol of that silence and secrecy, which ought to be observed towards strangers, and those who were not of their sect.

This sect began in the Caliphate of Raschid: they multiplied greatly in Arabian Irak, or Chaldæa, and maintained perpetual wars against the Caliphs. In the year of the Hegira 319, they besieged and took the city of Mecca, filled the pits Zemzem with dead bodies, defiled and plundered the temple, and carried away the black stone; but they brought it back again in 339, and fastened it to the seventh pillar of the portico, giving out, that they had both taken it away, and brought it back again, by an express order from heaven. This sect was dissipated by degrees, and at last became quite extinct.

CARMELITES, or WHITE FRYARS. Religious of the order of *Our Lady of mount Carmel*. They pretend to derive their original from the prophets Elijah and Elisha; and this occasioned a very warm controversy between this order and the Jesuits, about the end of the last century; both parties publishing several works, and petitioning the Popes Innocent XI and Innocent XII; the latter of whom silenced them both, by a Brief of the 20th of November, 1698.

Hist. des Ord.
Relig. T. I.
Ch. 40.

What we know of their original is, that, in the XIIth century, Aimeric, legate of the holy See in the East, and Patriarch of Antioch, collected together several hermits in Syria, who were exposed to the violence and incursions of the Barbarians, and placed them on mount Carmel, formerly the residence of the prophets Elijah and Elisha; from which mountain they took the name of *Carmelites*. Albert, Patriarch of Jerusalem, gave them rules in 1205, which Pope Honorius III confirmed in 1224.

ONUPHRIUS,
GENE-
BRARD.

Albert's rule contains sixteen articles. The first treats of the election of a Prior, and the obedience that is to be paid to him; the second, of the little cells of the brothers, which are to be separate from one another: the third forbids them changing cells without leave: the fourth assigns the place, where the Prior's cell is to stand: the fifth obliges them to stay in their cells, and to employ themselves day and night in prayer: the sixth treats of the *canonical hours*; the seventh prohibits the brothers having any property: the eighth ordains the building an oratory in the midst of the cells, where they are all to meet in the morning, to hear Mass: the ninth speaks of holding local chapters, and of the correction of the brothers: the tenth enjoins fasting from the feast of the Exaltation of the Holy Cross till Easter, excepting on Sundays: in the eleventh, abstinence at all times from flesh is enjoined: the twelfth exhorts them to put on the spiritual armour that is set before them: the thirteenth obliges them to manual labour: the fourteenth imposes strict silence on them from *Vespers* till the *Tierce* the next day: the fifteenth exhorts their Prior to be humble; and the sixteenth admonishes the Religious to respect their Prior. These constitutions were extracted from the writings of St Basil, as is expressly declared in the title of them.

Hist. des Ord.
Relig. ubi
supra.

The peace, concluded by the Emperor Frederic II, with the Saracens, in the year 1229, so disadvantageous to Christendom, and so beneficial to the infidels, occasioned the Carmelites to quit the Holy Land, under Alan, the fifth general of the order. He first sent some of the Religious to Cyprus, who landed there in the year 1238, and founded a monastery in the forest of Fortania. Some Sicilians, at the same time, leaving mount Carmel, returned to their own country, where they founded a monastery in the suburbs of Messina. Some English departed out of Syria, in the year 1240, to found others in England. Others of Provence, in the year 1244, founded a monastery in the desert of Aigualates, a league from Marseilles: and thus, the number of their monasteries increasing, they held their first European, general, chapter in the year 1245, at their monastery of Aylesford, in England.

This order is so much increased, that it has, at present, 38 provinces, besides the congregation of Mantua, in which are 54 monasteries, under a vicar-general, and the congregations of *Barefooted Carmelites* in Italy and Spain, which have their peculiar generals.

After the establishment of the Carmelites in Europe, their rule was in some respects altered; the first time, by Pope innocent IV, who added to the first article a precept of chastity, and relaxed the eleventh, which enjoins abstinence at all times from flesh, permitting them, when they travelled, to eat boiled flesh: this Pope likewise gave them leave to eat in a common refectory, and to keep asses or mules for their use. Their rule was again mitigated by the Popes Eugenius IV and Pius II. Hence the order is divided into two branches, viz. *the Carmelites of the antient observance*, called the *moderate* or *mitigated*, and those of *the strict observance*, who are the *barefooted Carmelites*; a reform set on foot, in 1540, by S. Theresa, a nun of the convent of Avila, in Castile: these last are divided into two congregations, that of Spain, and that of Italy.

The habit of the Carmelites was at first white, and the cloak laced at the bottom with several lists. But Pope Honorius IV commanded them to change it for that of the Minims. Their scapulary is a small woolen habit, of a brown colour, thrown over their shoulders. They wear no linnen shirts, but instead of them linsley-wolsey, which they change twice a week in the summer, and once a week in the winter.

SKIPPON,
Journey thro'
France, Italy
&c.

If a Monk of this order lies with a woman, he is prohibited saying Mass for three or four years, is declared infamous, and obliged to discipline himself publicly once a week. If he is again guilty of the same fault, his penance is doubled; and if a third time, he is expelled the order.

There are likewise *Carmelite Nuns*, whose institution is referred to the year 1452, by virtue of a Bull of Pope Nicolas V, obtained by the holy John Soreth, who founded the first monasteries of them in France. This John Soreth, a native of Normandy, was chosen general of the Carmelites in the year 1451.

The Carmelites (as has been observed) came into England in the year 1240. They had a great number of monasteries, here, particularly at Coventry, London, Oxford, Aylesford in Kent, Holme in Northumberland, Stamford in Lincolnshire, Hitchin in Hertfordshire, Malden in Essex, Sandwich in Kent; Nottingham, Canterbury, Newenden in Kent; Ipswich, Norwich, Blackney in Gloucestershire, and Lynn in Norfolk.

PLUTARCH.
in Quæst.
Roman:

CARMENTA. A Roman Deity. Her true name was Nicostrata, and she was called Carmenta, because she foretold future events (*Carmine*) in verse. She was the mother of Evander, with whom she left Arcadia, and arrived in Italy, where she was civilly received by Faunus, king of the country, about 60 years before the taking of Troy. She had an altar dedicated to her near the *Porta Carmentalis*; also a temple in the eighth quarter of the city, erected to her on the following occasion. The Roman matrons having taken a resolution not to see their husbands, till the privilege of riding in coaches, which had been taken from them by a decree of the senate, was restored; the government, to appease them, revoked the decree, and, they coming to a good understanding with their husbands, became uncommonly fruitful, and bore a great number of children; for which they returned their thanks to the goddess Carmenta, who, they supposed, had occasioned that extraordinary fertility, and built a temple in honour of her.

Ovid, who relates the story of this Arcadian matron at large, particularly describes her as a Prophetess:

OVID. Fast.
lib. i. 471.

Hic fuit Evander, qui, quamquam clarus utroque,
Nobilior sacro sanguine matris erat:
Quæ, simul æthereos animo conceperat ignes,
Ore dabat vero carmina digna deo.

*Evander of his lineage justly proud,
Yet most enobled by his mother's blood;
Who, when prophetic fury seiz'd her breast,
In heav'nly verse the sacred rage confess'd.*

and Virgil introduces Evander himself ascribing his arrival in Italy to the prophetic warnings of his mother:

Me pulsum patria, pelagique extrema sequentem,
Fortuna omnipotens & ineluctabile fatum
His posuere locis; matrisque egere tremenda
Carmentis nymphæ monita, & deus auctor Apollo.

VIRG. Æn.
lib. viii. v. 333.

*I last arriv'd, driven from my native home,
By fortune's power, and fate's resistless doom.
Long tost on seas, I sought this happy land,
Warn'd by my mother nymph, and call'd by heav'n's command.*

DRYDEN.

It was not permitted to bring *leathern cloaks* into the temple of this deity, because leather is the skin of a dead animal, and every thing dead was esteemed impure.

VOSS. de
Idol. lib. iii.
cap. 70.

Scortea non illi fas est inferre sacello,
Ne violent puros exanimata focos.

OVID. Fast.
lib. i. ver.
629.

Carmenta is said to have turned the two Greek letters Π and Ψ (invented by Epicharmus) into Latin ones, which were brought by Evander, when he fled from Arcadia, into Italy.

HYGIN.
Fab. cclxxvii.

Carmenta is represented, in a coin of Q. Fabius Maximus Eburnus, in a youthful form, with loose curled hair, falling in ringlets on her shoulders: on her head is a crown of bean-leaves, and by her side a harp, the symbol of her prophetic character.

VOSSIUS, de
Theol. Gentil.
lib. ix. c. 38.

The festivals of this deity, called from her *Carmentalia*, were solemnized twice in the month of January, viz. the first time on the eleventh (or third of the Ides); the second time on the fifteenth of the same month.

CARNA. A Deity of the ancient Romans, who was thought to preside over the *vital parts* of men: for which reason she was invoked for the preservation of the intestines, as the heart, the liver, &c. They sacrificed to her, on the first of June, with a pottage, made of the meal of beans, together with some bacon.

Cœl. Rhod.
9, 8.

Prisca dea est, aliturque cibis, quibus ante solebat,
Nec petit adscitas luxuriosa dapes.

OVID. Fast.
lib. vi. v. 171.

*An ancient and old-fashion'd Deity—
Content with what her humble mess affords,
She scorns the luxury of modern boards.*

She is also called *Dea Cardinis*, for a reason assigned by Ovid.

Prima dies tibi, Carna, datur: dea Cardinis hæc est;
Numine clausa aperit, claudit aperta suo.

OVID. Fast.
lib. vi. v. 103.

i. e. she is called *Dea Cardinis*, or *the goddess of the Hinge*, because, by her influence, she *opens* what is *shut*, and *shuts* what is *open*.

CARNEIA. [Gr.] A festival, solemnized in most of the cities of Greece, but particularly at Sparta, where it was first instituted about the XXVIth Olympiad, in honour of Apollo, surnamed *Carneus*; either from one Carnus, a Trojan; or from a beautiful youth, named Carnus, who was the son of Jupiter and Europa, and beloved by Apollo; or from Carnus, an Acarnanian, who was instructed by that god in the art of divination, and afterwards murdered by the Dorians; for which barbarous action Apollo sent them a dreadful plague; to avert which, according to Pausanias, they instituted this festival: or ἀπὸ τῆς κρᾶνείας, i. e. from the *Cornel-tree*, by transposing the letter ς, as the same author intimates; it being reported by some, that this festival was instituted by the Greeks, who had incurred Apollo's displeasure, by cutting down several Cornel-trees, in a grove consecrated to him on mount Ida, and which they made use of in building the wooden horse: or, lastly, ἀπὸ τῆς κρᾶνείης, i. e. from *accomplishing* the request of Menelaus, who,

ACMAN.
Hesychius.
Theocriti
Scholiastes.
Demetrius.

when he undertook the expedition against Troy, made a vow to Apollo, promising to pay him some signal honour, if his undertaking met with success.

PLUTARCH.
in Nicia.

ATHENÆUS,
lib. iv.

CALLIMA-
CHI Hymn.
in Apoll.

PINDAR.
Pyth.

HESCHIUS.

This festival lasted nine days, beginning on the thirteenth of the month *Carneus*, which answered to the Athenian *Metagitnion*. It was an imitation of the method of living, and the discipline used in camps: for there were nine Σκιδδεε, i. e. *Tents* erected; in each of which nine men of three different tribes, three being chosen out of each tribe, lived for the space of nine days; during which time they were obedient to a public cryer, and did nothing without his express order. The priest, whose office it was to attend at this solemnity, was named Ἀγῆτης, and out of every tribe five other ministers were chosen, who were called Καρνεῖται, and obliged to continue in their function four years, during which they were not allowed to marry. At this festival, the musical numbers, called Καρνεῖσι νόμοι, were sung by musicians, who contended for victory. The first prize was won by Terpander.

A. D. 130.

EPIPHAN.
Hæref. 32.
cap. 3.

THEOD.
Hist. Eccl.
lib. iii, c. 5.

CLEM.
ALEX.
Strom. iii.

EUSEB.
Hist. Eccl.
lib. iv. cap. 7.

IRENÆUS,
Hæref. lib. i.
c. 24.

TERTULL.
de Anima.
cap. 35.

IREN. ubi
supra.

EPIPH. ubi
supra.

IREN. ubi
supra.

AUGUST.
Hæf. 7.
A. D. 160.

THEOD. Hist.
Eccl. lib. i.
cap. 5.

EPIPH. Hæf.
26. c. 17, 18.

CARPOCRATIANS. Heretics, who sprang up in the II^d Century; followers of Carpocrates, of the Island of Cephallenia, according to Epiphanius, or, according to Theodoret and Clemens Alexandrinus, of the city of Alexandria. This Carpocrates was a man of the worst morals, and addicted to magic. Eusebius says expressly; he was the father of the heresy of the Gnostics; and it is true, that all the infamous things, imputed to the Gnostics, are ascribed likewise to the Carpocratians. It is sufficient to mention two of their principles: the one is, a community of wives; the other, that a man cannot arrive at perfection, nor deliver himself from the power of the princes of this world, as they expressed it, without having passed thro' all sorts of criminal actions; laying it down for a maxim, that there is no action bad in itself, but only from the opinion of men. This induced them to establish a new kind of Metempsychosis, that those, who have not passed thro' all sorts of actions in the first life, may do it in a second, and, if that be not sufficient, in a third, and so on, till they have discharged this strange obligation. Accordingly they are charged with committing the most infamous thing in their *Agapæ*, or *love-feasts*.

As to their Theology, they attributed the creation of the world to angels: they said, that Jesus Christ was born of Joseph and Mary in a manner like other men; that his soul alone was received into heaven, his body remaining in the earth; and accordingly they rejected the resurrection of the body.

They marked their disciples at the bottom of the right ear with a hot iron, or with a razor.

They had images of Jesus Christ, as well in painting, as in sculpture, which they said were made by Pilate: they kept them in a little box or chest. They had likewise the images of Pythagoras, Plato, Aristotle, and other philosophers. They put crowns on all these images, and paid them the same superstitious honours, which the Pagans did to their idols, adoring them, and offering sacrifice to them. A woman of this sect named Marcellina, came to Rome, in the Pontificate of Anicetus; where she made a great many proselytes: She worshiped the images of Jesus Christ, St Paul, Homer, and Pythagoras, and offered incense to them.

Carpocrates had a son, named Epiphanius, who, by means of the Platonic philosophy, gave a greater extent to the fabulous opinions of the Carpocratians. He died at seventeen years of age; but, in that short time, had acquired so great a reputation among the disciples of his father, that, after his death, he was revered by them as a god; insomuch that they built a Temple to him in the island of Cephallenia, and the Cephallenians, every first day of the month, solemnized the feast of his apotheosis, offering sacrifices to him, and singing hymns in his honour.

St Epiphanius relates of himself, that, in his youth, he accidentally fell into company with some women of this sect, who revealed to him the most horrible secrets of the Carpocratians. They were armed with beauty sufficient to make an impression on a person of his age: but, by the grace of God (he says) he escaped the snare, which the devil had laid for him. See **GNOSTICS**.

DUGDALE,
Monasticon
Anglic.

CARTHUSIANS. A religious Order, founded, in the year 1080, by one Bruno, a very learned man, of the bishopric of Cologne, and professor of philosophy at Paris. The occasion of its institution is related as follows. A friend of Bruno's, who had been looked upon as a good liver, being dead, Bruno attended his funeral. Whilst the service was performing in the church, the dead man, who lay upon a bier, raised himself up, and said, *By the just judgment of God, I am accused.*

The company being astonished at this unusual accident, the burial was deferred to the next day; when, the concourse of people being much greater, the dead man again raised himself up, and said, *By the just judgment of God, I am damned.* This miracle, it is pretended, wrought such an effect on Bruno, and six more, that they immediately retired to the desert of *Chartreux*, in the diocese of Grenoble, in Dauphine; where Hugh, bishop of that diocese, assigned them a spot of ground, and where Bruno built his first monastery, under the following rigid institutes.

His monks were to wear a hair-cloth next their body, a white cassock, and over it a black cloak: they were never to eat flesh; to fast every Friday on bread and water; to eat alone in their chambers, except upon certain festivals; and to observe an almost perpetual silence: none were allowed to go out of the monastery, except the Prior and Procurator, and they only about the business of the house.

The Carthusians, so called from the place of their first institution, are a very rigid order. They are not to go out of their cells, except to church, without leave of their superior. They are not to speak to any person, even their own brother, without leave. They may not keep any part of their portion of meat or drink till the next day, except herbs or fruit. Their bed is of straw, covered with a felt or coarse cloth; their cloathing, two hair cloths, two cowls, two pair of hose, a cloak, &c. all coarse. Every monk has two needles, some thread, scissors, a comb, a razor, a hone, an ink-horn, pens, chalk, two pumice-stones; likewise two pots, two porringers, a basin, two spoons, a knife, a drinking cup, a water-pot, a salt, a dish, a towel; and, for fire, tinder, flint, wood, and an ax.

In the Refectory, they are to keep their eyes on the meat, their hands on the table, their attention on the reader, and their heart fixed on God. When allowed to discourse, they are to do it modestly, not to whisper, nor talk aloud, nor to be contentious. They confess to the Prior every Saturday. Women are not allowed to come into their churches, that the monks may not see any thing, which may provoke them to lewdness.

It is computed, there are an hundred and seventy-two houses of Carthusians, whereof five are of *Nuns*, who practise the same austerities as the monks. They are divided into sixteen provinces, each of which has two visitors. There have been several canonized Saints of this order; four cardinals, seventy Archbishops and Bishops, and a great many very learned writers. Hist. des Ord.
Relig. T. VII.
chap. 51.

The story of the motive of St Bruno's retirement into the desert was inserted in the Roman Breviary, but was afterwards left out, when that breviary was reformed, by order of Pope Urban VIII: and this gave occasion to several learned men, of the XVIIth Century, to publish writings on that subject, some to vindicate the truth of the story, and others to invalidate it.

In the year 1170, Pope Alexander III took this order under the protection of the holy see. In 1391, Boniface IX exempted them from the jurisdiction of the Bishops. In 1420, Martin V exempted them from paying the tenths of the lands belonging to them; and Julius II, in 1508, ordered, that all the houses of the order, in whatever part of the world they were situated, should obey the Prior of the grand *Chartreuse*, and the general Chapter of the order. Ibid. ch. 52.

The Convents of this order are generally very beautiful and magnificent. That of Naples, tho' but small, surpasses all the rest in ornaments and riches. Nothing is to be seen in the church and house but Marble and Jasper. The apartments of the Prior are rather those of a Prince, than a poor Monk. There are innumerable statues, bas-reliefs, paintings, &c. together with very fine gardens; all which, joined with the holy and exemplary life of the good religious, draws the curiosity of all strangers, who visit Naples.

The Carthusians settled in England about the year 1180. They had several monasteries here, particularly at Witham in Somersetshire, Hinton in the same county, Beauval in Nottinghamshire, Kingston upon Hull, Mount-grace in Yorkshire, Eppewort in Lincolnshire, Shene in Surrey, and one near Coventry. In London, they had a famous monastery, since called from the Carthusians, who were settled there, *The Charter-house*. DUGDALE,
Monast. Angl.

CARYA [Gr.] A Festival in honour of Diana, surnamed *Caryatis*, from *Caryum* in Laconia, where this solemnity was observed. On occasion of this feast, the young maids joined in a certain dance, said to be invented by Castor and Pollux, which they called *καρυατιζέειν*. PAUSAN. in
Laconicis.
LUCIAN;
περὶ ὀρχή-
σεως.

CASTOR

CASTOR and POLLUX. Twin Deities, worshiped by the ancient Greeks and Romans. They were the sons of Jupiter, and Leda, whom that god lay with under the shape of a swan. When they grew up, they freed the sea from pirates, on which account they were esteemed to be deities of the sea, and accordingly invoked by mariners in a tempest. They accompanied the Argonauts to *Cholchi*; in which expedition Pollux slew Amycus, king of the Bebrycii, who had challenged all the Argonauts to box with him. Being returned home, they recovered their sister Helen (whom Theseus had ravished) by taking the city Aphidna, in the absence of that hero. At length, Castor being dead, Pollux (who, having been born of the same egg with his sister Helen, was immortal) obtained of Jupiter, that he might share his immortality with his brother: in consequence of which, they are said to have died and revived alternately.

VIRG. ÆN.
I. vi. v. 121.

Si fratrem Pollux alterna morte redemit,
Itque reditque viam toties.

*If Pollux, off'ring his alternate life,
Cou'd free his brother, and can daily go
By turns aloft, by turns descend below.*

MR DRYDEN.

The meaning of which, according to Servius, is, that the two stars, which are called by the name of these brethren, alternately rise and set.

The great actions of Castor and Pollux gave them a place among the deities of Pagan antiquity:

HORAT.
Ep. 1. lib. ii.
ver. 5.

Cum Castore Pollux,
Post ingentia facta, Deorum in Templa recepti.

*To Castor and to Pollux Temples rise,
Whose deeds heroic rais'd them to the skies.*

Castor was famous for his skill in horsemanship, Pollux for his ability at boxing.

HOR. Od.
12. lib. i.
v. 25.

Dicam & Alciden, puerosque Ledæ,
Hunc equis, illum superare pugnis
Nobilem.

*Alcides next, and Leda's sons
Demand the Poet's lays,
This fam'd for feats of horsemanship,
And boxing t'other's praise.*

They were called *Διόσκουροι* (*Dioscouri*) from being the sons of Jupiter.

Lucian, in the dialogue of Apollo and Mercury, introduces a humorous conversation between these deities, in relation to Castor and Pollux, as follows:

'*Apoll.* Can you distinguish between Castor and Pollux? for my part, I am always deceived on account of their likeness. *Merc.* He, who was with us yesterday, is Castor. *Apoll.* How do you discern the one from the other. *Merc.* Pollux's face is black and blew, occasioned by a blow, which he received in boxing, at Bebryx, in his voyage with the Argonauts. *Apoll.* Tell me why these two brothers never appear in Heaven at the same time. *Merc.* Because, it being decreed, that of these two sons of Leda the one should be mortal, the other immortal, they shared their fate like good brethren, and live and die by turns. *Apoll.* This is a great bar in the way of their mutual affection; for by this means they can never see, or converse with each other. But, prithee, what trade do they profess. I am a prophet, my son is a physician, and my sister a midwife. Do they nothing but eat and drink? *Merc.* Yes! they succour mariners in a tempest. *Apoll.* Troth! a useful and necessary employment, provided they perform it well.'

Cicero relates a wonderful judgment, which happened to one Scopas, who had spoken disrespectfully of these deities. He was crushed to death by the fall of a chamber; whilst Simonides, who was in the same room, was rescued from the danger, being called out a little before by two persons unknown, supposed to be

Castor

Castor and Pollux. The Greek and Roman histories are full of the miraculous appearance of these brethren: particularly we are told, they were seen fighting upon two white horses, at the head of the Roman army, in the battle fought between the Romans and the Latini, near the lake Regillus.

LIVIVS, &
Historici Ro-
mani.

CICERO, de
Nat. Deor.
lib. 2.

The Romans sacrificed white lambs to Castor and Pollux, and solemnized a festival in honour of them, at which a man, sitting upon one horse, and leading another, ran full speed, and, at the end of the race, leaped nimbly upon the horse, which he held in his hand. This ceremony seems principally intended in honour of Castor, who excelled in the art of Horsemanship.

We meet with frequent representations of Castor and Pollux on ancient monuments, and very commonly upon consular medals. They are exhibited together on one, each having on a helmet, out of which issues a flame, and each a pike in one hand, and in the other a horse held by the bridle.

F. MONTF.
Antiq. T. I.
P. 2. B. ii.
chap. 6.

The vessel, in which St Paul embarked from the island of Melita for Rome, carried the sign of Castor and Pollux, according to the practice of the ancients, who usually painted, or carved, on the prows of their ships, the image of some god, to whom they dedicated the vessel.

Acts xxviii.
11.

CATACOMBS. Church-yards, or subterraneous burial places, near Rome. About three miles from that city is a Catacomb, or vault, in which, according to St Gregory, the bodies of St Peter and St Paul were lodged. These burial-places were originally called *Cryptæ*; and it is pretended, tho' without good grounds, that none but Christians were buried in them. There occur upon the tomb-stones, the cross, the palm-tree, the letters I. C, and the figures of a shepherd and a lamb. Sometimes the same stone has Pagan inscriptions, such as D. M. *Diis manibus*, on one side, and Christian marks on the other.

MABILLON,
Itinerar. Ital.

Skippon observed a Catacomb near Syracuse in Sicily. It was formed into several streets, having on each side long arched caves, full of *loculi* or graves, of the length of men and children.

Journey thro'
Italy, France,
&c.

St Jerom means these kinds of burial-places, when he says, 'It was his custom, when he was a boy at school, in Rome, to visit the sepulchres of the Apostles and Martyrs, which were digged deep in the ground, and, on each side, as one went in, had along by the walls the bodies of such as lay buried; and were so dark, that, to enter into them, was, in the language of the Psalmist, almost to go down alive into hell. The light from above peeped in but here and there, a little to take off the horror of darkness, not so much thro' windows, as little holes and crannies, which still left a dark night within, and terrified the minds of such, as had the curiosity to visit them, with silence and horror.'

HIERON.
in Ezek. cap.
xl.

As the Catacombs are supposed, by the Romanists, to be the sepulchres of the Martyrs, they are visited out of devotion, and reliques taken from thence, and dispersed throughout the Catholic countries, after having been first baptised by the Pope under the name of some saint.

Some authors suppose the Catacombs to have been the *Puticuli*, mentioned by Festus Pompeius, into which the Romans threw the bodies of their slaves, to whom they would not allow the honours of burning. They pretend, that the Christians, observing the great veneration paid to reliques, resolved to have a stock of their own; that they entered these Catacombs, and, adding what inscriptions and cyphers they thought fit, shut them up, to be opened as occasion should offer: that those in the secret dying, without making the discovery, the contrivance was forgotten, till chance at length opened them. But there seems to be no foundation for this opinion. Mr Monro, in the *Philosophical Transactions*, gives it as his opinion, that the Catacombs were the burial-places of the first Romans, before the practice of burning the dead was introduced among them; and that they were dug in consequence of two opinions; the one, that shades hate the light; the other, that they love to hover about the places where their bodies were laid.

There are various etymologies of the word *Catacomb*. Some pretend, that *Cata* was used for *ad*, and *Catacumbas* for *ad-tumbas*: others derive it, more probably, from the Greek *κατα* and *κύμβος*, *cavus*, *recessus*.

LINSCHOTEN, Hist. Ind. occident.

CATAPACTYME. A festival kept by the natives of Peru, in the month of December: it is dedicated to three figures of the sun, called by them *Apointi*, *Churiunti*, and *Entiaquacqui*; i. e. the sun the father, the sun the son, and the sun the brother.

CATAPHRYGIANS. See MONTANISTS.

CATECHISM. It is defined, in the liturgy of the church of England, *An instruction to be learned of every person, before he be brought to be confirmed by the Bishop.*

Deut. vi. 7.
See also, chap. xxxi, 11, 12.
and Prov. xxii, 6.
John xxi, 15, 16.
Eph. vi, 4.

JOSEPH. Antiq. lib. iv. cap. 8.

BUXTORF. Synag. Judaic. cap. 7.

GROT. in Luc. ii, 42.

EUSEB. Hist. Ecclef. lib. v. cap. 10.

BINGHAM, Orig. Ecclef. B. x. Ch. i. §. 6.

Lib. vii. c. 39.

The catechising, or instructing, children in the principles of religion, is commanded by God himself. *Thou shalt teach them* (i. e. the laws of God) *diligently unto thy children.* Accordingly, Josephus tells us, that the Jews were above all things careful that their children might be instructed in the law: and Buxtorf tells us, there was in every town a person appointed to teach the children the law, till they were ten years of age; and from that time, till the age of fifteen, to instruct them in the Talmud. At thirteen they were brought to the house of God, and publicly examined; and Grotius supposes this was the end of our Saviour's staying behind at Jerusalem, and offering himself to the doctors in the temple. From the Jews this custom was delivered down to the Christians, who had in every church an officer, called the *Catechist*, whose business it was to instruct the *Catechumens* in the fundamentals of religion.

The Catechisms of the primitive church usually began with the doctrine of repentance and remission of sins, the necessity of good works, and the nature and use of baptism. Then followed the explication of the several articles of the Creed; to which some added the doctrine of the immortality of the soul, and an account of the Canonical Books of Scripture; which is the substance and method of St Cyril's eighteen famous discourses to the Catechumens. The author of the *Apostolical Constitutions* prescribes these several heads of instruction. 'Let the Catechumens be taught before baptism the knowledge of the Father unbegotten, the knowledge of his only-begotten Son and Holy Spirit: let them learn the order of the world's creation, the series of divine providence, and the different sorts of legislation: let them be taught, why the world, and man, the citizen of the world, were made: let them be instructed concerning their own nature, and understand for what end they were created: let them be informed how God, in every age, has punished the wicked with water and fire, and crowned his saints with glory: let them also be taught, how the providence of God never forsook mankind, but called them at sundry times from error and vanity to the knowledge of the truth: after these, let them learn the doctrine of Christ's incarnation, his passion, resurrection, and ascension, and what it is to renounce the devil, and enter into covenant with Christ.' It is observable, in these chief heads of the ancient Catechisms, that there is no mention made of the doctrine of the Eucharist, or Confirmation, because these were not allowed to Catechumens till after Baptism.

Conference at Hampton-Court, p. 43.

The Catechism of the church of England is drawn up, after the primitive manner, by way of question and answer. Originally it consisted of no more than a repetition of the baptismal vow, the Creed, and the Lord's prayer: but king James I ordered the Bishops to add to it a short and plain explanation of the sacraments; which was accordingly performed by Bishop Overal, then Dean of St Paul's, and approved by the rest of the Bishops.

This Catechism is universally allowed to excel all others that ever were; it being so short, that the youngest children may fix it in their memory, and yet so full, that it contains all things necessary to be known and practised in order to salvation.

See Rubrics after the Catechism.

The times appointed for catechizing are Sundays and Holidays. By the first book of king Edward VI, it was not required to be done above once in six weeks. But, upon Bucer's objecting to the interval of time as too long, the Rubric was altered, but expressed notwithstanding in indefinite terms, leaving it to be done as often as occasion requires. Indeed the fifty ninth Canon enjoins every Parson, Vicar, or Curate, *upon every Sunday and Holiday*, to teach and instruct the youth and ignorant persons of his parish, in the Catechism set forth in the Book of Common-Prayer; and that under pain of a sharp reproof for the first omission, suspension for the second, and excommunication for the third. See CATECHIST and CATECHUMEN.

CATECHIST. An officer in the Primitive Christian Church, whose business it was to instruct the Catechumens in the first principles of religion, and thereby prepare them for the reception of Baptism. This office might be performed by an Ecclesiastic of any order; and it was sometimes done by the Bishop himself. St Chrysostom performed the office of a Catechist, when he was a Presbyter at Antioch; and Deogratias was Catechist, when he was Deacon of Carthage. Cyprian made Optatus Catechist, when he was but a reader in the Church of Carthage.

BINGHAM,
Orig. Ecclef.
B. iii. Ch. 10.
§. 1, 2.

CHRYST.
Hom. 21.

AUG. de cate-
chiz. cap. 2.

CYPR. Ep.
24.

CLEM. Ep.
ad Jacob. n.
14.

The author, under the name of Clemens Romanus, plainly distinguishes the Catechist from the Bishops, Presbyters, and Deacons; for, comparing the church to a ship, he says, the Bishop resembles the *πρωτεύς*, or pilot; the Presbyters the *ναύται*, or mariners; the Deacons the *τοιχαρχοί*, or chief rowers; and the Catechists the *ναυτολόγοι*, or those, whose office it was to admit passengers into the ship, and contract with them for their passage.

There were, in many places, *Catechetical Schools*, or buildings appointed for the office of the Catechist, adjoining to the Church, and called *κατηχημένα*. Such was that, in which Origen, and many other famous men, read Catechetical Lectures at Alexandria. See **CATECHUMENS**.

BINGHAM,
ubi supra, §.
4, 5.

CATECHUMENS. The lowest order of Christians in the Primitive Church. They were called Catechumens from the Greek word *κατηχέω*, which signifies to instruct in the first rudiments of any art or science. They had some title to the common name of Christian, being a degree above Pagans and heretics, tho' not consummated by Baptism. They were admitted to the state of Catechumens by imposition of hands, and the sign of the cross. The children of believing parents were admitted Catechumens as soon as ever they were capable of instruction: but at what age those born of Heathen parents might be admitted, is not so clear. As to the time of their continuance in this state, there was no general rule fixed about it; but the practice varied according to the difference of times and places, and the readiness and proficiency of the Catechumens themselves. The council of Eliberis appointed two years probation for new converts; and Justinian, in one of his *Novellæ*, prescribes the same length of time. The Apostolical Constitutions lengthens the term to three years. Sometimes it was limited to the forty days of Lent. Socrates observes, that, in the conversion of the Burgundians, the French Bishop, who converted them, took only seven days to catechize them, and then baptised them. But, in case of sickness or imminent death, the Catechumens were immediately baptised with what they called Clinic-baptism.

BINGHAM,
Origin. Ec-
cles. B. x.
Ch. 1.

Can. 44.

Nov. 144.

Lib. viii. cap.
32.

Lib. vii. c. 30.

There were four orders or degrees of Catechumens. The first were the *ἐξωθούμενοι*, or those instructed privately without the church, and kept at a distance from the privilege of entering into the church, for some time, to make them the more eager and desirous of it. The next degree above these were the *ἀκροούμενοι*, *audientes*. They were so called from being admitted to hear Sermons and the Scriptures read in the church, but were not allowed to partake of the prayers. The third sort of Catechumens were the *γονυκλίνοντες*, *genu-flectentes*; so called, because they received imposition of hands, kneeling upon their knees. The fourth order was the *βαπτιζόμενοι*, *φωτιζόμενοι*, the *Competentes* and *Electi*, which denote the immediate candidates of Baptism, or such as were appointed to be baptised the next approaching festival: before which, strict examination was made into their proficiency under the several stages of Catechetical exercises. After examination, they were exorcised for twenty days together; and were obliged to fasting and confession. They were to get the Creed and Lord's-prayer by heart, and to repeat them before the Bishop at their last examination. Some days before Baptism, they went veiled, or with their faces covered; and it was customary to touch their ears, saying, *Ephphata, be opened*; as also to anoint their eyes with clay; both ceremonies in imitation of our Saviour's practice, and intended to shadow out to the Catechumens their condition both before and after admission into the Christian Church.

BINGHAM,
ubi supra,
chap. 2.

Conc. Neocæs.
Can. 5.

Conc. Carth.
iv. Can. 84.

AUG. in Pl.
lxv.

CYRIL. Præf.
ad Catech. n.
5.

CHRYSOLOG.
Serm. 52.

That part of Divine Service, which preceded the Common Prayers of the communicants at the altar, that is, the Psalmody, the reading of the Scriptures, the Sermon, &c. was called *Missa Catechumenorum*; because the Catechumens had the liberty of being present only at this part of the service.

BINGHAM,
ubi supra,
B. xiii. Ch.
1. §. 2.

The ancients speak of the *Sacrament* of the *Catechumens*; and some modern writers, by mistake, suppose, that, tho' they were not allowed to partake of the Eucharist,

BARON. An.
313.

BELLARM.
de sacram.
lib. 2.

BEVEREGE,
Not. in Can.
2. Conc. An-
tioch.

AUG. Con-
fess. lib. i.

Eucharist, they had something like it, which they call *Eulogiæ Panis*, or *Panis Benedictus*. But it appears from St Austin, that this Sacrament was not the consecrated bread, but only a little taste of salt; intimating to them by that symbol, that they were to purge and cleanse their souls from sin; salt being the emblem of purity and incorruption. They called this a sacrament, after the custom of the Primitive Christians, who gave that name to every thing that was mysterious, or had a spiritual signification in it.

CATHARISTS. See MONTANISTS.

CATHEDRAL. A Bishop's church, in which his *Cathedra*, or chair, is fixed. See CHURCH.

By a canon of the fifth council of Carthage, it is ordered, that every Bishop shall have his residence at his principal or Cathedral church, which he shall not leave, to betake himself to any other church in his diocese; nor continue upon his private concerns, to the neglect of his cure, and hinderance of his frequenting the Cathedral church.

BINGHAM,
Orig. Ecclef.
B. i. C. i.
§. 7.

Lib. ii. p. 46.

BARON. An.
254. n. 9.

CATHOLIC. The rise of heresies induced the Primitive Christian Church to assume to itself the appellation of *Catholic*; which was, as it were, a surname, or characteristic, to distinguish it from all sects, who, tho' they had party-names, yet sometimes sheltered themselves under the common name of Christians. But the Church of Christ has a just title to this name, being called *Catholic* (as Optatus observes) because it is diffused or spread over the *whole* world: and in this sense the name is almost as ancient as the Church itself. And so great a regard did the Primitive Christians pay to this name, that they would own none to be Christians, who did not profess themselves to be of the Catholic church. Thus Pionius, the Martyr, being asked by Polemo the Judge, Of what Church he was, answered, *I am of the Catholic Church; for Christ has no other.*

VASÆUS,
Chron. of
Spain.

But, tho' the appellation of Catholic belongs of right to no other but the true Church of Christ, yet the Donatists, and other heretics after them, attributed it to their own sects. The Romish Church distinguishes itself by the name of *Catholic*, in opposition to all those, who have separated from her communion, and whom she considers as heretics and schismatics, and herself as the only true Christian Church. Alphonfus, king of Spain, having gained several victories over the Saracens, and re-established the Christian faith in that country, was honoured with the title of *Catholic*, in the year 738: since which the kings of Spain have always born the title of *Most Catholic king*.

CHILLING.
Works. pag.
196.

In the strict sense of the word, there is no *Catholic Church* in being, that is, no Universal Christian Communion; and therefore, when, in rehearsing the Apostles Creed, we profess to *believe in the Holy Catholic Church*, we must mean (as Mr Chillingworth expresses it) *the right, that the Church of Christ, or rather (to speak properly) the Gospel of Christ, hath to be universally believed. And therefore the article may be true, tho' there were no Christian Church in the world.*

D'HERBE-
LOT, Bibl.
Orient.

CAUTSER. [*Arab.*] The title or inscription of the hundred and eighth chapter of the Koran. The interpreters on this chapter say, it was sent from Heaven to Mohammed, to comfort him for the reproach, which As, the son of Vail, had thrown upon him in calling him *Abtar*. This word, which in the Arabic signifies properly *without a tail*, is applied to those, who have no male offspring, to transmit their names to posterity.

Some Arabic authors understand by the word *Cautser* (or *Cawthar*) an assemblage or concourse of all good things spiritual and temporal; as riches, a family, knowledge, good works, followers, pre-eminence, reputation, authority, friends, splendid actions, and miracles; all which things, say they, God bestowed abundantly on Mohammed. But it is generally explained of a river in paradise of that name, of which the blessed are to drink before their admission into that place. According to the Mohammedan traditions, this river is sweeter than honey, whiter than milk, cooler than snow, and smoother than cream; its banks are of Chrysolites, and the vessels to drink thereout of Silver; and those, who drink thereof, shall never thirst.

St CECILIA's - DAY. A festival in the Romish Church, celebrated on the twenty-second of November.

We find the following story in the Romish breviary, in the life of St Cecilia. On the marriage night when Cecilia and her spouse Valerian were alone together in the bed-chamber, she spake to him in these words; O sweet and most loving youth, I have a secret to reveal to thee, if thou wilt swear to conceal it. Valerian taking an oath, as she desired, I have, said Cecilia, an Angel, a lover of mine, who keeps my body with the most strict jealousy: if he should in the least perceive that thou touchest me with thy polluted love, his fury will be immediately stirred up against thee, and thou wilt be destroyed in the flower of thy youth: but if he finds, that thou lovest me with a sincere and immaculate love, and preservest my virginity whole and untouched, he then will love thee as well as he does me, and will shew thee kindness. Valerian replied, if thou wouldst have me give credit to thy words, shew me the Angel, and if I find that he is really an Angel of God, I will do as thou sayest; but if thou lovest any man better than me, I will slay both him and thee with my sword. So, persuading him to become a Christian, and be baptized, she shewed him the Angel. Afterwards an Angel brought two crowns from paradise, composed of roses and lilies, and gave one to Valerian, and the other to Cecilia, his new-married wife: the Angel added; Because, Valerian, thou hast consented to the counsel of chastity, Christ hath sent me to tell thee, that he will grant thee any petition thou shalt ask of him. Valerian, at these words, fell down and worshipped, and begged that his brother Tiburtius might become a Christian. Tiburtius afterwards, coming into the house, smelt the fragrancy of the roses and lilies, but saw nothing. As he was wondering whence it came, Valerian told him of the two crowns, which his eyes were not yet able to see; but assur'd him, that, in case he would turn Christian, he would see them both, and the Angel of God also. At these words, he consented to be baptized, and, together with his brother Valerian, had a sight of the Angel daily.

St Cecilia is commemorated both as a Virgin and a Martyr; and is particularly honoured as the patroness of Music, and inventress of the Organ.

*At last divine Cecilia came,
Inventress of the vocal frame:
The sweet Enthusiast, from her sacred store,
Enlarg'd the former narrow bounds,
And added length to solemn sounds,
With nature's mother-wit, and arts unknown before.*

DRYDEN'S Ode for St Cecilia's-day.

CELESTINS. A religious order, so called from their Founder, Peter de Meuron, afterwards raised to the pontificate under the name of Celestin V.

Hist. des
Ord. Relig.
T. 6. Ch. 23.

This Peter, who was born at Isernia, a little town in the kingdom of Naples, in the year 1215, of but mean parents, retired very young to a solitary mountain, in order to dedicate himself wholly to prayer and mortification. The fame of his piety brought several, out of curiosity, to see him; some of whom, charmed with his virtues, renounced the world, to accompany him in his solitude. With these he formed a kind of community, in the year 1254; which was approved by Pope Urban IV, in 1264, and erected into a distinct order, called *The Hermits of St Damien*.

Peter de Meuron governed this order till 1286, when his love of solitude, and retirement induced him to quit the charge. In July 1294, the great reputation of his sanctity raised him, tho' much against his will, to the pontificate. He then took the name of Celestin V, and his order that of *Celestins* from him. By his Bull he approved their constitutions, and confirmed all their monasteries, which were to the number of twenty. But he sat too short a time in the chair of St Peter, to do many great things for his order; for, having governed the Church five months and a few days, and considering the great burthen he had taken upon him, to which he thought himself unequal, he solemnly renounced the pontificate, in a Consistory held at Naples.

After his death, which happened in 1296, his order made a great progress, not only in Italy, but in France likewise; whither the then General Peter of Tivoli sent twelve Religious, at the request of King Philip the Fair, who gave them

two Monasteries; one in the forest of Orleans, and the other in the forest of Compeigne, at Mount Chartres. This order likewise passed into several Provinces of Germany. They have about 96 Convents in Italy, and 21 in France, under the title of Priors. The Celestins of the Province of France have the privilege, by a grant of the Popes Martin V and Clement VII, of making new statutes, whenever they think proper, for the regulation of their order. By virtue of this power, they drew up new Constitutions, which were received in a Provincial Chapter in 1667. They are divided into three parts. The first treats of the Provincial Chapters, and the elections of Superiors: the second contains the regular Observances; and the third the visitation and correction of the Monks.

The Celestins rise two hours after midnight, to say matins. They eat no flesh at any time, except when they are sick. They fast every Wednesday and Friday, from Easter to the feast of the Exaltation of the Holy Cross; and, from that feast to Easter, every day. As to their habit, it consists of a white gown, a capuche, and a black scapulary. In the choir, and when they go out of the monastery, they wear a black cowl with the capuche: their shirts are of serge.

Hist. des Ord.
Rel. T. 7. c. 4.

Celestins, likewise, is the name given to certain Hermits, who, during the short Pontificate of Celestin V, obtained of that Pope permission to quit the order of Fryars Minors, to which they belonged, and retire into solitude, there to practise the rule of St Francis, in its utmost strictness. The superiors, being disgusted at this separation, took all methods to reduce these Hermits to the obedience of the order; to avoid which persecution, they retired into Greece, and continued some time in an island of Achaia. But Pope Boniface VIII, who succeeded Celestin, being importuned by the order of Fryars Minors, revoked the grant of his predecessor, and ordered the Celestin Hermits to return to the obedience of their superiors. Accordingly, Thomas Sola, lord of the island, where they had fixed, drove them out; and this he did in a time of famine, by which these poor Religious were exposed to great misery and want in their journeys, especially as they passed thro' the countries of the Latins, who looked upon them as Schismatics. They were something better treated in the countries of the Greeks, among whom they continued for two years unmolested: but the Patriarch of Constantinople, being returned from Venice, excommunicated them twice, because they did not submit to their superiors: nevertheless, these Solitaries did not want for protectors; and the Archbishop of Patras particularly interested himself in their cause.

Brother James du Mont, one of these Hermits, returning from Armenia, where he had resided some time, without knowing what had passed in relation to his brethren, came into Italy, and made his submission to the General, who soon after sent him on a mission into the East. Being arrived at Negrepont, and hearing of the persecution raised against the Celestin Hermits, he endeavoured to accommodate matters, and managed the affair with so much prudence, that the Fathers of Romania consented that all these Hermits should acknowledge him as their superior, under the dependance of the General. This the General would not consent to; which obliged Brother Liberatus, and his companions, to come into Italy, and represent to the Pope, that he and his brethren had been always faithful to the Church, and that all the accusations against them were meer calumnies.

A Chapter General, held at Toulouse, in 1307, obtained an order from Charles II, King of Naples, to the Inquisitor of that State, to act against Brother Liberatus and his companions. Accordingly, the Inquisitor examined them, and declared them innocent; at the same time advising them to retire to Anciano, where he granted them his protection against the pursuits of their enemies. But, afterwards, being gained over by their enemies, he cited them a second time before him, and found a pretence to condemn them as Heretics and Schismatics. In consequence of which sentence, they were first imprisoned, and then banished.

CENOTAPHIUM. [Gr.] See TOMB.

CENSER. In Latin *Thuribulum*. A sacred instrument made use of in the religious rites of the ancients. It was a vase, containing incense, to be used in sacrificing to the gods. Herodotus says, a most elegant one was offered by Evelthon at Delphi. Dionysius Halicarnassensis says, that, in their solemn processions, they carried Censers of gold and silver, which he expresses by the word θυμιατήρια.

There is the representation of one, preserved by F. Montfaucon, under the figure of a shallow cup, with a lid to it, and chains running thro' small handles. ANTIQ. T. 3. B. 3. ch. 4.

That Censers were in use among the Jews, appears from the story of Nadab and Abihu, who were punished with immediate death, because *they took either of them his Censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord.* When Aaron was to make an atonement for himself and his house, he was to take a Censer, full of burning coals of fire, from off the altar of the Lord. And Solomon, when he provided furniture for the Temple of the Lord, made, among other things, *Censers of pure gold.* Lev. x. 1. Lev. xvi. 12. 1 Kings vii. 50.

CERBERUS. The name of a dog, with three heads, whom the Poets made to be the Porter of the infernal regions.

Cerberus hæc ingens latratu regna trifauci
Personat, adverso recubans immanis in antro.

VIRG. Æn.
lib. vi. v. 417.

————— *In his den they found
The triple Porter of the Stygian fount,
Grim Cerberus.*

DRYDEN.

Hesiod gives him fifty heads.

Δεύτερον αὖτις ἔτικτεν ἀμνηχανον, ἔτι φατεινὸν
Κέρβερον ὠμέειν Ἀϊδέω κίνα χαλκοφωνον
Πειτηκόντα γάρηνον, ἀναιδέα τε κρατερὸν τε.

In Theogon.

*The monster-dog, fell Cerberus, she bore,
Who, in the realms of Hades, guards the door;
From fifty mouths he pours a brazen voice,
And terrifies all Hell with hideous noise.*

Horace doubles this number of heads.

Demittit atras bellua centiceps
Aures.

OD. 13. l. 2.
v. 34.

The hundred-headed dog lets fall his flagging ears.

The Mythologists understand by Cerberus the *Earth*. They derive his name from Κερβερός, *Carnivorus*, it being the property of the Earth to devour bodies. The Platonists understand by him the *bad Dæmon*, who, as Porphyry expresses it, *is found in three elements, air, water, and earth*; whence he is described as having three heads.

In a monument, preserved by F. Montfaucon, Cerberus is represented on a box with three heads, one of a man, another of a dog, and a third of an ape; and, as if this were not enough to make the figure frightful, two serpents twist round his heads and body, and bind his two legs together. This figure was brought from Egypt; where they had a particular genius for inventing monstrous figures. ANTIQ. Supl. T. 2. B. 6. ch. 10.

CERDONIANS. Heretics in the II^d century, followers of Cerdon, whose disciple was the famous Marcion, author of the Heresy of the *Marcionites*. The Heresy of Cerdon consisted principally in laying down two contrary principles, in rejecting the law and the prophets as ministers of the bad god; in ascribing, not a true, but only the phantasm of a body, to Jesus Christ, and in denying the resurrection. See **MARCIONITES**. TERTULL. de Præscript. c. 51. EPIPH. Hær. 41.

CEREALIA. [*Lat.*] The sacred rites of the goddess Ceres, instituted by Triptolemus. They were performed in so strictly religious a manner, that it was thought sufficient to pollute them, if any one at that time should lie with his wife. They made use of no wine in the sacrifices of Ceres; whence Plautus says, that Megadorus had made a marriage-supper for Ceres, because he had provided no wine for the guests.

Staph.

AULUL.
Act. 2. § 6.

Staph. Cererin', mi Strobile, has sunt facturi nuptias?

Strob. Qui. Staph. Quia temeti nihil allatum intelligo.

Staph. Prithee, Strobilus, is this intended to be the marriage-feast of Ceres?

Strob. Why do you ask? Staph. Because I don't hear there is any wine provided.

The solemnity of the Cerealia passed from the Greeks to the Romans. After the second Punic war, they celebrated the festival with more pomp; for they carried in procession a great many statues and paintings of chariots, crowns, and rich plunder, taken from the enemy. Macrobius tells us, an egg made a part of the show, as being an emblem of Ceres. Memmius, when Curule Ædile, was the first, who celebrated this festival, as appears from a medal of Ceres, with this inscription, *Memmius Ædilis Cerealia primus fecit.* See CERES.

CERES. A Pagan deity; the inventer, or goddess, of corn, in like manner as Bacchus was of wine.

LUCRET.
l. v. ver. 14.

—————Ceres fertur fruges, Liberque liquoris
Vitigeni laticem mortalibus instituisse.

*Kind Bacchus first the pleasing vine did shew,
And Ceres corn.*

CREECH.

She was the daughter of Saturn and Ops; and the mother of Proserpine, whom she had by Jupiter. Pluto having stolen away Proserpine, Ceres travelled all over the world in quest of her daughter, by the help of a torch, which she had lighted in mount Ætna.

STAT. Theb.
lib. xii.

Qualis, ab Ætnæis accensa lampade faxis,
Orba Ceres magnæ variabat imagine flammæ
Ausonium Siculumque Latus, vestigia nigri
Raptoris, vastosque legens in pulvere sulcos:
Illius infanis ululatibus ipse remugit
Enceladus, ruptoque vias illuminat igni.
Persephonen amnes, sylvæ, freta, nubila, clamant,
Persephonen tantum Stygii tacet aula tyranni.

*So Ceres, robb'd of Proserpine (the brand,
In Ætna lighted, flaming in her hand)
With deep affliction for her daughter lost,
Search'd all th' Ausonian and Sicilian coast;
Pursu'd the tyrant ravisher, where'er
She trac'd the print of his infernal car.
Ætna's deep caverns with her groans resound,
Whilst bursting flames gleam horribly around.
On Proserpine the woods, the waters fall,
The winding shores, and Heavens, re-ecchoing, call:
Hell only's mute, the name in silence dies,
And thence no eccho to her voice replies.*

As Ceres was thus travelling in search of her daughter, she came to Celeus, King of Eleusis, and undertook to bring up his infant son Triptolemus. Being desirous to render her charge immortal, she fed him in the day-time with divine milk, and in the night covered him with fire. Celeus, observing an unusual improvement in his son, resolved to watch his nurse; to which end, he hid himself in that part of the house, where she used to cover the child with fire: but, when he saw her put the infant under the coals, he cried out, and discovered himself. Ceres punished the curiosity and indiscretion of the father with death. Afterwards she taught the youth the art of sowing corn and other fruits, and mounted him in a chariot, drawn by winged dragons, that he might traverse the world, and teach mankind the use of corn and fruits. After this, having discovered, by means of

the nymph Arethusa, that Proserpine was in the infernal regions, she applied to Jupiter, and obtained of him, that Proserpine should be restored, on condition that she had tasted nothing during her stay in that place: but, it being discovered, by the information of Ascalaphus, that, as she was walking in Pluto's orchard, she had gathered an apple, and had tasted of some of the seeds, she was for ever forbidden to return. Ceres, out of revenge, turned Ascalaphus into an owl. At length, Jupiter, to mitigate her grief, permitted that Proserpine should pass one half of the year in the infernal regions with Pluto, and the other half with her mother on earth.

The poets sometimes takes Ceres for the Moon, as they do Bacchus for the Sun.

—————Vos, O clarissima mundi
Lumina, labentem cœlo qui ducitis annum,
Liber, & alma Ceres.

VIRG. Georg.
I. v. 5.

*Ye lights of Heav'n, who lead the circling year,
Propitious god of wine, and Ceres, bear.*

Ceres is likewise said to have invented *Laws*.

Prima dedit Leges.

OVID. Met.
lib. v. 5.

The world's first legislator.

And the reason seems to be, that, when men ceased to feed upon acorns, and had learned the use of fruits, it was necessary to divide off the ground into separate plantations, allotted to different persons.

Vossius thinks the Greeks were indebted to the Ægyptians for their goddess Ceres, whom he takes for the same as Isis: for the Ægyptians say, that Osiris and Isis invented the sowing of corn, and gave laws concerning the boundaries of fields, on account of the annual inundation of the Nile.

De Idolol.
l. 1. c. 17.

A late writer takes Ceres to be the *Keturah* of Scripture, whom Abraham took to wife. His first argument is taken from the similitude of names: Keturah, he says, was called *Guerarit*, because she was of *Gerar*; and the difference between that word and *Cereri* (from whence is formed the nominative *Ceres*) is very small. Besides that *Ceres* is, by some, supposed to be derived from the Hebrew *gueresch*, *barley*. His next reason is borrowed from part of the history of Ceres. Ceres (according to Diodorus Siculus) being tired in her journey, laid herself down by the side of a well, and there came persons of the neighbourhood to comfort her; among others Triptolemus, and a good woman, who gave her water to drink. Here is plainly (this author thinks) the well, the angel, and the water, mentioned in the story of Hagar, which they applied to Keturah; and this (he says) is only taking one of Abraham's wives for another.

FOUR M.
Reflex. Crit.
sur. anc. peup.
L. 2. §. 3.

Lib. 11

The rites of Ceres were held in such veneration, that it was thought the greatest impiety to divulge them.

Quis Cereris ritus auit vulgare profanis?

OVID. Art.
Amator. lib. ii.
ver. 601.

What impious wretch will Ceres' rites expose?

DRYDEN.

And Horace declares, he would not venture to sail in the same ship with the man, who should reveal them.

—————Vetabo, qui Cereris sacrum
Vulgarit arcanae, sub isdem
Sit trabibus, facilemque mecum
Solvat phaselum.

HOR. Od. 2.
l. 3. ver. 26.

*The wretch, who impiously dares
Ceres' mysterious rites betray,
In the same ship shall ne'er embark,
And cut, with me, the liquid way.*

K k k

Cicero

Cicero speaks of a temple of Ceres at Catanea in Sicily, where was a very antient statue of Ceres, but entirely concealed from the sight of men, every thing being performed by matrons and virgins. A sow with pigs was the first sacrifice of Triptolemus to Ceres, as a punishment of the swine for routing up the ground. Poppy was sacred to her, not only because it grows amongst the corn, but because, when, thro' grief, she could find no rest, Jupiter gave it her to eat, as having the power to create sleep and forgetfulness.

CERINTHIANS. Christian heretics, followers of Cerinthus, who lived, and published his heresy, in the time of the Apostles themselves: for Epiphanius places him in the year of Christ 80, in the reign of Domitian. He had been circumcised, and was probably of Jewish extraction. He continued a long time in Ægypt, where he acquired the sciences and philosophy. He afterwards went into Asia, where he formed a sect, to which he gave his own name.

IRENÆUS,
lib. iii. c. 3.

EPIPH.
Hæres. xxviii.
c. 2.

St Epiphanius pretends, that, long before the establishment of his sect, he had occasioned great troubles in Jerusalem. It was Cerinthus, according to that author, who stirred up the Jewish converts to oppose the preaching of the gospel among the Gentiles. He adds, that the Christians, who preached at Antioch the necessity of circumcision, were followers of Cerinthus, who had sent them thither for that very purpose: that they were the Cerinthians, who obliged St Paul to circumcise Titus; and that the Apostle describes these men under the character of *false apostles, deceitful workers, who transform themselves into the apostles of Jesus Christ*. St Jerom says, he was anathematized, and driven out of the Church by the Apostles, because he joined the ceremonies of the Law with the precepts of the Gospel.

HIERON.
Ep. 89.

THEODO-
RET. de Fab.
Hæres. lib. ii.
cap. 3.

IREN. lib. i.
cap. 25.

EPIPH. Hæ.
xxviii. cap. i.

The particulars, in which the heresy of the Cerinthians consisted, were these. They did not allow that God was the author of the creatures, but said that the world was created by an inferior power. They attributed to this creator an only son, but born in time, and different from the *Word*. They admitted several angels, and inferior powers, as silence, depth, fulness; in which they were afterwards followed by the Valentinians. They maintained, that the Law and the Prophets came, not from God, but from the Angels; and that the God of the Jews was only an Angel.

As to our Saviour, the Cerinthians distinguished between *Jesus* and *Christ*: they said, that *Jesus* was a meer man, born, like other men, of Joseph and Mary, but that he excelled all others in justice, prudence, and wisdom; that *Jesus* being baptized, the *Christ* of the supreme God, that is, the Holy Spirit, descended upon him; and that, by the assistance of this Christ, Jesus performed his miracles: that Jesus suffered and rose again, but that the Christ had before left him, and returned to Heaven.

IREN. lib. iii.
cap. 11.

HIERON. de
Vir. Illustr.
cap. 9.

Dial. adv.
Luciferian.

It was partly to refute the heresy of Cerinthus, that St John wrote his gospel: notwithstanding which, some heretics pretended, that this very gospel was written by Cerinthus himself. However the Cerinthians admitted no gospel but that of St Matthew. They likewise rejected the Acts of the Apostles, and the Epistles of St Paul, because he was an enemy to the Law.

St Jerom relates, that St John, designing to go into a bath at Ephesus, but hearing that Cerinthus was within, went immediately away, saying to those who were with him, *Let us fly from hence, lest the bath fall, in which is Cerinthus, the enemy of the truth*. That author adds, that the bath presently fell down, and crushed that heretic to death: but this fact is not sufficiently attested.

Cerinthus is charged with being the author of the heresy of the *Chiliasm*, or *Millenarians*; which See.

Hist. des. Ord.
Relig. T. vii.
ch. 3.

CESARINS. A religious order, being a reform of that of St Francis. The General of the Franciscans, Father Elias, having obtained leave of Pope Gregory IX, in the year 1229, to build a church in honour of St Francis, began to erect one with such magnificence (for which he exacted large contributions of the order) as was neither suitable to the humility, which that saint had made profession of, nor to the poverty, which he had enjoined his followers. This occasioned St Anthony of Padua, and some others of the order, to apply to the Pope; to whom they represented the abuses crept into the order by the conduct of Father Elias. Accordingly, that General was deposed by order of the Pope, and Father John Parent elected into his place; who made several regulations, and re-established the strict

strict observance of the rule of St Francis, which had been relaxed during the government of his predecessor. But Elias, by artful management and intrigues, secretly gained over many of the religious, who, in a general chapter held in 1236, loudly demanded the restoration of Elias, complaining that he had been unjustly deposed; and he was accordingly re-elected in a tumultuous manner. The greatest part of the order, being enemies to poverty, adhered to Elias; under whose second government all the former disorders began to revive. The remaining few, zealous for the strict observance of St Francis's rule, took an opportunity, having Father *Cesarius* of Spire at their head, to remonstrate to the General against the abuses which he tolerated in the order. But Elias, instead of listening to their just complaints, banished some of those Monks, and imprisoned others, among whom was their leader *Cesarius*, from whom they were afterwards called *Cesarins*. As for *Cesarius* himself, he died in prison.

The *Cesarins*, tho' scattered up and down in poor hermitages, and solitary places, continued quiet till the election of *Crescentius*, under whose government they left their solitude and tranquillity, to oppose the irregularity of his conduct: for, instead of maintaining the poverty of the Franciscans, he began to build magnificent convents, and to procure for them rich legacies. The *Cesarins* complained to the Pope, but were ordered to be punished as rebel and seditious persons. At last, St Bonaventure being elected General in 1256, and having corrected the abuses, which had crept into the order, the *Cesarins* were no more heard of, being lost in the body of the order, which was now wholly reformed.

CEURAWATH. The name of a particular sect of the Banians in the East-Indies, who hold the *Metempsychosis* with so much superstition, that they will not kill the least insect. Their priests carry a piece of linen over their mouths, that no flies may enter. They drink no water till it is boiled, for fear of swallowing some living creatures with it. They believe neither a Heaven nor a Hell; yet they hold that the soul is immortal, and will for ever transmigrate from body to body. They burn the bodies of old persons, but bury the bodies of children, who die under three years of age. Women, as well as men, are allowed to take the order of priesthood. Those of this sect practise great austerities, to that degree sometimes, that, for nine days together, they take nothing but water, with a certain bitter wood grated into it. All the other sects of the Banians have an aversion and contempt for this, and continually exhort their auditors to shun all intercourse and conversation with them. OLEARIUS.

CHACABOUT. The name of a sect, of the religion of the Tonquinois, between China and the Indies. The name is taken from an holy person, a solitary, who prescribed them ten commandments, or laws; in which he forbids murder, theft, lies, unchastity, outrages, perfidiousness, immoderate desires, backbiting, anger; and enjoins the study of the sciences as necessary to every one. This recluse established likewise certain religious orders, which renounce the pleasures of this life, and apply themselves to meditation, and serving the poor. He taught likewise the doctrine of the *Metempsychosis*. This sect has spread itself all over the kingdom of Siam, and in part of Japan and Tonquin. TAVERNIER.

CHANCEL. A particular part of the fabric of a Christian church. Eusebius, describing that of Paulinus, says, 'it was divided from the rest by certain rails of wood curiously and artificially wrought in the form of net-work, to make it inaccessible to the multitude.' These rails the Latins call *Cancelli*, whence comes the English word *Chancel*. See **CHURCH**. Lib. x. cap. 4.

The Chancel among us is the rector's freehold, and part of his glebe; and therefore he is obliged to repair it: but, where the rectory is impropriate, the impropriator must do it. 2. Roll. Rep. 211.

CHANCELLOR. A lay-officer under a Bishop, who is judge of his court. In the first ages of the Church, the Bishops had those officers, which were called *Ecclesiastici*, that is, church-lawyers, who were bred up in the knowledge of the Civil and Canon Law; and their business was to assist the Bishop in his jurisdiction throughout the whole diocese. Sir T. RIDELEY's View of the Civil Law.

Lib. vii. cap. 37. This office was originally conferred only upon Ecclesiastics : but Socrates tells us, that Sylvanus, Bishop of Troas, took the power wholly out of the hands of his clergy, because some of them had made an unlawful gain of the causes which came before them : for which reason he made some lay-man his delegate, whom he knew to be a person of integrity. This, or some such occasion, seems to have given rise to lay-chancellors in the Church.

We read of no Chancellors in England, during all the Saxon reigns, nor after the conquest, till the reign of Henry II : but that king requiring the attendance of the Bishops in his councils of state, and other public affairs, it was thought necessary to substitute Chancellors in their room for the dispatch of those causes, which were proper for their jurisdiction.

A Bishop's Chancellor hath his authority from the law ; and his jurisdiction is not, like that of a commissary, limited to a certain place, and certain causes, but extends throughout the whole diocese, and to all ecclesiastical matters ; not only for reformation of manners, in punishment of criminals, but in all causes concerning marriages, last wills, administrations, &c.

The learned Lord Verulam was never satisfied with these deputations ; for, by all the laws in the world, offices of trust and importance are prohibited to be executed by deputy, except a power to depute be contained in the original grant : a *Judge* never yet made a deputy ; and a *Bishop* is a *Judge* of the highest degree.

CHANTRY. A little chapel, or particular altar, in a cathedral church, built and endowed for the maintenance of a priest to sing masses, in order to release the soul of the donor out of purgatory. There were many of these in England, before the Reformation ; and any man might build a Chantry without the leave of the Bishop. In the 37th year of Henry VIII, the Chantries were given to the king, who had power to issue commissions to seize those endowments : but that being the last year of his reign, several Chantries escaped being seized by virtue of those commissions ; but they were afterwards vested in his successor Edward VI.

CHAPEL. A place of divine worship, so called. The word is derived from the Latin *Capella*. In former times, when the kings of *France* were engaged in war, they always carried St Martin's hat into the field, which was kept in a tent as a precious relick : from whence the place was called *Capella*, and the priests, who had the custody of the tent, *Capellani*. Afterwards the word *Capella* became applied to private *Oratories*.

In England, there are several sorts of chapels. 1. *Parochial Chapels* ; these differ from parish churches only in name ; they are generally small, and the inhabitants within the district few. If there be a presentation *ad Ecclesiam*, instead of *Capellam*, and an admission and institution upon it, it is no longer a Chapel, but a church. 2. Chapels, which adjoin to, and are part of the church : such were formerly built by honourable persons, as burying-places for themselves and their families. 3. Chapels of *Ease*. These are usually built in very large parishes, where all the people cannot conveniently repair to the *mother-church*. 4. Free-chapels ; such as were founded by kings of England. They are free from all episcopal jurisdiction, and only to be visited by the founder and his successors ; which is done by the Lord Chancellor : yet the king may licence any subject to build and endow a chapel, and by letters patent exempt it from the visitation of the ordinary. 5. Chapels in the universities, belonging to particular colleges. 6. Domestic chapels, built by noblemen or gentlemen for the private service of God in their families. See CHAPLAIN.

CHAPLAIN. An Ecclesiastic, so denominated, because he officiates, either in the free chapels of the king, or in the private oratories of noblemen and others. The persons vested with a power to retain Chaplains, together with the number each is allowed to qualify, is settled by a statute of king Henry VIII, and is as follows.

21HEN.VIII.
cap. 13.

Almoner.

Almoner.	2.	Duke.	6.
Archbishop.	8.	Duchefs, <i>being a widow</i> }	2.
Baron.	3.	<i>tho' ſhe marries again.</i> }	2.
Baron's widow.	2.	Earl.	5.
Biſhop.	6.	Knight of the Garter.	3.
Chancellor.	3.	Marquis.	5.
Chief Juſtice.	1.	Secretary of State.	2.
Clerk of the cloſet.	2.	Treafurer of the houſhold.	2.
Maſter of the Rolls.	2.	Viſcount.	4.
Comptroller of the houſhold.	2.	Warden of Cinque Ports.	1.
Dean of the Chapel.	2.		

Another Statute of king Henry VIII empowers every *Judge* of the *King's-bench*, ^{25 Hen. VIII cap. 16.} and *Common-pleas*, the *Chancellor*, and *Chief Baron* of the *Exchequer*, and the *King's-Attorney* and *Sollicitor-general*, to retain each of them one Chaplain, who ſhall be attendant on his perſon, and may have one benefice with cure, and be non-reſident on the ſame. And another Statute of the ſame king empowers the *Groom of the Stole*, the *Treafurer* of the *King's-chamber*, and the *Chancellor* of the *Duchy of Lancaſter*, ^{33 Hen. VIII cap. 28.} to retain each one Chaplain.

CHAPLET. A certain inſtrument of piety, made uſe of by the Roman Catholics. It is a ſtring of *beads*, by which they meaſure, or count the number of their prayers. The invention of it is aſcribed, by the hiſtorians of the Cruſades, to Peter the hermit, who firſt taught thoſe warriors to pray by *tale*. St Dominic, founder of the Dominicans, greatly raiſed the credit of this devout inſtrument, by giving out that the bleſſed Virgin had brought him one from Heaven. If Peter the hermit firſt taught it the Roman Catholics, it is probable he himſelf borrowed it from the Turks; who, to this day, make uſe of a Chaplet, or ſtring of beads, in their prayers; and the Turks ſeem to have had it from the Eaſt-Indians, who likewiſe make uſe of a kind of Chaplet. Rel. Cer. of all Nations, V. I. p. 387.

The devotees of the ſect of Fo, in China, always wear a Chaplet about their necks, or round their arms, conſiſting of one hundred middle-ſized beads, and eight ^{ib. v. IV. p. 241.} conſiderably larger. All the while they are tumbling over theſe beads they repeat *Na-mo-o-mi-to-fo*. See ROSARY.

CHAPTER. A biſhop's church, or cathedral, always had a certain number of prieſts, and other clerks, to aſſiſt the Biſhop, and perform the ſervice. This was ſomething in the nature of our modern Chapters: but the name is carried no higher than the inſtitution of *canons*; which was in the VIIIth century. It was then the body of canons began to be called a *Chapter*. The Chapter of the canons of the cathedral were a kind of ſtanding council to the Biſhop, and, during the vacancy of the See, had the juriſdiction of the dioceſe. In the earlier ages, the Biſhop was head of the Chapter: afterwards Abbots, and other dignitaries, as deans, provosſts, treaſurers, &c. were preferred to this diſtinction. THOMASSIN, Disciplin, Ecclef.

CHARILA. [Gr.] A feſtival, antiently obſerved once in nine years by the Delphians; concerning which Plutarch gives the following account.

A great drought having brought a famine upon the Delphians, they went with their wives and children as ſupplicants to the king's gate, who diſtributed meal and pulſe to the better ſort of them, not having enough to ſupply the neceſſities of all. But a little orphan girl coming and importuning him, he beat her with his ſhoe, and threw it in her face: the girl, tho' a vagrant, and a beggar, yet being of a generous and noble diſpoſition, was unable to bear the affront, and, untying her girdle, hanged herſelf with it. The famine hereupon increaſing, and being attended with many diſeaſes, the king conſulted the oracle of Apollo, which answered, that the death of the virgin *Charila*, who flew herſelf, muſt be expiated. The Delphians, after long ſearch, diſcovered that the maid, who had been beaten with the ſhoe, was called by that name, and inſtituted certain expiatory ſacrifices, to be performed once in every nine years. The king preſides at them, and diſtributes meal and pulſe to all perſons, as well ſtrangers as citizens: when all have received their portion, the image of Charila is brought in, and the king ſmites it with his ſhoe: then the chief PLUT. Quaſt. Græc.

of the *Thyades* conveys it to a lonesome and desolate place, where, a halter being put about its neck, they bury it in the same spot, where Charila was interred.

VALER.
MAX. lib. ii.
n. 8.

CHARISTIA. [Lat.] *The Kinsmens feast.* A festival of the ancient Romans, observed in the month of February, as appears by the rustic kalendar, still to be seen upon an old marble at Rome. At this solemnity, the relations by blood or marriage met, in order to preserve a good correspondence, and that, if there happened to be any difference among them, it might be the more easily accommodated by the good humour and mirth of the entertainment.

OVID. Fast.
lib. ii. v. 617.

Proxima cognati dixere Charistia cari,
Et venit ad socias turba propinqua dapes.
Scilicet a tumulis, & qui periere, propinquis,
Protinus ad vivos ora referre juvat;
Postque tot amissos, quicquid de sanguine restat,
Adspicere, & generis dinumerare gradus.

*Next comes the Kinsmens Feast: with joy they meet,
And, friendly, at the social table eat.
The dead forgot, each views with chearful eye
The living members of the family;
Which, after numbers perish'd, still runs on,
With thread as yet unbroke, from sire to son.*

Hist. des Ord.
Relig. T. III.
ch. 53.

CHARITY OF OUR LADY (RELIGIOUS HOSPITALERS, OF THE ORDER OF.)

This order was founded about the end of the XIIIth century. Guy, lord of Joinville, in France, having built, on his own lands, in a place called Boucheraumont, in the diocese of Chalons, an hospital for the reception of the sick and the poor, gave the care of it to some secular persons, who formed a community among themselves, and took the holy Virgin for their patroness; and, as *Charity* was the principal motive of their union, the hospital was named *the Charity of our Lady*. Soon after, their founder procured them a new settlement at Paris; and, in the year 1300, Pope Boniface VIII confirmed this order, and honoured it with the protection of the Holy See. The religious of this order observed the third rule of St Francis. Philip the Fair, in 1299, gave them a house adjoining to their church. They have several convents in different parts of the kingdom. In length of time, these religious growing disorderly and irregular, their order dwindled, and at last became extinct. In 1631, their convent at Paris was given to the Carmelites; which was confirmed by letters patent of king Lewis XIII.

Ib. T. IV.
ch. 48.

There is still subsisting a religious order of women, called *Nuns Hospitalers of the Charity of our Lady*. It was founded at Paris, by *Frances de la Croix*, a pious lady of the diocese of Orleans. This lady, with the permission of the Archbishop of Paris, purchased an house, and laid the foundation of her order in the year 1624. Madame Brulart, widow of M. Faure, gave a large house near it, in order to enlarge the intended hospital. When the design was compleated, there was engraved on a square piece of marble, and placed over the door, this inscription: THE HOSPITAL OF THE CHARITY OF OUR LADY. The religious of this hospital were, by vow, obliged to administer to the necessities of the poor and the sick, but those only women. Their constitutions were drawn up by the Archbishop of Paris, John Francis de Gondy, in 1628, and approved by Pope Urban VIII, in 1633. The habit of these religious is grey serge.

Hist. des Ord.
Relig. T. IV.
ch. 19.

CHARITY OF S. HIPPOLYTUS (RELIGIOUS HOSPITALERS, OF THE ORDER OF.)

About the year 1585, in the pontificate of Gregory XIII, one Bernardin Alvarez, a Mexican, founded an hospital, at a little distance from the city of Mexico, with the permission of the Archbishop, and dedicated it to the honour of St Hippolytus the martyr, patron of the city of Mexico. Bernardin drew up constitutions for the government of those, who joined themselves with him in the pious design of serving the poor, and got them approved by Pope Gregory XIII. Afterwards some other hospitals were built in imitation of this; the number of which increasing, they united, and formed a congregation, under the name of *The Charity of St Hippolytus*; which still subsists.

CHARON.

CHARON. The Ferry-man of Hell, according to Poetical Theology. Virgil gives us the following beautiful description both of his person, and office.

Portitor has horrendus aquas & flumina servat
Terribili squalore Charon, cui plurima mento
Canities inculta jacet; stant lumina flamma;
Sordidus ex humeris nodo dependet amictus.
Ipse ratem conto subigit, velisque ministrat,
Et ferruginea subvectat corpora cymba,
Jam Senior, sed cruda deo viridisque senectus.

VIRG. Æn.
lib. vi. v. 298.

*There Charon stands, who rules the dreary coast:
A sordid god; down from his hoary chin
A length of beard descends, uncomb'd, unclean:
His eyes, like hollow furnaces on fire;
A girdle, foul with grease, binds his obscene attire.
He spreads his canvass; with his pole he steers;
The freights of flitting ghosts in his thin bottom bears.
He look'd in years; yet in his years were seen
A youthful vigour, and autumnal green.*

DRYDEN.

Charon was the Son of *Erebus* and *Night*. His name is, by the figure *Antiphrasis*, the same as *Acharon*, i. e. *joyless*, *austere*, in allusion to his employment, and his behaviour. He is said to exact of every ghost his *naulus*, or fare, for transporting him cross the river *Styx*; for which reason the antients had a custom of putting a piece of gold or silver in the mouth of their dead, to pay their passage.

To this article I shall subjoin the following curious narrative, taken from *Ifacius Tzetzes*; who, speaking of the *Fortunate Islands*, which he makes to be the *British Islands*, writes thus. 'It is reported also, that the souls of the dead are carried over thither. For on the shore of the ocean, which washes that island, called *Brittain*, there live men, who are employed in fishing, and are subject to the Franks, but pay them no tribute, because, as it is reported, they convey over the souls of the dead. These men, returning from fishing, in the evening, lay themselves down to sleep in their huts: soon after, they hear a knocking at the door, and a voice calling them to their wonted business. Then getting up, they go to the shore, not knowing by what necessity they are compelled. There they see ships fitted out, yet without having any men in them; into which entering, they row, and find the vessels burthened, as if it were with passengers; yet they see none. In an instant they arrive at the island *Brittain*, to which they could scarce have sailed in 24 hours, making use of their own vessels. Being arrived at the island, again they see nothing; but they hear voices, familiarly greeting their passengers, and calling them all by their names. Having thus set their freight on shore, they return with lighter vessels home. Hence many believe, that the islands of the blessed are there, and that men, when they are dead, are transported thither.'

Chiliad. 8.
ch. 218.

CHASTITY. A virtue, deified by the antient Romans.

Templa pudicitiae quid opus statuisse puellis,
Si cuivis nuptae quidlibet esse licet?

PROPERT.
lib. ii. Eleg.
vi. ver. 25.

*Since wives what're they please, unblamed, can be,
Why rear we useless fanes to Chastity.*

ADDISON.

She is represented, on the reverse of a medal of *Faustina the younger*, sitting, in the habit of a Roman matron, in whom this virtue was supposed to reign in its utmost perfection. This attitude is described by *Alciatus*.

ADDISON,
on Medals, p.
48. Edit. 12^o.

Ergo sedens velat vultus, obnubit ocellos:
Ista verecundi signa pudoris erant.

*She sits, her visage veil'd, her eyes conceal'd;
By marks like these was Chastity reveal'd.*

ADDISON.
Juvenal

Juvenal supposes this deity to have left the earth, together with *Astræa* or *Justice*, and to have fled to Heaven.

JUVENAL: Sat.
6. ver. 1.

Credo Pudicitiam, Saturno rege, moratam
In terris.

ver. 19.

Paulatim deinde ad superos Astræa recessit,
Hac comite, atque duæ pariter fugere sorores.

*In Saturn's reign, at Nature's early birth,
There was that thing, call'd Chastity, on earth.*

*At length uneasy Justice upward flew,
And both the sisters to the stars withdrew.*

DRYDEN.

RICAUT,
Hist. of the
Ottoman Em-
pire.

CHAVARIGTS. A sect of Mohammedans, opposite to the *Schiites*. They deny that God ever sent any prophet that was infallible, and had a commission to give a new law to mankind. They assert likewise, that, if any such office should ever become necessary, it would not be confined to a single family, but that every man of probity and virtue would be capable of that honour. See *SCHIITES*.

NICEPHOR:
I. xviii. c. 54.

CHAZINZARIANS. A sect of Heretics, which arose in Armenia, in the VIIth century. They are so called from the Armenian word *Chazus*, which signifies a *Cross*, because they are charged with adoring the Cross; whence, in Greek, they are likewise called *Staurolatræ*. These Heretics observed an annual feast in memory of the dog of their false Prophet Sergius, which they called *Artzibartzes*.

ATHENÆUS,
lib. viii.

CHELIDONIA. [Gr.] A festival, antiently celebrated at Rhodes, in the month *Boedromion*; in which the boys went from door to door, begging, and singing a certain song, called *Χελιδόνισμα*, because it began with an invocation of the *Χελιδών*, or *Swallow*. Athenæus has preserved it entire, and it begins thus;

Ηλθε, Ηλθε, Χελιδών, καλὰς
Ὠρεας ἄγασα.

Come, gentle swallow, happy bird.

It is said to have been composed by Cleobulus, the Lindian, as an artifice to get money in a time of public calamity.

Num. xxi, 29.

HIERON. in
Esai. lib. v.

De Idolol.
lib. ii. cap. 8.

1 Kings, xi,
7.

CHEMOSH. An idol of the ancient Moabites. The learned are not agreed concerning this false deity. St Jerom makes it to be the same as Baal-peor, and both of them not much different from the Roman god Priapus. The learned Vossius agrees with St Jerom in making Chemosh to be the same as Baal-peor; but he fancies Chemosh (or, as it is otherwise spelt, *Chamos*) to be the *Comos* of the Greeks, the god of drunkenness. To this idol Solomon erected an altar upon the mount of Olives. See *BAAL-PEOR*.

TAVERNIER.

CHEQ. The name of the prince, or high-priest, of Mecca. He is the sovereign Pontif of all the Mohammedans, of whatever sect or country they be. The Grand-Seignor sends him every year a rich carpet, a sumptuous tent, and a large sum of money, to provide for the Pilgrims during the seventeen days of their devotion: and, to make the expences appear considerable, the Cheq makes the Mohammedans believe, that there come yearly to Mecca seventy thousand Pilgrims of both sexes; and that, if this number should not be compleat, the Angels would assume human bodies, and make it up. The carpet is to cover Mohammed's tomb, and the tent is pitched opposite to the Mosque, for the Cheq to live in during the seventeen days of their devotion. When the year is ended, he sends pieces of this carpet and tent to several Mussulman princes, and persuades them that these precious relics will not fail to give them the victory over their enemies. Once in ten years, he sends the whole tent or carpet to the great Mogul or Cham of Tartary. By these artifices

the

the Cheq acquires immense wealth ; for the Mussulman princes do not fail to return him very great presents in exchange for so valuable a gift.

CHEREM. The second sort of *Anathema* among the Jews. The first (called *Niddui*) is merely *separation*, or the lesser excommunication. The second (*Cherem*) or the greater excommunication, deprived the excommunicated person of most of the advantages of civil society. He could have no commerce with any one, could neither buy nor sell, except such things as are absolutely necessary to life ; nor resort to the schools, nor enter into the synagogues ; and no one was permitted to eat and drink with him. The sentence of *Cherem* was to be pronounced by ten persons only, or at least in the presence of ten persons. But the excommunicated person might be absolved by three judges, or even by one, provided he were a Doctor of the Law. The form of this excommunication was loaded with a multitude of curses and imprecations, taken from different places of the scripture. See **ANATHEMA** and **EXCOMMUNICATION**.

SELDEN, de
Synedriis,
lib. i.

BARTO-
LOCCI, Bibl.
Rabin. T. III.

CHERUBICAL HYMN. An hymn of great note in the antient Christian Church. The original form of it, as it stands in the *Constitutions*, was in these words ; *Holy, Holy, Holy, Lord God of Hosts ; Heaven and Earth are full of thy glory, who art blessed for ever. Amen.* This thrice repeating the word *Holy* was in imitation of the Seraphim in the vision of Isaiah. Afterwards, the Church added some words to it, and sung it in this form ; ἅγιος ὁ θεός, ἅγιος ὁ ἰσχυρός, ἅγιος ὁ ἀθάνατος, ἐλέησον ἡμᾶς. i. e. *Holy God, Holy Mighty, Holy Immortal, have mercy upon us.* This form is ascribed to Proclus, Bishop of Constantinople, and Theodosius the younger, A. D. 446. The Church used this form to declare her faith in the Holy Trinity, applying the title of *Holy God* to the *Father*, *Holy Mighty* to the *Son*, and *Holy Immortal* to the *Holy Ghost*. Thus it continued, till the Emperor Anastasius, or, as some say, Peter Gnapheus, Bishop of Antioch, caused the words ὁ σταυρώθεις δι' ἡμᾶς, *that was crucified for us*, to be added to it : which was done with a view to introduce the heresy of the *Theopaschites*, who asserted that the *divine nature* itself suffered on the cross. To avoid this inconvenience, Calandio, Bishop of Antioch in the time of the Emperor Zeno, made another addition to it, of the words, *Christ our king*, reading it thus : *Holy God, Holy Mighty, Holy Immortal, Christ our king, that was crucified for us, have mercy on us.* These last additions occasioned great confusions and tumults in the eastern Church, whilst the Constantinopolitan and western Churches stiffly rejected them, and some, the better to maintain the old way of applying it to the whole Trinity, instead of the words, *crucified for us*, expressly said, *Holy Trinity, have mercy on us.*

BINGHAM,
Orig. Eccles.
B. XIV. ch.
ii. § 3.
Constit. lib.
viii. cap. 12.

Isa. vi, 3.

DAMASCEN.
de Orthod.
fide, lib. iii.
cap. 10.

THEOD.
Lect. lib. ii.

This hymn was chiefly sung in the middle of the Communion Service ; as it is at this day in the Communion Service of our own Church. It is likewise called by the Greek name *Trisagium*, i. e. *thrice-holy*, from the trine repetition of the word *Holy*.

CHERUBIM. [Hebr.] The plural of **CHERUB**. A particular order of Angels. When God drove Adam and Eve out of Paradise, *he placed at the east of the garden of Eden Cherubims, and a flaming sword, which turned every way to keep the way of the tree of Life.* When Moses was commanded by God to make the *Ark of the Covenant*, with the *Propitiatory*, or *Mercy-seat*, he was to make one *Cherub on the one end, and the other Cherub on the other end*, and the Cherubims were to stretch forth their wings on high, covering the *Mercy-seat* with their wings, and their faces looking one to the other. Moses has left us in the dark as to the form of these Cherubims. The Jews suppose them to have been in the shape of naked young men, covered, for the sake of decency, with some of their wings ; and the generality of interpreters, both ancient and modern, suppose them to have had human shapes. But it is certain, that the Prophet Ezekiel represents them quite otherwise, and speaks of the face of a Cherubim as synonymous with that of an ox or calf : and the Apocalypse calls them ζῶα, *beasts*. Josephus says, they were a kind of winged creatures, answering to the description of those, which Moses saw about the throne of God, but the like to which no man had ever seen before. Grotius, Bochart, and other learned Moderns, deriving the word from *Charab*, which, in the Chaldee, Syriac, and Arabic, signifies to *plow*, make no difficulty to suppose, that the Cherubims here spoken of resembled an ox, either in whole or in part.

Gen. iii, 24.

Exod. xxv.
19, 20.

Ezek. i, 10.
and x, 14.

Apoc. iv. 6.
Antiq. lib. iii.
ver. 6.

De Legib.
Hebr. Lib. iii.
Diff. v. ch. 2.

Ezek. i. 5.
&c.

Id. ib. cap. 4.

The learned Spencer supposes them to have had the face of a man, the wings of an eagle, the back and mane of a lion, and the feet of a calf. This he collects from the prophetic vision of Ezekiel, in which the Cherubims are said to have had four forms, those of a man, a lion, an ox, and an eagle. There is something in this mixed form (according to that author) which is very suitable to the regal character, which God bore among the Jews, and the peculiar circumstances of the time. The Israelites were then in the wilderness, and encamped in four cohorts, and the Hebrews have a tradition, that the standard of the tribe of Judah, and the associated tribes, carried a *Lion*; the tribe of Ephraim an *Ox*; the tribe of Reuben a *Man*; and the tribe of Dan an *Eagle*: God therefore would sit upon Cherubims, bearing the forms of those animals, to signify that he was the leader and king of the four cohorts of the Israelites.

De Abstin.
lib. iv. §. 9.

This writer makes the Cherubims of the Mercy-seat to be of Egyptian extraction: for Porphyry, speaking of the Priests of Egypt, says; 'among these, one god is formed like a man as high as the neck, and they give him the face of some bird, or of a lion, or of some other animal: and again, another has the head of a man, and the other parts of other animals.' Add to this, that the *Apis* of the Egyptians was worshipped under the figure of an ox. Nor can any other reason (he thinks) be assigned, why God should order the Cherubims to be fashioned in the shape of different animals, particularly the ox, but that he did it out of indulgence to the Israelites, who, being accustomed to such kind of representations, not only easily bore with them, but ardently desired them.

Pf. xcix, 1.

BOCHART, de
Animal. Sacr.
p. i.

The Cherubims of the Mercy-seat are supposed to have had a mystical and symbolical relation to *God*, the *Angels*, the *Tabernacle*, and the *People*. As to *God*, they represented his great power, according to that of the Psalmist; *The Lord reigneth, let the people tremble; he sitteth between the Cherubims, let the earth be moved*. They represented likewise the nature and ministry of *Angels*. By the lion's form is signified their strength, generosity, and majesty; by that of the ox, their constancy, and assiduity in executing the commands of God; by the human shape, their humanity, and kindness; and by that of the eagle, their agility and speed. As to the *Tabernacle*, the Cherubims denoted that the *Holy* was the habitation of the king of Heaven, whose immediate attendants the *Angels* are supposed to be. Lastly, with respect to the *People*, the Cherubims might teach them, that God, who sat between the Cherubims, was alone to be the object of their worship. See ARK OF THE COVENANT.

DAPPER'S
Description of
Africa.

CHICOCKA. An idol of the African negroes, supposed to be the guardian of the dead. His statue, composed of wood, is erected at some small distance from their burial-places. He is thought to take effectual care, that no Magician clandestinely removes the deceased, or compels them to work, hunt, or fish.

CHILIASTS. See MILLENARIANS.

NAVARETTE,
Account
of China, B.
VII.

CHIM-HOAM. A Chinese idol, supposed to be the guardian of cities. It is an established law in that kingdom, that all the mandarins, or governors of towns and cities, when they enter upon their government, and twice a month throughout the year, upon pain of forfeiting their employments, shall repair to the temple of Chim-hoam, and there prostrating themselves before the altar of the said idol, and bowing their heads down to the ground, shall adore and worship it, and sacrifice to it candles, perfumes, flowers, flesh, and wine. And, when they take possession of their government, they are to take an oath before the said idol, that they will govern uprightly, and, in case they fail, submit themselves to be punished by the idol.

BARBOT,
Descript. of
North-Guinea,
B. I.
ch. 8.

CHINA. An idol of the people of Casamance, on the coast of North-Guinea, in Africa. In honour of this deity, they make a general yearly procession, about the latter end of November, at midnight, just when they are to sow their rice; which devotion is performed in this manner. All the people being assembled at the place, where the idol is kept, they take it up, with great humility and reverence, and go in procession to the appointed station, where sacrifice is to be offered: the chief priests walks at the head of the congregation, next before the idol, carrying in his hand a long pole, to which is fastened a banner of silk, with some thin-bones of men, who perhaps have been put to death for that very purpose, and several ells of

arice.

rice. Being come to the intended place, a quantity of honey is burnt before the idol; after which every one present makes his offering, and smokes a pipe: then they all go to prayers, begging of the god, that he will give a blessing to their harvest. Then they carry him back in the same order to the place of his residence, observing all the while a profound silence.

This deity is represented by a bullock's or a ram's head, carved in wood, or else made of a sort of paste, of the flower of millet, kneaded with blood, and mixed with hair and feathers. Id. ib. ch. 10.

CHINESE. Idols of the Chinese, built in a pyramidal form, and curiously wrought. Those Pagans stand in such fear of the Chines, that, when they buy a slave, they carry him before one of them, and, after they have offered rice, beg of the idol, that, if the slave runs away, he may be devoured by tygers and lions. This keeps the poor wretches in awe, and prevents their running away, notwithstanding the cruellest treatment of their masters. KIRCHER, China illustrat.

There is one of these pyramids without the walls of the town of Fochieu, in the province of Fokien, which is nine stories high: its figure is an octagon, and its perpendicular height nine hundred cubits. It is faced with fine porcelane, and adorned with several figures. At every little story is a marble colonade, and an iron balustrade gilt; and round each balustrade are a great number of little bells hanging, which, being agitated by the wind, make a pleasing kind of harmony. Upon the top of the pyramid is a large copper idol, gilt with gold.

CHOIR. That part of a church, or cathedral, where the singers, or choiristers, chant, or sing divine service. The word, according to Isidore, is derived à *coronis circumstantium*, because, antiently, the choiristers were disposed round the altar. It is properly the *Chancel*.

In the first Common-Prayer Book of King Edward VI, the rubric at the beginning of morning-prayer ordered the priest, *being in the Choir, to begin the Lord's prayer*: so that it was the custom of the minister to perform divine service at the upper end of the chancel near the altar. Against this Bucer, by the direction of Calvin, made a great outcry, pretending 'it was an anti-christian practice for the Priest to say prayers only in the Choir, a place peculiar to the Clergy, and not in the body of the church among the people, who had as much right to divine worship as the Clergy.' This occasioned an alteration of the rubric, when the Common-Prayer Book was revised in the 5th year of King Edward, and it was ordered, that prayers should be said in such part of the church, *where the people might best hear*. However, at the accession of Queen Elizabeth to the throne, the antient practice was restored, with a dispensing power left in the ordinary of determining it otherwise, if he saw just cause. Convenience at last prevailed, and by degrees introduced the custom of reading prayers in the body of the church; so that now divine service is no longer performed in the Choir or Chancel, excepting in Cathedrals. See CHURCH.

CHOREPISCOPI. [Lat.] In Greek *Χωρεπίσκοποι*. *Assistant Bishops*. In the antient Church, when the dioceses became enlarged by the conversion of Pagans in the country, and villages, at a great distance from the city-church, the Bishops appointed themselves certain Assistants, whom they called *Chorepiscopi*, because by their office they were *ἐκ τῆς χώρας ἐπισκοποι*, *Bishops of the country*. BINGHAM, Orig. Eccles. B. II. ch. 14.

There have been great disputes among the learned concerning the nature of this order. Among the Schoolmen and Canonists it is a received opinion, that they were meer Presbyters. Others think there were two sorts of *Chorepiscopi*, some that had episcopal ordination, and others that were meer Presbyters. But a third, and the most probable, opinion is, that they were all Bishops. This is the sentiment of Bishop Barlow, Dr Hammond, Dr Beverege, and Dr Cave.

The office of the *Chorepiscopi* was to preside over the country-clergy, and to provide fit persons for the inferior service and ministry of the Church. And, to give them some authority, they had certain privileges conferred on them: as, 1. They might ordain Readers, Sub-deacons, and Exorcists, for the use of the country-churches. 2. They had a power to administer confirmation to such as were newly baptized in country-churches. 3. They had a power to grant Letters dimissory to the country-clergy, who desired to remove from one diocese to another. 4. They Presbyters

had liberty to officiate in the city-church, in the presence of the Bishop and Presbyters of the city, which country-presbyters had not. And, 5. They had the privilege of sitting and voting in Synods and Councils.

A. D. 360.

As the power of the Chorepiscopi was derived immediately from the city-bishops, so their authority soon dwindled in the Church. The council of Laodicea gave them the first blow, by decreeing, that for the future no Bishops should be placed in country villages, but only *Περιοδεῦται*, itinerant or visiting-presbyters. At last, in the IXth Century, when the forged Decretals were set on foot, it was pretended that they were not true Bishops, and so the order by the papal tyranny came to be

A. D. 1534.

laid aside in the western Church. Some attempt was made in England, at the beginning of the Reformation, to restore it, under the name of *Suffragan Bishops*; and, by an act of the 26th of Henry VIII, several towns were appointed for Suffragan sees. These Suffragans were to be consecrated by the Archbishop and two other Bishops: but they were not to have or act any thing properly Episcopal without the consent and permission of the Bishop of the city, in whose diocese they were constituted. See BISHOP.

CHRISTIANS. Those who profess to believe, and practise, the religion of

BINGHAM, Orig. Eccles. B. I. ch. 1.

JESUS CHRIST.

EPIPH. HÆR. 29. n. 4.

When Christianity was first planted in the world, those, who embraced it, were known among themselves by the names of disciples, believers, elect, saints, and brethren; nor did they immediately assume the title of *Christians*. Epiphanius says, they were also called *Jesseans* (*Ἰεσσαῖοι*), either from *Jesse*, the father of David; or, which is more probable, from the name of *Jesus*, whose disciples they were. They

Hist. Eccl. lib. ii. ch. 17.

are likewise stiled *Therapeutæ*, in a book of Philo's, under the title of *περὶ βίῃ θεωρητικῇ*, of the contemplative life; which Eusebius, who cites it, takes to be nothing but a description of the Christians in Egypt. The name signifies either worshippers of the true God, or spiritual Physicians, who undertook to cure mens minds of vicious and corrupt affections. And, because the Christian life took it's original from the waters of baptism, the Christians were wont to please themselves with the artificial name *Pisciculi*, *Fishes*: and this name they the rather chose, because the initial letters of our Saviour's names and titles in Greek, *Ἰησοῦς Χριστός, θεὸς υἱός, σωτήρ*, *Jesus Christ, the Son of God, our Saviour*, technically put together, make up the name *ΙΧΘΥΣ*, which signifies a *fish*, and is alluded to both by Tertullian, and Optatus.

TERTULL. de Bapt. c. 1.

OPTAT. CONTR. Parmen. lib. 3.

Sometimes the Christians stiled themselves *Gnostics* (*Γνωστικοί*) i. e. men of understanding and knowledge: a name, which was aped and abused by a perverse sort of Heretics, who are commonly distinguished by the name of *Gnostics*, because of their great pretences to knowledge and science falsely so called. Another name, which frequently occurs in the writings of the ancients, is that of *Θεοφόροι* (*Theophori*), which signifies *Temples of God*, and is as old as Ignatius. We sometimes also meet with the name *Christophori*, used in the same sense. Yet it is very observable, that, in all the names they chose, there was some peculiar relation to Christ or God: for party-names, and human appellations, they ever professed to abhor. Eusebius records a memorable story concerning one Sanctus, a Deacon of the Church of Vienna; who suffered in the persecution under Antoninus. Being put to the rack, and examined by the magistrates concerning his name, his country, his city, and his quality, his answer to all these questions was, *I am a Christian*: this, he said, was to him both name, and city, and kindred; nor could his persecutors extort any other answer from him.

Clem. Alex. Strom. 1.

EUSEB. lib. viii. ch. 10.

Lib. v. ch. 1.

Acts xi, 26. A. D. 43.

It was at Antioch, where St Paul and St Barnabas jointly preached the Christian Religion, that the *Disciples* were first called *Christians*. The Heathens, we find, misspelt the name of Christ, calling him *Chrestus*, and his followers *Chrestians*.

BINGHAM, ubi supra, ch. 2.

Acts xxiv, 5.

But, besides the names already spoken of, there were some reproachful names cast upon them by their enemies. The first of these was that of *Nazarens*; a name of reproach given them first by the Jews, who stiled the Christians the *sect of the Nazarens*. Another name of reproach was that of *Galileans*, which was the Emperor Julian's stile, whenever he spoke of the Christians. The Heathens likewise called them *Atheists*, and their Religion *Atheism*, because they derided the worship of the Heathen gods. Thus Dio says, Acilius Glabrio was put to death for Atheism, meaning the Christian Religion. To this they added the name of *Grecian Impostors*; and St Jerom says, that, when they met a Christian, they would cry out *Ὁ Γραικὸς ἐμβέτης*, behold a Grecian impostor! the reason why they added the

In Domitian.

HIERON. Ep. x. ad Furiam.

the

the name of *Grecian* to that of *Impostor* was, because many of the Christian Philosophers had quitted the Roman *Toga*, and taken up the περιβόλαιον, or Greek habit. But the Heathens went a step farther in their malice; and, because Jesus Christ and his followers had done many miracles, which they imputed to *Magic*, therefore they declaimed against the Christians in general as *Magicians*, and under that character exposed them to the fury of the vulgar. Suetonius stiles the religion of the Christians *The new superstition*: by which name also Nero triumphed over it, in his trophies, which he set up at Rome; after he had severely persecuted the Christians: for there is extant the following inscription; NERONI. CLAUD. CAES. AUG. PONT. MAX. OB. PROVINC. LATRONIB. ET. HIS. QUI. NOVAM. GENERI. HUM. SUPERSTITION. INCULCAB. PURGAT. i. e. *To Nero, &c. who purged the country of robbers, and those who inculcated the new superstition upon mankind.* There are several other names of reproach, which the Heathens cast upon the Christians, to be met with in ancient authors; as *Biathanati*, *self-murderers*, because they voluntarily offered themselves to martyrdom: *Parabolarii* and *Desperati*, *Bold and Desperate men*, because they refused not to fight for their lives, in the same manner as the Roman *Parabolarii*, who hired out themselves to fight with wild beasts upon the stage: and *Sarmentitii* and *Semaxii*, from the sufferings of the Christian Martyrs, who, when burnt alive, were usually tied to a stake about six foot long, which the Romans call *Semaxis*, and covered with faggots of small wood, called *Sarmenta*.

The first Christians distinguished themselves in the most remarkable manner by their conduct and their virtues. The faithful, whom the preaching of St Peter had converted, hearkened attentively to the exhortations of the Apostles, who failed not carefully to instruct them, as persons, who were entering upon an entirely new life. They went every day to the temple with one heart and one mind, and continued in prayers; doing nothing different from the other Jews, because it was not yet time to separate from them. But they made a still greater progress in virtue; for they sold all that they possessed, and distributed their goods in proportion to the wants of their brethren. They *eat their meat with gladness and singleness of heart, praising God, and having favour with all the people.* St Chrysostom, examining from what source the eminent virtue of the first Christians flowed, ascribes it principally to their divesting themselves of their possessions: 'For (says that Father) persons, from whom all that they have is taken away, are not subject to sin: whereas, whoever has large possessions, wants not a devil or a tempter to draw him into Hell by a thousand ways.'

The Jews were the first, and the most inveterate enemies the Christians had. They put them to death as often as they had it in their power: and, when they revolted against the Romans in the time of the Emperor Adrian, Barchochebas, the head of that revolt, employed against the Christians the most rigorous punishments, to compel them to blaspheme and renounce Jesus Christ. And we find that, even in the III^d century, they endeavoured to get into their hands Christian women, in order to scourge and stone them in their synagogues. They cursed the Christians solemnly, three times a day, in their synagogues, and their rabbins would not suffer them to converse with Christians upon any occasion. Nor were they contented to hate and detest them; but they dispatched emissaries all over the world to disfigure the Christians, and spread all sorts of calumnies against them. They accused them, among other things, of worshipping the Sun, and the head of an Ass. They reproached them with idleness, and being an useless race of people. They charged them with treason, and endeavouring to erect a new monarchy against that of the Romans. They affirmed, that, in celebrating their mysteries, they used to kill a child, and eat it's flesh. They accused them of the most shocking incests, of impudence, avarice, and sometimes of prodigality, and of intemperance in their feasts of charity. But the lives and behaviour of the first Christians were sufficient to refute all that was said against them, and evidently demonstrated, that these accusations were meer calumny, and the effect of inveterate malice.

Pliny the younger, who was governor of Pontus and Bithynia between the years 103 and 105, gives a very particular account of the Christians in that province, in a letter, which he wrote to the Emperor Trajan, of which the following is an extract. 'I take the liberty, Sir, to give you an account of every difficulty, which arises to me — I have never been present at the examination of the Christians; for which reason I know not what questions have been put to them, nor in what manner they have been punished — My behaviour towards those, who have been accused

In NERON.
ch. 16.TILLEM.
Hist. Ecclef.
T. I. St Peter,
Art. ix.
Acts ii, 42,
&c.In Act. Hom.
7.TILLEM.
ubi. supra.
Art. xx.EUSEB. Hist.
Ecclef. lib. v.
ch. 16.HIERON. in
If.TILLEM.
ibid Art. xxi,
xxii.TERTULL.
Apol. ch. 16.

Id. ib. ch. 2.

PLINII Epist.
102.

to me, has been this. I have interrogated them, in order to know whether they were really Christians. When they have confessed it, I have repeated the same question two or three times, threatening them with death, if they did not renounce this religion. Those, who have persisted in their confession, have been, by my order, led to punishment. — I have even met with some Roman citizens guilty of this phrensy, whom, in regard to their quality, I have set apart from the rest, in order to send them to Rome — These persons declare, that their whole crime, if they are guilty, consists in this; that, on certain days, they assemble before sun-rise, to sing alternately the praises of Christ, as of a God, and to oblige themselves, by the performance of their religious rites, not to be guilty of theft, or adultery, to observe inviolably their word, and to be true to their trust — This deposition has obliged me to endeavour to inform myself still farther of this matter, by putting to the torture two of their women servants, whom they call Deaconesses: but I could learn nothing more from them, than that the superstition of these people is as ridiculous, as their attachment to it is prodigious.

Apud Justin.
Apolog. 1.

There is extant a justification, or rather panegyric, of the Christians, pronounced by the mouth of a Pagan Prince. It is a letter of the Emperor Antoninus, written in the year 152, in answer to the states of Asia, who had accused the Christians of being the cause of some earthquakes, which had happened in that part of the world. The Emperor advises them to 'take care, lest, in torturing and punishing those, whom they accused of Atheism, (*meaning the Christians*) they should render them more obstinate, instead of prevailing upon them to change their opinion; since their religion taught them to suffer with pleasure for the sake of God.' As to the earthquakes that had happened, he puts them in mind, that 'they themselves are always discouraged, and sink under such misfortunes; whereas the Christians never discovered more cheerfulness and confidence in God, than upon such occasions.' He tells them, that 'they pay no regard to religion, and neglect the worship of the eternal; and, because the Christians honour and adore him, therefore they are jealous of them, and persecute them even to death.' He concludes: 'many of the governors of provinces have formerly written to my father concerning them, and his answer always was, that they should not be molested or disturbed, provided they quietly submitted to the authority of the government. Many persons have likewise consulted me upon this affair, and I have returned the same answer to them all; namely, that, if any one accuses a Christian merely on account of his religion, the accused person shall be acquitted, and the accuser himself punished.' This ordinance, according to Eusebius, was publickly fixed up at Ephesus, in an assembly of the states.

It is no difficult matter to discover the causes of the many persecutions, to which the Christians were exposed during the three first centuries. The purity of the Christian morality, directly opposite to the corruption of the Pagans, was doubtless one of the most powerful motives of the public aversion. To this may be added, the many calumnies unjustly spread about concerning them, by their enemies, particularly the Jews. And this occasioned so strong a prejudice against them, that the Pagans condemned them without inquiring into their doctrine, or permitting them to defend themselves. Besides, their worshipping Jesus Christ, as God, was contrary to one of the most antient laws of the Roman empire, which expressly forbade the acknowledging of any god, which had not been approved by the senate.

TERTULL.
Apolog. ch.
37.

But, notwithstanding the violent opposition made to the establishment of the Christian Religion, it gained ground daily, and very soon made a surprising progress in the Roman empire. In the III^d century, there were Christians in the camp, in the senate, in the palace, in short every where, but in the temples, and the theatres: they filled the towns, the country, the islands. Men and women, of all ages and conditions, and even those of the first dignities, embraced the faith; insomuch that the Pagans complained, that the revenues of their temples were ruined. They were in such great numbers in the empire, that (as Tertullian expresses it) were they to have retired into another country, they would have left the Romans only a frightful solitude.

BOLLANDUS,
ad 28 Apr.

History has preserved to us a kind of abridgment of the doctrines of Christianity, as believed and practised by the primitive Christians, taken from the mouth of the Christian Martyr Pollio, in the year of Christ 304. This Pollio was lecturer of the church of Cibales in Pannonia, and was accused before the governor Probus, because he ceased not to deride the gods of wood and stone, which the Pagans adored.

Being

Being before the judge, he confessed that he was a Christian, and one of those, who, in spite of tortures, would persist in his fidelity to the eternal King, and in obedience to the holy commands, which Jesus Christ had left him. Probus, upon this, demanded of him what those commands were: to whom Pollio replied; 'These commands are they, which teach us, that there is but one God in Heaven; that the works of wood and stone cannot be called gods; that we must correct our faults by repentance, and persevere inviolably in the good we have embraced; that virgins, who maintain their purity, are exalted to an high rank; that women ought to preserve their conjugal chastity, and make the having children the sole end of the liberties, which are taken in the marriage-state; that masters ought to rule over their servants with mildness and good-nature; that servants ought to acquit themselves of their duty, rather out of love, than fear; that we ought to obey kings, and the higher powers, when what they command us is just and right; that we ought to reverence those, who gave us life, to love our friends, to forgive our enemies; to bear an affection towards our fellow-citizens, humanity towards strangers, pity towards the poor, and charity towards all men; that we must do no injury to any one, and suffer with patience the wrongs others do to us; that we must bestow our own goods with liberality, and not covet those of others; and that he shall live eternally, who, in the defence of his faith, despises this momentary death, which is the utmost effort of your power.' Probus, it seems, was incapable of relishing this divine Philosophy, and sentenced Pollio to be burned.

But the primitive Christians were not only remarkable for the practice of every virtue: they were also very eminently distinguished by the many miraculous gifts, and graces, bestowed by God upon them. 'Some of the Christians (says Irenæus) drive out devils, not in appearance only, but so as that they never return; whence it often happens, that those, who are dispossessed of evil spirits, embrace the faith, and are received into the Church. Others know what is to come, see visions, and deliver oracles as prophets. Others heal the sick by laying their hands on them, and restore them to perfect health: and we find some, who even raise the dead — It is impossible to reckon up the gifts and graces, which the Church has received from God — what they have freely received, they as freely bestow. They obtain these gifts by prayer alone, and invocation of the name of Jesus Christ, without any mixture of enchantment, or superstition.'

IREN. lib. ii.
cap. 57.

We shall here subjoin the remarkable story, attested by Pagan authors themselves, concerning the *Christian Legion* in the army of the Emperor Marcus Aurelius. That prince, having led his forces against the Quadi, a people on the other side of the Danube, was surrounded and hemmed in by the enemy, in a disadvantageous place, and where they could find no water. The Romans were greatly embarrassed, and, being pressed by the enemy, were obliged to continue under arms, exposed to the violent heat of the sun, and almost dead with thirst; when, on a sudden, the clouds gathered, and the rain fell in great abundance. The soldiers received the water in their bucklers and helmets, and satisfied both their own thirst, and that of their horses. The enemy, presently after, attacked them; and so great was the advantage they had over them, that the Romans must have been overthrown, had not Heaven again interposed by a violent storm of hail, mixed with lightning, which fell on the enemy, and obliged them to retreat. It was found afterwards, that one of the legions, which consisted of *Christians*, had, by their prayers, which they offered up on their knees before the battle, obtained this favour from Heaven: and from this event that legion was surnamed *The thundering Legion*. It is true, some have denied the Christians the honour of this miracle; but it ought to be remembered, that the Emperor himself, in a letter, which he wrote to the senate concerning his success against the Quadi, attributed the safety of the Roman army solely to the prayers of the Christians.

EUSEB. Hist.
Eccl. lib. v.
ch. 5.

GREG.
NYSSON.
Orat. de quadragint. marty.

DIO, Hist.
lib. lx.

Such were the primitive Christians, and such was their religion, which by degrees spread itself over all parts of the world. And tho', by the providence of God, Mohammedans and Idolaters have been suffered to possess themselves of those places in Greece, Asia, and Africa, where the Christian religion formerly most flourished; yet there are still such remains of the Christian religion among them, as to give them opportunity sufficient to be converted. For, in the dominions of the Turk in Europe, the Christians make two third parts at least of the inhabitants; and in Constantinople itself there are above twenty Christian churches, and above thirty in

JENKINS,
Reasonableness and Certainty of the Christian Religion, Vol. I. P. 2. ch. 2.

BREREWOOD, Enquiries, ch. 10.

Thessalonica.

THEVENOT,
Travels, P. i.
ch. 61.

Theſſalonica. Philadelphia, now called Ala-shahir, has no fewer than twelve Christian churches. The whole island of Chio is governed by Christians: and some islands of the Archipelago are inhabited only by Christians. In Africa, besides the Christians living in Egypt, and in the kingdom of Congo and Angola, the islands upon the western coasts are inhabited by Christians; and the vast kingdom of Abyssinia, supposed to be as big as Germany, France, Spain, and Italy, put together, is possessed by Christians. In Asia, most part of the empire of Russia, the countries of Circassia and Mingrelia, Georgia, and mount Libanus, are inhabited only by Christians. In America, it is notorious, that the Christians are very numerous, and spread over most parts of that vast continent.

Mr Selden, in his *Table-Talk*, has the following thoughts on *Christians*. ' In the high church of Jerusalem, Christians were but another sect of Jews, that did believe the Meſſias was come. *To be called* was nothing else, but to become a Christian, to have the name of a Christian, it being their own language; for, amongst the Jews, when they made a Doctor of Law, it was said, *he was called*.

' The Turks tell their people of a Heaven, where there is a sensible pleasure, but of a Hell, where they shall suffer they do not know what: the Christians quite invert this order; they tell us of a Hell, where we shall feel sensible pain, but of a Heaven, where we shall enjoy we cannot tell what.

' Why did the Heathens object to the Christians, that they worshipped an ass's head? you must know, that, to a Heathen, a Jew and a Christian were all one, that they regarded him not, so he was not one of them. Now that of the ass's head might proceed from such a mistake as this. By the Jewish Law, all the firstlings of cattle were to be offered to God, except a young ass, which was to be redeemed: a Heathen being present, and seeing young calves and young lambs killed at their sacrifices, and only young asses redeemed, might very well think they had that silly beast in some high estimation, and thence might imagine they worshipped it as a God.'

JOVET, Hist.
des Religions.
Tom. IV, p.
587.

CHRISTIANS OF S. THOMAS. A sort of Christians in the Peninsula of India, on this side of the gulph. They inhabit chiefly at Cranganor, and in the neighbouring country: there are some of them likewise at Negapatan, Meliapor, and at Angamale beyond Cochin; where their Archbishop resides, who is under the patriarch of Babylon. They are called Christians of St Thomas, because that Apostle preached the gospel, and suffered martyrdom, in that Peninsula; and for whom these Christians have a particular veneration. They are chiefly Arians, and Nestorians.

The Popes have frequently sent Missionaries into this country, since the Portuguese settled there. John de Albuquerque, a Franciscan, and first Archbishop of Goa, founded a college at Cranganor in 1546, for the instruction of young persons in the doctrines and ceremonies of the Latin Church. Mar-Joseph, Bishop of Serra, sent into this country by the Patriarch of Babylon, consented to observe the Latin rites; but persisted in the errors of Nestorianism. Mar-Abraham, his successor, abjured Nestorianism, and recognized the Pope's supremacy: but afterwards he returned to his former opinions, and renounced the Pope. Alexis de Menesis, Archbishop of Goa, received a commission from Clement VIII to prosecute Mar-Abraham: but the Christians of St Thomas refused to submit to Menesis's summons and sentence, and still persisted in Nestorianism, and maintained the jurisdiction of their Patriarch of Babylon. Menesis convened a synod, the 25th of June 1599, and, having gained over a great many Nestorian priests, prevailed with them to renounce their erroneous belief, and their Patriarch. In this synod, he settled the Latin discipline in a great measure, and restrained their priests from marriage.

JOVET, Hist.
des Relig. T.
IV. P. 593.

The Christians of St Thomas admit of no images, and receive only the cross, to which they pay a great veneration. They affirm, that the souls of the saints do not see God, till after the day of judgment. They acknowledge but three sacraments, to wit, Baptism, Orders, and the Eucharist. They make no use of holy oils in the administration of Baptism; but, after the ceremony, anoint the infant with an unction, composed of oil and wall-nuts, without any benediction. They have no knowledge of Confirmation, or Extreme Unction; and they abhor auricular confession.

confession. In the Eucharist; they consecrate with little cakes made of oil and salt; and, instead of wine, make use of water, in which raisins have been infused.

CHRISTIANS OF S. JOHN. See SABIANs.

S. CHRISTINA'S-DAY. A festival, observed, in the Romish Church, on the 24th of July. St Christina is commemorated as a virgin and martyr. It is related in the Romish breviary, that this saint was bound to a wheel, and roasted at a fire, and that, as they poured on oil, the flame broke forth, and flew a thousand of the Heathens. She was again thrown into prison, where an Angel visited her, and healed her. Then she was cast into a lake, with a great stone tied about her body; but the Angel kept her from drowning. Upon her prayers, the image of Apollo, which she was commanded to worship, was suddenly reduced to ashes; by which miracle three thousand were converted to the faith. She was afterwards put into a fiery furnace, and remained in it five days unhurt.

CHRISTMAS-DAY. A festival of the Christian Church, observed on the 25th of December, in memory of the *Nativity*, or birth, of JESUS CHRIST. CAVE, Prim. Christian. P. 1. ch. 7. As to the antiquity of it, the first footsteps we find of it are in the II^d century, about the time of the Emperor Commodus. The decretal epistles indeed carry it up a little higher, and say, that Telesphorus, who lived in the reign of Antoninus Pius, ordered divine service to be celebrated, and an angelical hymn to be sung, the night before the nativity of Our Saviour. However, that it was kept before the times of Constantine, we have a melancholy proof: for, whilst the persecution raged under Dioclesian, who then kept his court at Nicomedia, that prince, among other acts of cruelty, finding multitudes of Christians assembled together, to celebrate Christ's nativity, commanded the church-doors, where they were met, to be shut, and fire to be put to it, which in a short time reduced them and the church to ashes.

Whether this festival was always observed on the 25th of December, is a point which will admit of dispute. Dr Cave is of opinion, that it was at first kept by the eastern church in January, and confounded with the *Epiphany*; till, receiving better information from the western churches, they changed it to that day. St Chrysostom, in an homily on this very subject, affirms, that it was not above ten years, since in that Church (*that of Antioch*) it began first to be observed upon that day; and he offers several reasons to prove that to be the true day of Christ's nativity. Clemens Alexandrinus reckons, from the birth of Christ to the death of Commodus, exactly one hundred and ninety four years, one month, and thirteen days. These years, being taken according to the Egyptian account, and reduced to the Julian stile, make the birth of Christ to fall on the 25th or 26th of the month of December. Yet, notwithstanding this, the same Father tells us, in the same place, that there were some, who, more curiously searching after the year and day of Christ's nativity, affixed the latter to the 25th of the month *Pachon*. Now, in that year, in which Christ was born, the month *Pachon* commenced the twentieth day of April: so that according to this computation, Christ was born on the 16th day of May. Hence we may see, how little certainty there is in this matter, since, so soon after the event, the learned were divided in opinion concerning it. Stromat. lib. i.

Mr Selden, in his table-talk, speaking of this festival, says; 'Christmas succeeds the *Saturnalia*; the same time, the same number of holy-days: then the master waited upon the servant like the lord of *misrule*.

'Our meats and our sports (much of them) have relation to church-works. The coffin of our Christmas-pies, in shape long, is in imitation of the cratch: Our choosing kings and queens, on Twelfth-night, hath reference to the three kings. So likewise our eating of fritters, whipping of tops, roasting of herrings, jack of lents, &c. they were all in imitation of church-works, emblems of martyrdom. Our tansies at Easter have reference to the bitter herb, tho' at the same time it was always the fashion, for a man to have a gammon of bacon, to shew himself to be no Jew.

CHRODO. A god of the antient Germans. He is represented under the figure of an old man, on a pedestal, with his head bare, and a great fish under his feet. F. MONT-FAUCON, Antiq. Vol. I. P. 2. B. IV. ch. 10.

He is habited in a tunic, that falls down as low as the mid-leg, and girt with a fash, whose two ends hang flowing to the right and left. In his left-hand he holds a wheel, and in his right a large basket of fruits and flowers. Some are of opinion, he is the Roman god *Saturn*; and it is commonly reported, that this figure was first found in the citadel of Hartsbourg, upon mount Hercinius, which citadel was antiently called *Saturbourg*, that is the citadel of *Saturn*.

CHRONICLES. A canonical writing of the Old Testament. It is uncertain which were written first, *The Books of Kings*, or *The Chronicles*, since they each refer to the other. However it be, the latter is often more full and comprehensive than the former. Whence the Greek interpreters call these two books *Παραλειπομένα*, *Supplements*, *Additions*, because they contain some circumstances, which are omitted in the other historical books. The Jews make but one book of the Chronicles, under the title of *Dibre-Haiamim*, i. e. *Journals* or *Annals*. Ezra is generally believed to be the author of these books. It is certain they were written after the end of the Babylonish captivity, and the first year of the reign of Cyrus, of whom mention is made in the last chapter of the second book.

The *Chronicles*, or *Paralipomena*, are an abridgment of all the sacred history, from the beginning of the *Jewish* nation to their first return from the captivity, taken out of those books of the Bible, which we still have, and out of other annals, which the author had then by him. The design of the writer was to give the Jews a series of their history. The first book relates the rise and propagation of the people of Israel from Adam, and gives a punctual and exact account of the reign of David. The second book sets down the progress and end of the kingdom of Judah, to the very year of their return from the Babylonish captivity. St Jerom's opinion of this work is, that *it is as it were an abridgment of the Old Testament, and so considerable, that it is a folly to pretend to have any knowledge of the sacred scriptures without it; for, in almost every chapter of it, we meet with circumstances omitted in the books of Kings, and an infinite number of questions, relating to the gospel, explained.* However, there are manifest contradictions between the chronology of these books, and that of the books of *Kings*, which it is very difficult to reconcile.

CHRONUS. [Gr.] The same as *Saturn*. See SATURN.

CHRYsome. The white vestment, formerly put upon persons newly baptized. By the first Common-Prayer-Book of King Edward, after the child was baptized, 'the god-fathers and god-mothers were to lay their hands upon it, and 'the minister was to put upon him his white vesture, commonly called the *Chrysome*, and to say; "Take this white vesture as a token of innocency, which by "God's grace, in this holy sacrament of baptism, is given unto thee; and for a "sign, whereby thou art admonished, so long as thou livest, to give thy self to "innocence of living, that, after this transitory life, thou may'st be partaker of the "life everlasting. Amen." This was the remains of a like custom in the primitive church. See BAPTISM.

The word *Chrysome* is derived from the *Chrism*, or ointment, with which the child was anointed, when the *Chrysome* was put on.

JOHNSON,
Collection of
Ecclesiastical
Laws, V. 2.

By a constitution of Edmund, Archbishop of Canterbury, A. D. 736, the *Chrysomes*, after having served the purposes of baptism, were to be made use of only for the making, or mending surplices, albes, &c. or the wrapping up the chalices, covering the crosses, &c.

The first Common-Prayer-Book of king Edward orders, that the woman shall offer the *Chrysome*, when she comes to be *churched*: but, if the child happened to die before, she was excused from offering it, and it was customary to wrap the child in it, when it was buried, in the nature of a shroud. From this practice the name of *Chrysome* seems to have had it's rise in the weekly bills of mortality, where we still find it among the diseases and casualties: tho' it is not now used to denote the children that die between the time of their baptism, and their mother's being churched, as it originally signified; but, thro' the ignorance of Parish-Clerks, is put for children that die before they are baptised, and so are incapable of Christian burial.

RYCAUT'S
History of the
Ottoman Em-
pire.

CHUPMESSAHITES. A sect of Mohammedans, who believe, that Jesus Christ was God, and the redeemer of the world. This opinion has been a long time

time established among the Turks, some of whom maintain it with so much courage, that they chuse rather to die, than deny it; tho' few dare make a public profession of it. Some authors say, the word is composed of *Chup*, which signifies *Protector*, and *Messabi* a *Christian*: so that *Chupmessabites* signifies *Protectors* of the *Christians*.

CHURCH. This word has different significations, according to the different subjects, to which it is applied.

I. It is understood of the collective body of Christians, or all those over the face of the whole earth, who profess to believe in Christ, and acknowledge him to be the Saviour of mankind. This is what the antient writers call the *Catholic*, or *Universal Church*. IREN. lib. 1. ch. 2. EUSEB. lib. vi. ch. 25.

II. It is applied to any particular congregation of Christians, who, at one time, and in one and the same place, associate together, and concur in the participation of all the institutions of Jesus Christ, with their proper Pastors and Ministers. This is a description of a *particular Church*, or the Christians of a particular city, or place. Thus we read of the *Church of Antioch*, the *Church of Alexandria*, the *Church of Thessalonica*, and the like.

III. A particular sect, or party, of Christians (including the churches of several towns or cities) distinguished by particular doctrines and ceremonies, is called a *Church*. In this sense we speak of the *Romish Church*, the *Greek Church*, the *Church of England*, and the like.

IV. The word *Church* is sometimes used to denote the body of ecclesiastics, or the clergy, in contradistinction to the laity. In this sense, the *Church* is opposed to the *State*. See **CLERGY**.

V. The word *Church* is used for the place, where a particular congregation, or society of Christians, assembles for the celebration of divine service.

In considering the word *Church*, as denoting the professors of Christianity, it is to be observed, that the Christian Church is not a confused multitude of men, independent on one another, but a well-formed and regular society; that, tho' the members, of which it is composed, are dispersed through all the countries of the world, and in their language, manners, and civil interests, differ very much from one another, yet that all these are so joined together, as to be *one*, in as much as they bear the same relation to the same common head, live under the same laws, have the same religious worship, and enjoy the same common privileges. Agreeable to this notion is the description St Paul gives of the Christian Church. Its head is said to be *Christ*; and, *as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ*. POTTER. Church Government, ch. 1. John, x, 16. xvii, 21, 22, 23. Eph. i. 22. 1 Cor. xii. 12, 13.

But, though the Church of Christ may, in a very proper sense, be considered as a *society*, yet is it not such a society, as is independent of the common-wealth, or civil government of any country: for (to speak in the language of the judicious Hooker) 'seeing there is not any man of the Church of England, but the same man is also a member of the common-wealth, nor any member of the common-wealth, who is not also of the Church; therefore, as, in a figure triangle, the base doth differ from the sides thereof, and yet one and the self same line is both a base, and also a side; a side simply, a base if it chance to be the bottom, and underlie the rest: so albeit properties and actions of one do cause the name of a common-wealth, qualities and functions of another sort the name of Church to be given to a multitude, yet one and the self same multitude may in such sort be both.' Eccles. Polity, Book viii.

As no society can subsist without the observation of certain laws or regulations, it follows, that the Christian Church, considered as a *society* of persons, professing and practising the same religion, must be governed by particular laws adapted to the nature of such a society: and hence arises, in every country, where there is a Christian Church, an *Ecclesiastical Polity*, or form of *Church-government*. See **ECCLESIASTICAL POLITY**.

In the last sense of the word, a *Church* is a particular fabric, or building, erected for the performance of divine service, or the publick worship of God, according to the rites and ceremonies of the *Christian religion*.

It is beyond all dispute, that the primitive Christians, in the very earliest times, had places appropriated to the joint performance of their public offices. Of this sort was the *ὑπερώον*, or *upper room*, where the Apostles and Disciples assembled, in order to CAVE, Prim. Christian. P. 1. ch. 6. Acts, i, 13.

to

Apolog. 2.

to make choice of a new Apostle. That they had fixed and definite places of worship in the II^d century, is plain from what Justin Martyr tells us, that, upon Sundays, all Christians (whether in town or country) used to assemble together in *one place*, which could hardly be done, had not that place been fixed and settled. If it be said, that the Heathens of those times generally accused the Christians of having no temples, the answer is, that, though the Christian writers acknowledge that they had no temples, according to the Pagan notion of a temple, yet they declared at the same time, that they had their *conventicula* (as Arnobius calls it) their meeting-places for divine worship.

EUSEB. Hist.
Eccl. lib. viii.
cap. 1.

The Christian Churches began to rise apace under the Emperors Valerian, Gallienus, Claudius, and Aurelian, many years before the time of Constantine. When that Prince came to the throne, he published a law for the building of Churches of a nobler size and capacity than before; insomuch that, in a short time, many stately fabrics, for the worship of the true God, were erected in all parts of the Roman empire.

Lib. ii. c. 57.

Adv. Valentin.

De vita Con-
stant. lib. iv.
ch. 58.

As to the form and fashion of the primitive Churches, it was for the most part *oblong*; which figure, the *Constitutions* tell us, was intended to represent a *ship*, the common symbol of the Church of Christ. They were generally built *towards the east*; upon which Tertullian says; 'The house of our dove-like religion is simple, built on high, and in an open view, and respects the light as the figure of the Holy Spirit, and the east as the representation of Christ.' It cannot be thought, that, in the first ages, during the flames of persecution, the Christian Churches were very stately and magnificent. Their splendor increased as Christianity gained ground; until at last they became very grand and splendid, as appears by the particular description, which Eusebius gives of the Church of Tyre, and of that, which Constantine built at Constantinople, in honour of the Apostles.

Const. Apost.
lib. ii. c. 57.Roma Sub-
terranean. lib. ii.
ch. 10. n. 23.

As to the several parts, of which the Christian Churches, in those first ages, consisted, it appears, that, at the entrance of them was the *Vestibulum* (called also *Atrium* and *περὶαὶον*) or the *Porch*, adorned with cloisters, marble-columns, and cisterns of water, and covered over for the convenience of those, who stood, or walked there. Here stood the lowest order of penitents, begging the prayers of the faithful, as they went in. For the Church itself, it usually consisted of three parts. The first was the *Narthex*: it was that part of the Church, which lay next to the great door, by which they went in, and was so called, because it was of an oblong figure, in Latin *Ferula* or *Narthex*. In the first part of it stood the *Catechumens*, or first learners of Christianity; in the middle the *Energumeni*, or those who were *possessed by Satan*; and towards the upper end was the place of the *bearers*, who were one order of the *penitents*. The second part contained the middle, or main body of the Church, (called by the Greeks *ναὸς*, and by the Latins *Navis*, from whence comes our term the *nave* of the Church) where the faithful assembled for the celebration of divine service; and where the men and the women had distinct *apartments*, to prevent any unchaste and improper thoughts, which their promiscuous assembling together might occasion. Of this we have an illustration in a funeral inscription, found in the Vatican cemetery at Rome, in which it is said, that such an one was buried *SINISTRA PARTE VIRORUM*, on the left side of the Church, where the men sat. In this part of the Church stood the class of penitents, who were called *ὑποπίπτοντες*, because, at their going out, they fell down on their knees before the Bishop, who laid his hands upon them. Next to them was the *ambo*, or *reading-desk*, for the performance both of prayer, and preaching. Above that were placed the *faithful*, the highest rank and order of the people, and who alone communicated at the Lord's table. The third part was the *ἱερατεῖον*, or *ἑνμα*, separated from the rest of the Church by neat rails, called *Cancelli*, whence our English word *Chancel*, which denotes the same part of the Church at this day. Into this part none were allowed to come, but those in holy orders, the Emperors excepted, who came up to the table, to make their offerings, and then went back again. Within this division was the *Θυσιαστήριον*, the *communion-table*, or *altar*: behind which, at the upper end of the Chancel, was the *chair*, or *throne*, of the Bishop; on both sides of which were the *σύνθρονοι*, or seats of the Presbyters. Adjoining to the Chancel, probably on the north-side, was the *Diaconicon*, so called, either because it was under the care of the Deacon of the place, or because it was set apart *τῇ ἱερῇ διακονίᾳ*, for some sacred purpose. It was in the nature of our modern *vestries*, and was the place, wherein the plate, vessels, and vestments, belonging

belonging to the Church, and other things dedicated to holy uses, were laid up. On the other side of the Chancel, was the *Prothesis*, or place, where things were prepared for the celebration of the Eucharist, where the offerings were laid, and what remained of the sacramental elements.

As to the ornaments of the ancient Churches, they consisted of, 1. *Εκτύπματα*, being a sort of symbolical memorials, or hieroglyphical representations of the kindness and favour, which in any kind they had received: thus, when any one had obtained a signal cure from God, in any member of his body, he then brought his *εκτύπωμα*, being the effigies or picture of that part in gold or silver, to be hung up in the Church, as a memorial of the mercy received; plainly in imitation of the *votive tablets* of the Gentiles, among whom it was customary, when they had escaped any imminent danger, to hang up a memorial thereof, dedicated to the god, who had delivered them. A second ornament, which served for use as well as beauty, consisted of portions of scripture written upon the walls. A third, and very considerable, part of the ornament of Churches was, the beautifying of the roof with gilding and mosaic work. As to pictures, the use of them was not allowed in the Churches for the first 300 years, being first brought in by Paulinus, Bishop of Nola, about the latter end of the IVth century. We must not omit the practice of garnishing and decking the Churches with flowers and branches, a custom worth mentioning for its innocency and natural simplicity.

BINGHAM,
Orig. Ecclef.
B. VIII. c. 8.

THEODOR.
Serm. 8. de
Martyr.

The Christian Churches being built, and beautified, so far as consisted with the ability and simplicity of those days, they endeavoured to derive a greater esteem and regard upon them by some peculiar *dedication*, or *consecration*, of them. This had been an ancient custom both amongst Jews and Gentiles, as old as Solomon's temple, nay, as Moses and the Tabernacle. The first footsteps we meet with of the solemn consecration of the Christian Churches are not till the reign of Constantine, who himself made an excellent oration at the dedication of the famous Church of Tyre. The rites and ceremonies, used at these dedications (as we find in Eusebius) were, the performance of divine offices, singing of hymns and psalms, reading and expounding of the scriptures, sermons and orations, receiving the holy sacrament, prayers and thanksgiving; liberal alms bestowed on the poor, and great gifts to the Church. Those Pagan temples, which were converted into Churches, were usually consecrated only by placing a cross in them, the venerable ensign of the Christian religion, as appears by a law of Theodosius the younger to that purpose. See

CAVE, ubi
supra.

EUSEB. de
vit. Constant.
ch. 42, 43.

Cod. Theod.
lib. xvi. tit. 10.

CONSECRATION.

The respect and reverence, the Christians paid to their Churches, in those early ages of the Gospel, was very great. They came into the Church (as St Chrysostom expresses it) as into the palace of the great King, with fear and trembling. Before going in, they used to *wash*, at least their hands. Nay, so great was the reverence, which they bore to the Churches, that the Emperors themselves, who otherwise never went without their guard about them, used to leave their guard, and all ensigns of royalty, behind them, when they came to the Churches.

Homil. 15. in
Ep. ad Hebr.
ch. 9.

TERTULL.
de Orat. ch.
11.

Cod. Theod.
lib. ix. tit. 45.

The Church, considered as a fabric, or building, set apart for public worship, went under several denominations, among the ancient Christians. The first was that of *Ecclesia*, taken from the Greek *ἐκκαλεῖν*, to call together, and signifies an *assembly* or *congregation* of people. A second name was that of *Dominicum*, or *Domus Dei*, God's-house, which answers to the Greek *Κυριακόν*; whence, with a little variation, we have the Saxon name *Kyrick*, or *Kyrch*, and the Scotch and English *Kirk* and *Church*. Another name given to Churches was *προσευκτήρια*, and *οἶκοι εὐκτῆριοι*, *Oratories*, or *Houses of Prayer*, in imitation of the temple of God at Jerusalem, which is frequently stiled, in scripture, the House of Prayer. A fourth name of Churches was *Basilicæ*, which we may render in English *palaces of the great King* (See *BASILICÆ*.) Afterwards, when idolatry was destroyed, and the Pagan temples converted into Christian Churches, the writers of the following ages made no scruple to call the Churches by the name of *Temples*. There are several other names, of less note, by which they described the Christian Churches; such were *Synodi* (Synods,) *Concilia* or *Conciliabula* (Councils,) *Conventicula* (Conventicles;) and some particular Churches had particular appellations given them, for reasons, which could not extend to all: thus, such as were built over the grave of some martyr, and in memory of him, were distinguished by the title of *Martyrium*, or *Memoria*. There are many of the like sort, which it would be tedious to mention.

BINGHAM,
Orig. Ecclef.
B. VIII. ch. 1.

The structure and fashion of the modern Christian Churches is too well known, to stand in need of a particular description.

Lib. v. c. 4. In England, there seems to have been but very few Churches in the time of our Saxon ancestors. Bede, our first English historian, gives an account of the building of two by certain noblemen; which it is probable he would not have mentioned so particularly, if it had been a common thing to build Churches in those days, or if many had been then built. It is certain, there were not Churches enough in the nation to contain the converts, since it was usual for them to assemble in fields, and perform divine service under an erected Cross.

Churches, in England, are distinguished into *Cathedral*, *Collegiate*, and *Parochial*. Cathedral Churches are those, where the Bishop has his chair or throne, and where he immediately resides. Antiently, the Bishop and his clergy lived in common, and he sent them out to particular places, to preach the gospel. But the state of an *ambulatory* Clergy being found to be inconvenient, and several Churches being built, where Christianity most prevailed, the Bishops settled a competent number of Presbyters in them, and formed them into Colleges; whence arose *Collegiate Churches*, which were liberally endowed by the great and pious men of those times. In succeeding ages, when the nation became populous, and many villages built, some of them very remote from the Cathedrals, the Bishops gave leave, that Churches might be built in them, and transferred to them the right of administering the sacraments, &c. Hence arose *Parochial Churches*.

1 Eliz. c. 2. By a statute of Queen Elizabeth, every person is obliged to go to his Parish-Church, or (upon let thereof) to some other Church, every Sunday and Holiday, on pain of the censures of the Church, and the forfeiture of one shilling, to be levied by the Church-wardens, for the use of the poor, by way of distress. By another act of the same Queen, every person, not coming to Church, as enjoined by the former act, shall forfeit 20 *l.* per month over and above the said forfeiture; and, if he keep away for twelve months, he shall be bound, with two sureties, in 200 *l.* and shall continue bound till he conform.

5 and 6. Edw. VI. c. 4. That due reverence and attention may be preserved in the Churches, all quarrelling is prohibited, either in the Church, or the Church-yard: the offender, in such case, may be suspended, by the Ordinary, *ab ingressu Ecclesiæ*, and, if a clerk, *à ministerio officii*. Striking, or laying hands on another, in the Church, is punishable with excommunication; but, if a weapon be used, or only drawn for that purpose, the offender is to lose one of his ears. Disturbing a minister, officiating in the Church, incurs three months imprisonment, and a penalty of 20 *l.* Due reverence is likewise required by the Canon, which enjoins, that no man shall cover his head in the time of divine service, except in case of infirmity, and then it must be with a cap: and the Church-wardens are not to suffer any idle persons to continue in the porch, or church-yard, during the performance of divine service.

1. W. and M. Can. 18. Can. 19. Table-Talk. The following miscellaneous thoughts concerning the Church are Mr. Selden's. ' Heretofore the kingdom let the Church alone, let them do what they would, ' because they had something else to think of, viz. Wars: but now, in time of ' peace, we begin to examine all things, will have nothing but what we like, grow ' dainty and wanton; just as, in a family, the heir uses to go a hunting; he never ' considers how his meal is dressed, takes a bit, and away; but when he stays within, ' then he grows curious; he does not like this, and he does not like that; he ' will have his meat dressed his own way, or peradventure he will dress it him- ' self.

' It hath ever been the gain of the Church, when the King will let the Church ' have no power, to cry down the King, and cry up the Church: but when the ' Church can make use of the King's power, then to bring all under the King's ' prerogative. The Catholics of England go one way, and the court clergy ' another.

' A glorious Church is like a magnificent feast; there is all the variety that may ' be, but every one chooses out a dish or two that he likes, and lets the rest alone. ' How glorious soever the Church is, every one chooses out of it his own religion, ' by which he governs himself, and lets the rest alone.

' The laws of the Church are most favourable to the Church, because they were ' of the Church's own making; as the Heralds are the best gentlemen, because they ' make their own pedigree.

‘ There is a question about that article, *concerning the power of the Church*, whether these words, *of having power in controversies of faith*, were not stolen in: But its most certain they were in the book of articles that was confirmed, though in some editions they have been left out: but the article before tells you, who the *Church* is, not the *clergy*, but *cætus fidelium*.’

CHURCH OF ROME. In the first sense of the words, they mean the Church, said to be founded by St Peter at Rome. The Roman Catholics unanimously own St Peter as the founder of the Church of Rome, though it is disputed by some Protestants, whether St Peter ever was in that city. Those, who deny it, ground their opinion upon the silence of St Luke and St Paul in this matter, who, having been both at Rome, would not have failed, say they, to have mentioned St Peter, and the Christians converted by him, if he had ever preached the Gospel in that city. They endeavour to confirm this opinion by the chronological history of the *Acts of the Apostles*, and likewise by the *first Epistle of St Peter*; from the last of which they undertake to prove, that he executed his commission in Asia, and died at Babylon.

To this it is answered, that the silence of St Luke is no good argument; for that Evangelist, in the *Acts of the Apostles*, takes no notice of St Paul's journey into Arabia, and of his return, first to Damascus, and then to Jerusalem. As to the argument from Chronology, those, who maintain the affirmative, set up another account of time, more agreeable, as they think, to the best Ecclesiastical Historians and Chronologers, and exactly coinciding with the *Acts of the Apostles*, and the *Epistles of St Peter and St Paul*. It is, in few words, this.

In the 35th year of Christ, St Peter and St John went to Samaria, where having preached the Gospel, St Peter returned to Jerusalem; whither St Paul came, three years after his conversion, to visit him, in the year of Christ 39. The Church having rest, and being unmolested by its enemies, St Peter now took the opportunity to visit the several Churches already planted by the disciples, in which progress he came to Antioch, the capital of the East; and here, being its first Bishop, and having given necessary orders for the government of that Church, he returned into Judea, where he visited the towns of Lydda, Joppa, and Cesarea, in the years 40 and 41. After the conversion of the Centurion Cornelius, he went to Jerusalem in the year 42. At this time, St Barnabas and St Paul were sent to Antioch, where they preached the Gospel with great success in the year 43. From thence they returned to Jerusalem, when St Peter then was, bringing with them the contributions they had collected for the support of the Christians of Judea, in the year 44. In the mean time, Herod Agrippa, king of Judea, put the apostle St James, the brother of St John, to death, just before Easter, and soon after seized on St Peter; who, being miraculously released by an Angel, travelled through Antioch into *Asia Minor*, where he planted new Churches in Cappadocia, Galatia, Pontus, and Bithynia: from whence he embarked for Rome, where he arrived the latter end of the year 44, which was the second of the Emperor Claudius. Here, having converted many Jews and Gentiles, he planted a Church, of which he himself was the first Bishop, in the year 45. He continued to govern this Church, till his martyrdom, which fell out in the year 69, being the 13th of the Emperor Nero: upon which computation, he was Bishop of Rome 25 years; not that he was resident all that time in Rome: for, in the year 51, he was obliged to quit the city, because of the Emperor Claudius's edict, which banished all the Jews, under which name they included the Christians: nor was he returned to Rome, when St Paul was carried prisoner thither in the year 59: and this may account for the silence of St Paul in this matter.

As to the epistle of St Peter, dated from Babylon to the Christians in Asia, it is answered, that by Babylon, in that place, is plainly meant the city of Rome: and Eusebius, St Jerom, and all the ancient writers, assure us, that this epistle was written at Rome.

Lastly, that St Peter was at Rome, may be proved, say they, by the concurrent testimony of all antiquity; this truth being asserted by Papias, a disciple of St John the Evangelist; by Caius, cotemporary with Tertullian; by Clemens Alexandrinus, Origen, Eusebius, Athanasius, &c. among the Greeks; and by Irenæus, Tertullian, Cyprian, Lactantius, &c. among the Latins; and is a fact, that never was called in question till the XVth century.

The

Mat. xvi. 18.

The Church of Rome is the center of the Popish, or Roman Catholic Religion, and the Pope, or Bishop of the See of Rome, as successor of St Peter, claims the supremacy over the universal Christian Church. This claim is founded on the words of our Saviour to St Peter: *Thou art Peter, and upon this rock will I build my Church.* The best summary of the doctrines of that Church, is the famous creed of Pope Pius IV, which may be considered as a true and unquestionable body of Popery. It consists of twenty-four articles. The twelve first are the articles of the *Nicene Creed*, universally admitted by all Christian Churches: the twelve last are the additional doctrines, which the Church of Rome has super-added to the Christian Faith: they are as follows.

XIII. I most firmly admit and embrace the Apostolical and Ecclesiastical *Traditions*, and all other observations and constitutions of the same Church.

XIV. I do admit the *Holy Scriptures* in the same sense that holy Mother Church doth, whose business it is to judge of the true *sense* and *interpretation* of them; and I will interpret them according to the unanimous sense of the Fathers.

XV. I do profess and believe, that there are seven *Sacraments* of the law, truly and properly so called, instituted by Jesus Christ our Lord, and necessary to the salvation of mankind, though not all of them to every one; viz. *Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Marriage*; and that they do confer grace; and that, of these, Baptism, Confirmation, and Orders, may not be repeated without sacrilege. I do also receive and admit the received and approved rites of the Catholic Church in her solemn administration of the abovesaid sacraments.

XVI. I do embrace and receive all and every thing, that hath been defined and declared, by the holy *Council of Trent*, concerning *Original Sin*, and *Justification*.

XVII. I do also profess, that, in the *Mafs*, there is offered unto God a true, proper, and propitiatory *sacrifice* for the quick and the dead; and that, in the most holy sacrament of the *Eucharist*, there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is a conversion made of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls *Transubstantiation*.

XVIII. I confess that, under *one kind* only, whole and entire, Christ, and a true sacrament, is taken and received.

XIX. I do firmly believe, that there is a *Purgatory*, and that the souls, kept prisoners there, do receive help by the suffrages of the faithful.

XX. I do likewise believe, that the *Saints*, reigning together with Christ, are to be worshipped, and prayed to; and that they do offer prayers unto God for us, and that their relics are to be had in veneration.

XXI. I do most firmly assert, that the *images* of Christ, of the blessed Virgin (the mother of God) and of other saints, ought to be had and retained, and due honour and veneration ought to be paid to them.

XXII. I do affirm, that the power of *indulgences* was left by Christ in the Church, and that the use of them is very beneficial to Christian people.

XXIII. I do acknowledge the holy, catholic, and apostolic, *Roman Church*, to be the *mother* and *mistress* of all Churches; and I do promise and swear true obedience to the Bishop of Rome, the successor of St Peter, the prince of the Apostles, and vicar of Jesus Christ.

XXIV. I do undoubtedly receive and profess all other things, which have been delivered, defined, and declared, by the sacred *Canons*, and œcumenical *Councils*, and especially by the holy *Synod of Trent*: and all other things contrary thereto, and all heresies, condemned, rejected, and anathematized by the Church, I do likewise condemn, reject, and anathematize.

See POPE, POPERY, &c.

Table-Talk.

Selden, speaking of the Church of Rome, says; 'Before a juggler's tricks are discovered, we admire him, and give him money; but afterwards we care not for them: so it was before the discovery of the juggling of the Church of Rome.

'Catholics say, we out of our charity believe they of the Church of Rome may be saved, but they do not believe so of us; therefore their Church is better according to ourselves. First, some of them no doubt believe as well of us, as we of them;

‘ but they must not say so. Besides, is that an argument their Church is better than ours, because it has less charity ?

‘ One of the Church of Rome will not come to our prayers. Does that argue he doth not like them ? I would fain see a Catholic leave his dinner because a nobleman’s chaplain says grace. Nor haply would he leave the prayers of the Church, if going to Church were not made a mark of distinction between a Protestant and a Papist.’

CHURCH. (GREEK.) The communion of *Greek* Christians. The *Greek* Church is a schism, or separation, from the *Latin*, or Romish, Church ; the occasion, and progress, of which was, briefly, as follows.

In the middle of the IXth century, the controversy relating to the procession of the Holy Ghost (which had been started in the VIth century) became a point of great importance, on account of the jealousy and ambition, which at that time were blended with it. Photius, the patriarch of Jerusalem, having been advanced to that see, in the room of Ignatius, whom he procured to be deposed, was solemnly excommunicated by Pope Nicholas, in a council held at Rome, and his ordination declared null and void. The Greek Emperor resented this conduct of the Pope, who defended himself with great spirit and resolution. Photius, in his turn, convened what he called an OEcumenical Council, in which he pronounced sentence of excommunication and deposition against the Pope, and got it subscribed by twenty-one Bishops, and others, amounting in number to a thousand. This occasioned a wide breach between the sees of Rome and Constantinople. However, the death of the Emperor Michael, and the deposition of Photius, subsequent thereupon, seemed to have restored peace. For the Emperor Basil held a council at Constantinople, in the year 869, in which entire satisfaction was given to Pope Adrian. But the schism was only smothered and suppressed for a while. The Greek Church had several complaints against the Latin : particularly it was thought a great hardship for the Greeks to subscribe to the definition of a council, according to the Roman form prescribed by the Pope, since it made the Church of Constantinople dependant on that of Rome, and set the Pope above an œcumenical council. But, above all, the pride and haughtiness of the Roman court gave the Greeks a distaste : and, as their deportment seemed to insult his Imperial Majesty, it entirely alienated the affections of the Emperor Basil.

FLEURY and
MAIM-
BOURG, Ec-
clesiastical Hi-
story.

Towards the middle of the XIth century, Michael Cerularius, patriarch of Constantinople, opposed the Latins with respect to their making use of unleavened bread in the Eucharist, their observation of the Sabbath, and fasting on Saturdays, charging them with living in communion with the Jews. To this Pope Leo IX replied, and, in his apology for the Latins, declaimed very warmly against the false doctrines of the Greeks, and interposed at the same time the authority of his see. He, likewise, by his legates, excommunicated the Patriarch in the Church of Santa Sophia ; which gave the last shock to the reconciliation, attempted a long time after, but to no purpose : for from that time the aversion of the Greeks for the Latins, and of the Latins for the Greeks, became insuperable ; insomuch that they have continued, ever since, separated from each other’s communion.

The Greek Church was not formerly so extensive, as it has been since the Emperors of the east have lessened and reduced the other patriarchates, in order to aggrandize that of Constantinople. The Greek clergy retain to this hour some particular marks of distinction, some titles of honour, whereby they are respectively dignified and distinguished ; insomuch that the Patriarch of Constantinople, when he writes to the Bishops, never fails to insert their proper additions, notwithstanding the necessitous condition, to which the Turkish government has reduced them. The Greek Churches, at present, are scarce the shadows of what they were in their former flourishing state. ‘ I have seen Churches (says Ricaut) more like caverns, or sepulchres, than places set apart for divine worship ; the tops thereof being almost level with the ground. They are erected after this humble manner, for fear they should be suspected, if they raised them to any considerable height, of an evil intention to rival the Turkish mosques.’

F. SIMON’S
Crit. Hist. of
the Levant.

Caucus, a Venetian nobleman, and Archbishop of Corfou, in his dissertation on the erroneous doctrines of the modern Greeks, dedicated to Gregory XIII, has digested their tenets under the following heads.

Present State
of the Greek
Church.

Apud F. SIMON, ubi
supra.

- I. They re-baptize all such Latins as are admitted into their communion.
- II. They do not baptize their children, till they are three, four, five, six, ten, nay sometimes eighteen years of age.
- III. They exclude Confirmation, and Extreme Unction, out of the seven sacraments.
- IV. They deny that there is any such place as purgatory, notwithstanding that they pray for the dead.
- V. They do not acknowledge the Pope's supremacy, nor that of the see of Rome.
- VI. They deny, by consequence, that the Church of Rome is the true Catholic, Mother-Church : they prefer their own to that of Rome, and, on Holy-Thurday, excommunicate the Pope, and all the Latin Prelates, as heretics and schismatics.
- VII. They deny, that the Holy Ghost proceeds from the Father and the Son.
- VIII. They refuse to worship the host, consecrated by Latin priests with unleavened bread, according to the ancient custom of the Church of Rome, confirmed by the council of Florence. They wash likewise the altars, where the Latins have said mass, and will not suffer a Latin priest to officiate at their altars, pretending that the sacrifice ought to be performed with leavened bread.
- IX. They assert, that the usual form of words, wherein the consecration, according to the Latins, wholly consists, is not sufficient to change the bread and wine into the body and blood of Christ, without the use of some additional prayers and benedictions of the fathers.
- X. They insist, that the sacrament of the Lord's Supper ought to be administered in both kinds, and even to infants, before they are capable of distinguishing this spiritual food from any other ; because it is a divine institution. For which reason, they give the sacrament to infants immediately after baptism.
- XI. They hold, that the laity are under an indispensable obligation, by the law of God, to receive the communion in both kinds.
- XII. They assert, that no members of the Church, when they have attained to years of discretion, ought to be compelled to receive the communion every Easter, but should have free liberty to act according to the dictates of their own consciences.
- XIII. They pay no religious homage or veneration to the sacrament of the Eucharist, even when celebrated by their own priests ; and they use no lighted tapers, when they administer it to the sick. Moreover, they keep it in a little bag or box, without any other ceremony than fixing it to the wall, where they light up lamps before their images.
- XIV. They are of opinion, that such hosts, as are consecrated on Holy-Thurday, are much more efficacious, than those consecrated at other times.
- XV. They maintain, that the sacrament of matrimony is an union, which may be dissolved.
- XVI. They condemn all fourth marriages.
- XVII. They refuse to celebrate the festivals of the Holy Virgin, the Apostles, and the other Saints, on the same day with the Latins. They reject likewise the use of graven images and statues, though they admit of pictures, in their Churches.
- XVIII. They insist, that the canon of the mass, of the Latin Church, is full of errors, and ought therefore to be abolished.
- XIX. They deny, that usury is a mortal sin.
- XX. They reject the order of sub-deacons.
- XXI. They pay no regard to any of the general councils, held by the Popes, after the sixth.
- XXII. They deny auricular confession to be a divine precept, and say, it is only a positive injunction of the Church.
- XXIII. They insist, that the confession of the laity ought to be free and voluntary ; for which reason they are not compelled to confess themselves annually, nor are they excommunicated for the neglect of it.
- XXIV. They insist, that, in confession, there is no divine law, which enjoins the acknowledgment of every individual sin, or a discovery of all the circumstances that attend them.
- XXV. They administer the sacrament to the laity, both in sickness and health, though they have never applied themselves to their confessors ; and the reason is, because

because they are persuaded, that a lively faith is all the preparation that is requisite for the worthy receiving of the Lord's Supper.

XXVI. They do not observe the vigils before the nativity of our Saviour, and the festivals of the Virgin Mary and the Apostles; nor do they fast in Ember-week: They even affect to eat meat more plentifully at those seasons, to testify their contempt of the Latin customs. They prohibit likewise all fasting on Saturdays, that preceding Easter only excepted.

XXVII. They abstain from things strangled, and such other meats, as are forbidden in the Old Testament.

XXVIII. They deny, that simple fornication is a mortal sin.

XIX. They insist, that it is lawful to deceive an enemy, and that it is no sin to injure and oppress him.

XXX. They hold, that it is not necessary, in order to salvation, to make restitution of goods stolen, or fraudulently obtained.

XXXI. Lastly, they hold, that such, as have been admitted into Holy Orders, may quit them, and become laymen, at pleasure: and they approve of the marriage of priests, provided that they enter into that state before their admission into Holy Orders.

CHURCH (ARMENIAN.) See RELIGION of ARMENIA.

CHURCH (GALLICAN.) The Church of France. This term is very ancient; for we find it in the council of Paris, held in the year 362, and the council of Illyria, in 367. By it is understood the body of French Roman Catholics, under the government and direction of their respective Bishops and Pastors.

This Church has all along preserved certain ancient rites, which she has been possessed of time out of mind; neither are these privileges any grants of Popes, but certain franchises and immunities, derived to her from her first original, and which she has taken care never to relinquish. These liberties depend upon two maxims, which have always been looked upon, in France, as indisputable. The first is, that the Pope has no authority or right to command or order any thing, either in general or particular, in which the temporalities or civil rights of the kingdom are concerned. The second is, that, notwithstanding the Pope's supremacy is owned in cases purely spiritual, yet, in France, his power is limited and regulated by the decrees and canons of ancient councils received in that realm. The liberties, or privileges, of the Gallican Church are founded upon these two maxims; and the most considerable of them are as follows.

Traité des
Libertez de
l'Eglise Gal-
licane.

I. The King of France has a right to convene synods, or provincial and national councils, in which, amongst other important matters, relating to the preservation of the state, cases of ecclesiastical discipline are likewise debated.

II. The Pope's legates *à latere*, who are empowered to reform abuses, and to exercise the other parts of their legatine office, are never admitted into France unless at the desire, or with the consent, of the King: and whatever the legates do there, is with the approbation and allowance of the King.

III. The legate of Avignon cannot exercise his commission in any of the King's dominions, till after he hath obtained his Majesty's leave for that purpose.

IV. The prelates of the Gallican Church, being summoned by the Pope, cannot depart the realm upon any pretence whatever, without the King's permission.

V. The Pope has no authority to levy any tax or imposition upon the temporalities of the ecclesiastical preferments, upon any pretence, either of loan, vacancy, annates, tythes, procurations, or otherwise, without the King's order, and the consent of the clergy.

VI. The Pope has no authority to depose the King, or grant away his dominions to any person whatever. His Holiness can neither excommunicate the King, nor absolve his subjects from their allegiance.

VII. The Pope likewise has no authority to excommunicate the King's officers, for their executing and discharging their respective offices and functions.

VIII. The Pope has no right to take cognizance, either by himself, or his delegates, of any pre-eminencies, or privileges, belonging to the crown of France, the King being not obliged to argue his prerogatives in any court but his own.

IX. Counts Palatine, made by the Pope, are not acknowledged as such in France, nor allowed to make use of their privileges and powers, any more than those created by the Emperor.

X. It is not lawful for the Pope to grant licences to Church-men, the King's subjects, or to any others holding benefices in the realm of France, to bequeath the issues and profits of their respective preferments, contrary to any branch of the King's laws, or the customs of the realm; nor to hinder the relations of the beneficed clergy, or Monks, to succeed to their estates, when they enter into religious orders, and are professed.

XI. The Pope cannot grant to any person a dispensation to enjoy any estate or revenues, in France, without the King's consent.

XII. The Pope cannot grant a licence to Ecclesiastics to alienate Church lands, situate and lying in France, without the King's consent, upon any pretence whatever.

XIII. The King may punish his ecclesiastical officers for misbehaviour in their respective charges, notwithstanding the privilege of their orders.

XIV. No person has any right to hold any benefice in France, unless he be either a native of the country, naturalized by the King, or has a royal dispensation for that purpose.

XV. The Pope is not superior to an œcumenical, or general council.

XVI. The Gallican Church does not receive, without distinction, all the canons, and all the decretal epistles, but keeps principally to that antient collection, called *Corpus Canonicum*, the same, which Pope Adrian sent to Charlemagne, towards the end of the VIIIth century, and which, in the year 860, under the pontificate of Nicolas the first, the French Bishops declared to be the only Canon-law, they were obliged to acknowledge, maintaining, that, in this body, the liberties of the Gallican Church consisted.

XVII. The Pope has no power, for any cause whatsoever, to dispense with the law of God, the law of Nature, or the decrees of the antient Canons.

XVIII. The regulations of the apostolic chamber, or court, are not obligatory to the Gallican Church, unless confirmed by the King's edicts.

XIX. If the Primates or Metropolitans appeal to the Pope, his Holiness is obliged to try the cause, by commissioners, or delegates, in the same diocese, from which the appeal was made.

XX. When a French-man desires the Pope to give him a benefice lying in France, his Holiness is obliged to order him an instrument, sealed under the faculty of his office; and, in case of refusal, it is lawful for the person, pretending to the benefice, to apply to the parliament of Paris, which court shall send instructions to the Bishop of the diocese, to give him institution; which institution shall be of the same validity, as if he had received his title under the seals of the court of Rome.

XXI. No mandates from the Pope, enjoining a Bishop, or other collator, to present any person to a benefice, upon a vacancy, are admitted in France.

XXII. It is only by sufferance, that the Pope has what they call a right of prevention, to collate to benefices, which the ordinary has not disposed of.

XXIII. It is not lawful for the Pope to exempt the ordinary of any monastery, or any other ecclesiastical corporation, from the jurisdiction of their respective dioceses, in order to make the person so exempted immediately dependant on the Holy See.

These *Liberties* are esteemed inviolable, and the French Kings, at their coronation, solemnly swear to preserve and maintain them. The oath runs thus. *Promitto vobis & perdono quod unicuique de vobis & ecclesiis vobis commissis Canonicum Privilegium & debitam Legem atque justitiam servabo.*

CHURCH OF ENGLAND. See REFORMATION.

CHURCH-GOVERNMENT. See ECCLESIASTICAL-POLITY.

CHURCHING, or *Thanksgiving of women after child-birth*. An office, in our liturgy, appointed for the use of such women as have been safely delivered from the great pain and peril of child-birth. It took its rise, as many other christian usages

usages have done, from the Jewish rite of *purification*, enjoined in the Levitical Law. See PURIFICATION. Lev. xii, 6, &c.

In our first Common-Prayer-Book, the office was entitled, *The purification of women*. But, lest this title should seem to imply, that the woman had contracted any uncleanness in her state of child-bearing, when the liturgy came to be reviewed, the title was altered, and the office named (as it now stands in our present Common-Prayer-Book) *The thanksgiving of women after child-birth, commonly called, The Churching of women*.

In the Greek Church, the time of performing this office is limited to the *fortieth* day: but, in the western Churches, the time was never strictly determined. The usual time, with us, is a *month* after delivery: but, if the woman's weakness will not permit her coming so soon, she is allowed to stay a longer time; the Church not expecting her to return thanks for a blessing, or mercy, before it is received. SIMEON
Theffalonic.
in not. ad
Eucholog.

The first Common-Prayer of King Edward orders, that the woman, when she comes to be churched, shall offer the *chrysome*, or white vestment, in which the child had been wrapped at the time of it's baptism: but, as the use of the chrysome in baptism has been laid aside, so the custom of offering it at the time of Churching has ceased with it. See CHRYSOME.

CHURCH-YARD. A piece of ground, adjoining to a church, set apart for the interment or burial of the dead.

In the Church of Rome, they are blessed, or consecrated, with great solemnity. On the eve before the consecration, five wooden crosses, of the height of a man, are set up in the Church-yard, viz. four at the four angles, and one in the middle. The next morning, before the ceremony begins, a carpet is spread in the Church-yard, near the cross in the middle. Then the priest, in his sacerdotal vestments, comes out of the sacristy in procession, with an exorcist, or acolyth, carrying holy water, another carrying the thurible, two clerks carrying the ritual, and three tapers of white wax. Being come to the Church-yard, they range themselves round the crosses, and the officiating priest makes a short discourse on the holiness, and immunities, of Church-yards. After which, three tapers are lighted upon the cross, which stands in the middle, and three more upon each of the other. Then the officiating priest repeats a prayer, which is followed by the chaunting of the litanies, and, at the repeating these words, *we beseech thee to purify and bless this Church-yard*, he makes the sign of the cross. The litanies being ended, he sprinkles the crosses with holy water, and, whilst an anthem is singing, walks round, and does the same to all the parts of the Church-yard. ALEX. Ri-
tual.
Romish
Pontifical.

If a Church-yard, which has been thus consecrated, shall afterwards be polluted by any indecent action, or profaned by the burial of an infidel, an heretic, an excommunicated or unbaptized person, it must be *reconciled*, and the ceremony of the reconciliation is performed with the same solemnity as that of the blessing, or consecration. See COEMETERY.

CHUTBE. Among the Turks, it means an *acclamation*, or *petition*, in their public prayers, for the health and sacred Majesty of the Emperor, and for victory over his enemies, particularly the Christians. Othman Hist.
P. 11.

CIAM. The name of the High-Priest, or sovereign Pontif, of the sect of Li-Laokun, among the Chinese. This dignity has been hereditary in one family for above a thousand years. This High-priest, for the generality, resides at Pekin, and is a great favourite at Court, being looked upon as an absolute master in the art of exorcism. F. LE COMP-
TE's Memoirs
of China. T.
II.

CIRCUMCELLIANS. In Latin *Circumcelliones*. A branch of the sect of the Donatists. They abounded chiefly in Africa. They had no fixed abode, but rambled up and down, begging, or rather exacting, a maintenance from the country people. It was from this wandering course of life they had their name. They exercised all sorts of cruelty, and treated every one they met in the most brutal manner. They ran about like madmen, and carried several kinds of arms. This rendered them famous all over the world, and the disgrace of their sect: whence Theodoret, speaking of the Donatists, says scarce any thing but what is true only of the Circumcellians. AUGUST.
Hæref. 69.
A. D. 348.

OPTATUS,
lib. 3.

AUGUST. in
Gaudentium.
Epist. 29.

THEOD.
Hist. Eccl.
l. iv. c. 6.

AUGUST.
Epist. 255.

OPTAT. ubi
supra.

One of their greatest extravagancies consisted in killing themselves, out of a vain imagination of gaining the crown of martyrdom. This they did several ways; but the most common ways of dispatching themselves were, by precipitating themselves from the tops of mountains, drowning themselves in rivers, or throwing themselves into fires. They never hanged themselves, because Judas, after having betrayed Jesus Christ, had taken that method of destroying himself. Theodoret relates, that those among them, who thus aimed at the title of martyrs, gave their companions notice of it a long time before, and that from thence forward great care was taken of them, and they were fed with the most nourishing foods, like victims fattened for slaughter; and that, after having passed some time in good eating and drinking, they went, and flung themselves down some precipice. Sometimes they gave money to other persons to kill them, or forced those they met in the highways to run them through with swords. At other times they offered violence to the judges, who passed by, and obliged them to command the officers of justice, who followed them, to put them to death. Theodoret tells a pleasant story in relation to this. A company of Circumcellians met a young man of wit and courage: they immediately presented to him a drawn sword, and ordered him, upon pain of immediate death, to plunge it in their bosoms. He did not refuse, but told them, that, when he had killed a few of them, the others might, perhaps, alter their resolution, and fall upon him; that therefore he desired he might bind them all, and then he would do what they requested. They consented to this, and suffered themselves to be bound: which was no sooner done, than the young man lashed them all severely with a whip, left them bound, and went away. The Circumcellians often demolished the Pagan temples, not so much to destroy the idols, as to provoke the idolaters to kill them. In the midst of all their violences they sang praises to God.

The Donatist Bishops, not being able to repress the disorderly behaviour of the Circumcellians, wrote to Taurinus, General of the forces in Africa, who sent a body of soldiers against them, who wounded and slew a great number of them, but were not able entirely to subdue them.

CIRCUMCISION. A rite, or ceremony, both of the Pagan, and Jewish, religions. The term is taken from the Latin *circumcidere*, because it consisted in cutting off, from male infants, the little skin, which covers the glans.

God enjoined Abraham to use Circumcision, as a sign of that covenant, which he had entered into with him. *This is the covenant, which ye shall keep between me and you, and thy seed after thee: Every male child among you shall be circumcised.* In pursuance of this order, Abraham, who was then ninety-nine years of age, was circumcised, together with his son Ishmael, and all the servants of his family. God repeated the precept of Circumcision to Moses, and ordained, that all, who would partake of the paschal sacrifice, should receive Circumcision, and that this operation should be performed on children newly born, on the eighth day after their birth.

The Hebrews very strictly observed the practice of Circumcision during their abode in Egypt: but they discontinued this rite all the time of their sojourning in the wilderness; for which two reasons are assigned: the first is, that their frequent moving from place to place would have made it dangerous to those children, who were circumcised just before a march: the other is, that the design of Circumcision being to keep the people from intermingling with other nations, it became less necessary in the wilderness, where they were in less danger of such a mixture. After the passage over Jordan into the land of Canaan, the rite of Circumcision, by command of their leader Joshua, was renewed. The text in this place uses an expression, which has puzzled several commentators, and even St Jerom, as great an Hebraist as he was, to find out what this *second* Circumcision was. The Jews affirm, that their forefathers had been circumcised in the wilderness, but that one of the three parts of the ceremony, namely, the pushing quite back the remainder of the skin of the penis, after the fore part was cut off, had been omitted during those forty years, because it put the infant to too much pain and agony; and that it was this operation, which Joshua caused to be performed at that time.

MUNST. in
loc.

MOS. KOTZ,
Tract de Cir-
cumcis.

The law of Moses ordained nothing with respect to the person by whom, the instrument with which, or the manner how, the ceremony was to be performed. So that it was left to the choice of the parent, either to perform it himself, or get it

it done by some other person. The instrument was generally a knife or razor, made of some kind of stone. The child was usually circumcised at home, where the father held him in his arms, whilst the operator took hold of the prepuce with one hand, and with the other cut it off; and a third held a porringer, with sand in it, to catch the blood. Then the operator applied his mouth to the part, and, having sucked the blood, spit it into a bowl of wine, and threw a stiptic powder upon the wound. This ceremony was usually accompanied with great rejoicing and feasting, and it was at this time that the child was named by the parents, in the presence of the company. Buxtorf, Syn. Jud. c. 4. Luke, i. 49.

The Jews afterwards added several other superstitious customs; such as, placing three stools, one for the Circumciser, the second for the person, who held the child, and the third for Elijah, who, they say, assisted invisibly at the ceremony: writing the words *Adam* and *Eve*, *Lillith*, *begone hence*, upon pieces of parchments, and sticking them to the walls of the room, as also the names of three friendly Angels, to preserve the child from the power of *Lillith*, who, according to them, was Adam's first wife, and, being parted from him, used to vent her spleen against women in child-birth, and new-born children, especially males. They likewise circumcised children after their death, if the operation had not been performed before, to avoid the curse pronounced against those who neglected it. CHRIST. CAST. in Malach. iv. LEO de Moden. p. ii. c. 8.

Circumcision was not only a Jewish rite, but a Pagan likewise, being used by the Arabians, Idumæans, Ethiopians, Egyptians, and others: whence has arisen a question, whether Circumcision was first practised by the Hebrews, or the Egyptians, among whom they sojourned. Herodotus, who received his information of the affairs of Egypt from the priests, gives it for the Egyptians. As for the rest of the antients, who are of the same side of the question, as they have blindly followed Herodotus, all their authority centers in him. Those of the moderns, who incline to this opinion, do not absolutely affirm, that Abraham learned it from the Egyptians, but that it is possible he might have seen it in Egypt, and be so much taken with it, that God, in compassion to his infirmity, might sanctify this Egyptian ceremony, by retrenching all that was superstitious in it, and give it to him and his posterity, as a sensible token of his alliance with them. Le Clerc, indeed, advances an argument, which, in his opinion, turns the scale very much on the Egyptian side. He says, the family of Abraham, at his first coming into Egypt, was so inconsiderable, and his posterity afterwards so hated and despised by the Egyptians, that it is by no means probable, that proud nation should have received such a ceremony from them. Vide SPENCER, de Legib. Heb. lib. i. cap. 4. Lib. i. c. 46. Bibl. A. M. part. 2. p. 250.

Those, who affirm that Circumcision was originally of the Jews, and from them derived to the Egyptians, and so to other nations, build chiefly on the testimony of scripture, which represents it as an institution of God, given immediately to Abraham. As to Le Clerc's objection, they answer it, by saying, that it was natural for the Egyptians, who were no less superstitious than proud, to infer, that, since it procured such invaluable blessings to that despised people, it could not fail of proving more successful to them, if admitted among them. Besides, Joseph had credit enough in the court of Egypt to recommend it to them. These reasons, with the others drawn from its natural uses, might be sufficient, they think, to recommend it to the imitation of the Egyptians.

As to the reasons of the institution of this rite, the most considerable seem to be these. The first is topical, taken from the nature of the climate, the heat of which (according to Philo) subjected those, who were not circumcised, to a distemper, called the Carbuncle. The second is political; namely, that it was to distinguish those, who were in covenant with God, from other nations. A third reason is of a moral nature; to wit, that it was to imply the Circumcision of the heart, and the mortification of carnal appetites. The last reason is physical, and is, that Circumcision is a help to fertility, those, who are circumcised, being apter for procreation, than those, who are not. PHILO, de Circumcif.

The Jews distinguished their proselytes into two sorts, according as they became circumcised or not. Those, who submitted to this rite, were looked upon as children of Abraham, and obliged to keep the laws of Moses. The uncircumcised were bound only to observe the precepts of Noah; whence they were called *Noachidae*.

Matthew Paris informs us, that it was usual, among the Jews, in England, every year, about the time of Easter, to steal a young boy, circumcise him, and then crucify In 39 of Hen. III.

crucify him, out of malice to the Christians ; and that several Jews were convicted of this crime, and hanged for it.

JOVET, Hist.
des Relig. T.
III. P. 75.

Circumcision is, likewise, the ceremony of initiation into the Mohammedan religion. There is indeed no law in the Koran, which enjoins it, and they have the precept only by tradition. They say, that Mohammed commanded it out of respect to Abraham, the head of his race. They do not call it *Circumcision*, but *Purification*, a word, they think, of a more noble signification. They have no fixed day for the performance of this rite, and generally wait till the child is five or six years old. After a child is circumcised (which is done in some mosque) they throw a large white napkin over his neck, which falls down to his knees in the fashion of a scarf, and conduct him home with honour. The attendants carry in their hand an arrow, to signify that they are ready to fight for the faith.

CIRCUMCISION OF OUR LORD. A festival of the Christian church, celebrated on New-year's day, or the first day of January, in memory of our blessed Saviour's submitting to be circumcised, in obedience to the Jewish law. The imposing a name being one circumstance that attended Circumcision, our Lord was then called *Jesus*, according to the direction of the Angel, *before he was conceived in the womb*.
Luke i, 31.

The observation of this festival is not of very great antiquity. The first mention of it, under this title, is in Ivo Carnotensis, who lived about the year 1090. In Isidore, and other more early writers, it is mentioned under the name of the *Octave of Christmas*. The probable reason, why it was not then observed as the feast of the Circumcision, is, because it fell upon the calends of January, which was celebrated among the Heathens with such disorder and revellings, that St Chrysostom calls it *εορτή διαβολική*, the *Devil's festival*. For which reason the sixth general council forbade the observation of it among Christians.
Concil. Trull. Can. 62.

CISLEU. The ninth month of the ecclesiastical year, tho' but the third of the civil, among the Jews. It answers pretty nearly to our November. The seventh of Cisleu is observed as a great fast, in memory of Jehoiakin's cutting the book of Jeremiah's prophecies with a pen-knife, and throwing it into the fire that was on the hearth. On the fifteenth of the same month, they humble themselves before the lord, because, on that day, Antiochus Epiphanes profaned the temple of Jerusalem, and placed in it the statue of Jupiter Olympius. The twenty-fifth is kept in memory of Judas Maccabæus, who purified the temple, and dedicated it anew. This was called the *feast of the dedication*. See YEAR (JEWISH) and KALENDAR.
Jerem. xxxvi, 23.
1 Mac. i, 57.
2 Mac. i, 18.

CISTERTIAN MONKS. A religious order, founded, in the XIth century, by St Robert, a Benedictin, and abbot of Molême.
Hist. des Ord. Relig. T. V. ch. 33.
Certain anchorets of a neighbouring forest, having heard of St Robert, (then abbot of St Michael de la Tonnere) intreated him to take upon him the direction of them : but the prior of his monastery, and some of the antient Monks, obstructed his complying with their request. Those Monks of Tonnere lived under so great a relaxation of discipline, that abbot Robert lost all hopes of reforming them, and therefore left them, and retired to the abbey of Montier-la-celle, in which he had formerly been a Monk. Soon after, he was chosen prior of the monastery of S. Augulphus, which was dependant on that abbey. Then it was, that the aforementioned anchorets applied themselves to the Pope, who granted them a brief, which directed the abbot of Montier-la-celle to deliver Robert to them, they having made choice of him to govern them. Robert was well pleased with the Pope's order, and accordingly joined those anchorets, whom he led into the forest of Molême, where they built themselves little cells made of the boughs of trees, and a little oratory, in honour of the Holy Trinity. But, these Hermits falling into a relaxation, and Robert not being able to reclaim them, he left them, and retired to a desert called Haur, where there were religious men, who lived in much unity and simplicity of heart, and who chose him for their Abbot. But those of Molême made use of the authority of the Pope, to oblige him to return, and govern them, as he had done before.

Some of these religious of Molême, observing, that their customs and manners were not suitable to the rule of St Benedict, seriously endeavoured to apply some remedy.

remedy. Accordingly they had recourse to abbot Robert, who promised to assist them in their pious design. But, it being impossible for them to effect their purpose in that abbey, on account of the relaxation which reigned there, Robert, and twenty-one others, the chief of whom were Alberic, Odo, John, Stephen, Letald, and Peter, by permission of the Pope, quitted the abbey of Molême, and went to settle in a place called *Citeaux*, in the diocese of Chalons. It was a desert, covered with wood and brambles: where these religious formed to themselves little wooden cells, with the consent of the lords of the soil. They settled there on the 21st of March; 1098, being St Benedict's day. Eudo, duke of Burgundy, assisted them in building a monastery, and gave them land and cattle; and the Bishop of Chalons gave Robert the pastoral staff, as Abbot, erecting the new monastery into an abbey.

The following year, Robert, being ordered by the Pope to resume the government of the abbey of Molême, was succeeded, in that of *Citeaux*, by Alberic; and Pope Paschal, by a Bull of the year 1100, took that monastery under his protection. Alberic drew up the first statutes for the Monks of *Citeaux*, or *Cisterians*, in which he enjoined the strict observance of the rule of St Benedict.

The habit of these religious, of the monastery of *Citeaux*, was, at first, black: but they pretend, that the Holy Virgin, appearing to St Alberic, gave him a white habit, from which time they changed their black habit for a white one, only retaining the black scapulary. In memory of this change they keep a festival on the 5th of August, which they call *The descent of the blessed Virgin at Citeaux, and the miraculous changing of the habit from black to white.*

The number of those, who embraced the Cisterian order, increasing, it was necessary to build more monasteries. Accordingly, in 1113, Stephen, abbot of *Citeaux*, built that of La Ferte, in the diocese of Chalons. The next year, he founded Pontigni, in the diocese of Auxerre. Clairvaux, in the diocese of Langres, was built in 1115. The order increased farther, in 1118, by the founding of four other monasteries, which were Prully, La Cour-Dieu, Trois-Fontaines, and Bonnevaux; and, in the following year 1119, Bouras, Fontenay, Cadovin, and Maran, were founded. Then Stephen formed all these monasteries into one body, and drew up the constitutions of the order, which he called *The Charter of Charity*, containing, in five chapters, all the necessary rules for the establishment and government of the order.

The first chapter of that charter enjoins the literal observance of the rule of St Benedict, as it was observed at *Citeaux*. The second regulates the power of the abbots. The third settles the manner of holding general chapters, and deciding differences therein. The fourth regulates the election of abbots, and the qualifications of the electors and elected. The fifth and last treats of the resignation and deposition of abbots. These Constitutions were approved by the Popes Calixtus II, Eugenius III, Anastasius IV, Adrian IV, and Alexander III.

This order made a surprising progress. Fifty years after its institution, it had 500 abbeys, and, an hundred years afterwards, it boasted of 1800 abbeys, most of which had been founded before the year 1200. This great progress must be ascribed to the sanctity of the Cisterians, of whom Cardinal *de Vitry*, in his western history, says; 'the whole church of Christ was full of the high reputation and opinion of their sanctity, as it were with the odour of some divine balsam, and that there was no country or province, wherein this vine, loaded with blessings, had not spread forth its branches.' And, describing their observances, he says, 'they neither wore skins nor shirts, nor ever eat flesh, except in sickness, and abstained from fish, eggs, milk, and cheese: they lay only upon straw-beds, in their tunics and cowls: they rose at midnight, and sang praises to God till break of day: They spent the day in labour, reading, and prayer; and, in all their exercises, they observed a strict and continual silence: They fasted from the feast of the Exaltation of the Holy Cross till Easter; and they exercised hospitality towards the poor, with extraordinary charity.'

The order of Cisterians became, in time, so powerful, that it governed almost all Europe, both in spirituals and temporals. It did also great service to the church by means of the eminent men it produced. These religious were employed by the Pope to convert the *Albigenses*. Some authors say, there have been six Popes of this order; but it will be difficult to find any more than Eugenius III, and Benedict XII. It boasts of about 40 Cardinals, a great number of Archbishops, Bishops,

and famous writers. Several kings and queens have preferred the habit of this order to their royal robes and crowns: in the single monastery of Trebnitz, in Silesia, they reckon above forty princesses of Poland, who have taken the habit there. What adds farther to the reputation of the order, is, that the military orders of Calatrava, Alcantara, and Montesa, in Spain, and those of Christ and Avis, in Portugal, are subject to it.

The abbot of Citeaux is the Superior-General, and father of the Cistercian order: but his power is more limited than that of the other generals of orders. This abbey has twenty-six immediate daughters, which are called *of its generation*. The general chapter is always held at Citeaux. Only the Latin tongue is spoken in their general chapters. Formerly, Cardinals, Archbishops, and Bishops, used to be present at the chapters. Pope Eugenius III honoured it with his presence in the year 1148.

The habit of the Cistercian Monks is a white robe, in the nature of a cassock, with a black scapulary and hood, and is girt with a woollen girdle. In the choir they wear over it a white cowl.

The historians of the Cistercian order are not agreed as to the original of the nuns of this order. Some ascribe it to St Humbelina, sister of St Bernard; others to St Bernard himself. The most probable opinion is, that the first monastery of nuns of this order was founded at Tart, in the diocese of Langres, in the year 1120, by St Stephen, abbot of Citeaux. The austerity of the Cistercians, at their first institution, would not allow the women, who are tenderer than the men, to undergo so heavy a yoke. After the foundation of the monastery of Tart, several others were founded in France, as those of Fervaques in the diocese of Noion, Bladech in the diocese of St Omer, Montreuil near Laon, &c. The number of these monasteries increased so much, that, if we may believe the historians of the order, there were 6000 of them. The habit of the Cistercian nuns is a white tunic, and a black scapulary, and girdle.

REYNERUS,
p. 160.

Id. p. 62.

Monast. Angl.

The first monastery of Cistercians in *England* was that of Waverly, in Surrey, built, in the year 1129, by William Gifford, Bishop of Winchester. Though these Monks followed the rule of St Benedict, they were called, by the English, not *Benedictines*, but *white Fryars*. The catalogue of Cistercian monasteries, in the reign of Edward I, when that prince granted his protection to all the monasteries, amounted in number to sixty-two. Many more were erected afterwards, and Dugdale reckons up ninety-two. See BENEDICTINS.

S. CLARA'S-DAY. A festival of the Romish church, observed on the 12th of August.

One day, in the monastery of St Claire (as the legend relates) meal-time being come, she was told, that there was but one loaf of bread, and that not a large one, to serve the whole community. Notwithstanding this, she commanded one half to be given to the fryars, and reserved the other half for her nuns, to be divided into fifty parts, according to their number. This command, though a strange one, was yet humbly complied with by her servants; when, to their great surprise, these small portions, by the divine power, did so swell and grow bigger in the hands of the religious, that there was bread enough for the whole convent. See CLARISSSES.

Hist. des Ord.
Relig. T. VII.
ch. 6.

CLARENINS. A particular congregation of religious, now abolished, so called from the river *Clarene*, in the march of Ancona, between Ascoli and the mountains of Norfia, where they were first established by brother Angelus, a Celestin hermit, who, upon the persecution raised against the Celestins, retired, with some companions, into Italy, and founded this new congregation. See CELESTINS.

After the death of their founder, the Clarenins put themselves under the jurisdiction of the ordinaries, and extended their congregation over the dioceses of Fermo, Ascoli, Spoleto, Amerina, Narni, Aquila, and Reato. There were likewise several convents of nuns, which were united to them, and had the same observances as the Clarenins. At the request of some of the Clarenins, Pope Sixtus IV granted them a Bull, by which they had permission to throw themselves under the government of the General of the Franciscans, whose habit from thence forward they took. This occasioned a division among them, some adhering to the old observances, and continuing

continuing under the jurisdiction of the ordinaries, the others following the rule of St Francis, and being in obedience to the General of that order. At length, in 1566, Pope Pius V, by his Bull, abolished the congregation of Clarenins, and incorporated them into the order of St Francis. See FRANCISCANS.

CLARISSES. An order of nuns, so called from their founder St Clara. Hist. des Ord. Relig. T. VII. ch. 25. She was of the town of Assisa, in Italy; and, having renounced the world, to dedicate herself to religion, gave birth to this order, in the year 1212; which comprehends, not only those nuns, who follow the rule of St Francis, according to the strict letter, and without any mitigation, but those likewise, who follow the same rule, softened and mitigated by several Popes.

The reputation of St Clara, being very great, soon gained her a great number of followers; for whom several monasteries began to be erected in several parts of Italy. In the year 1219, the order passed into Spain, and presently after into France. In the year 1224, St Francis, at the request of St Clara, prescribed rules for the government of the Clarisses; in which he forbade them to have any possessions, and enjoined them silence from the compline to the tierce of the following day. He gave them for their habit three tunics and a mantle. The rules of the Clarisses were approved by Gregory IX, and Innocent IV.

The order of St Clara, which had made a great progress during the life of the founder, made a still greater after her death, and is at present one of the most flourishing orders of nuns in Europe.

In Italy there are monasteries of Clarisses, some of which take the name of *nuns* Ib. ch. 28. of the strict observance, others that of *solitaries of the institution of St Peter of Alcantara*. The former had for their foundress Frances de Jesus-Maria, of the house of Farnese, who built their first monastery at Albano, in the year 1631. These nuns observe the rule of St Clara in its utmost rigour. The others had for their founder Cardinal Barberini, who built their first monastery in the town of Farfa. They were denominated from St Peter of Alcantara, because, in all things, they imitated the rigorous and penitent life of that saint.

After Ferdinand Cortez had conquered Mexico for the King of Spain, Isabella Ibid. ch. 48. of Portugal, wife of the Emperor Charles V, sent thither some nuns of the order of St Clara, who made several settlements there, particularly at Zuchimilci, Tetzeuci, Quauhtitlani, Telmanaci, Tapeaca, Thevacana, and in several other places. Near their monasteries were founded communities of Indian young women, to be instructed by the Clarisses in religion, and such works as were suitable to persons of their sex. These communities of Indian girls are so considerable, that they usually consist of no less than four or five hundred. See CAPUCHINS, FRANCISCANS, and URBANISTS.

CLEMENCY. The ancient Greeks and Romans deified this virtue. She had an altar erected to her at Athens.

Urbe fuit media nulli concessa potentum
Ara Deum : mitis posuit Clementia sedem,
Et miseri fecere sacram : sine supplice nunquam
Illa novo ; nulla damnavit vota repulsa :
Auditi quicunque rogant ; noctesque diesque
Ire datum, & solis numen placare querelis.
Parca superstitio : non thurea flamma, nec altus
Accipitur sanguis ; lachrymis altaria fudant.
Mite nemus circa, cultuque insigne verendo
Vittatae laurus, & supplicis arbor olivæ.
Nulla autem effigies, nulli commissa metallo
Forma deæ ; mentes habitare & pectora gaudet.

STATIUS.

*An altar in the midst of Athens stood,
Erected to no great and pow'ful god.
Here humble Clemency had fix'd her seat,
And crowds of suppliants at her altar wait.
All, who invoke her gracious name, are heard,
Nor is the wretch's suit in vain preferr'd.*

Frugal

*Frugal her sacred rites : no putrid gore
Of slaughter'd victims floods her sacred floor :
With sighs and groans each votary appears,
And wets her altar only with his tears.
Hard by a grove extends it's milder shade,
By laurel, and the peaceful olive, made.
No image there is plac'd in gilded shrine,
No metal counterfeits her form divine.
In minds the goddess sits enshrin'd alone,
The breast her temple, and the heart her throne.*

Clemency had a temple dedicated to her, by order of the Roman Senate, after the death of Cæsar. The poets describe her as the guardian of the world, and she is pictured holding a branch of laurel and a spear, to shew that Clemency ought to make part of the character of a great warrior.

CLERC. In Latin *Clericus*. The word originally was used to denote a *learned man*, or a *man of letters* : whence (the nobility and gentry being usually bred up to the exercise of arms, and none left, but the ecclesiastics to cultivate the sciences) the term became appropriated to *church-men*, who are from thence called *Clercs*, or *Clergymen*. It is derived from the Greek word *κληρῶν*, which signifies a *portion* ; the men of this order being, in a peculiar sense, the *portion of the Lord*. See **CLERGY**.

TILLEM.
Hist. Ecclef.
T. III. Vie de
S. Augustin.

CLERCS. A community of priests, deacons, and subdeacons, anciently established by St Augustin, Bishop of Hippo, in Africa. They consisted of such as served his church, and they had their dwelling in his episcopal palace. They lived together after the manner of the first Christians. The good Bishop ordained no Clerc, who would not engage to live with him in the same manner ; inasmuch that, if any one quitted this manner of life, he deprived him of his Clericate, and degraded him, as a deserter of the holy society he had embraced, and the profession he had vowed.

These ecclesiastics lived with Augustin in poverty, subsisting by the charity of the Church, and the offerings of the faithful. The good Bishop always eat with them. The expence of their table and habits was very moderate. No woman was allowed to come into the house ; and, if his episcopal function obliged Augustin sometimes to pay visits to women, he always went accompanied by one of his Clercs.

Hist. des Ord.
Relig. T. II.
ch. 51.

In the XIVth century, one Gerard Groot, a pious gentleman of Deventer, in the diocese of Utrecht, having determined to embrace a religious life, and being very rich, converted his paternal seat at Deventer into a religious house, and established in it a *society of Clercs*, who were to live in common, and for whose subsistence he provided. Besides the hours of prayer, and other exercises, which he prescribed them, he enjoined them to transcribe the lives of the Fathers, and to correct them from the old originals. This pious man died in the year 1384.

After his death, the number of his Clercs increasing, they sent out colonies into several places, and were soon spread over Friesland, Westphalia, Guelderland, Brabant, and Flanders. Their principal houses were at Deventer, Hulsbergen, Doefbourg, Groningen, Horn, Nimeguen, Utrecht, Antwerp, Munster, Wesel, Cologne, Emmerick, Brussels, Malines, Bolduc, Cambray, and Liege. They were under the jurisdiction of the Bishops ; which is the reason why they did not observe the same regulations in all the houses : for the Bishops, in whose dioceses their houses were situated, made what alterations they thought fit. They have lost several of their houses, some of them having been given to other orders ; as those of Liege to the Jesuits in 1581, and that of Brussels to the nuns of St Clara.

The congregations of *regular Clercs* are very numerous, and spread over most parts of Europe. There are

1. **REGULAR CLERCS OF THE GOOD JESUS.** See **GOOD JESUS** (REGULAR CLERCS OF.)

2. **REGULAR CLERCS OF S. MAIEUEL.** See **S. MAIEUL** (REGULAR CLERCS OF.)

3. **REGULAR**

3. REGULAR CLERCS OF THE MOTHER OF God. *See* MOTHER OF GOD (REGULAR CLERCS OF.)
4. REGULAR CLERCS MINORS. *See* MINORS.
5. REGULAR CLERCS OF S. PAUL. *See* S. PAUL (REGULAR CLERCS OF.)
6. REGULAR CLERCS THEATINS. *See* THEATINS.

CLERGY. The general name given to the body of ecclesiastics of the Christian church, in contradistinction to the *Laity*. *See* CLERC and LAITY.

The distinction of Christians into Clergy and Laity was derived from the Jewish church, and adopted into the Christian by the Apostles themselves. Wherever any number of converts were made, as soon as they were capable of being formed into a congregation, or church, a Bishop, or Presbyter, with a Deacon, were ordained to minister to them, as Epiphanius relates from the ancient histories of the Church. The author of the comments on St Paul's Epistles, under the name of St Ambrose, says indeed, that, at first, all Christ's disciples were Clergy, and had all a general commission to preach the gospel, and baptize: but this was in order to convert the world, and before any multitude of people were gathered, or Churches founded, wherein to make a distinction. But, as soon as the Church began to spread itself over the world, and sufficient numbers were converted to form themselves into a regular society, then rulers, and other ecclesiastical officers, were appointed among them, and a distinction made, that each might not interfere with the other.

BINGHAM,
Orig. Eccles.
B. I. ch. 5.

Hæref. 75.

AMBROS.
Comm. in
Eph. 4.

The Clergy, originally, consisted only of Bishops, Priests, and Deacons: but, in the III^d century, many inferior orders were appointed, as subservient to the office of deacon, such as sub-deacons, acolythists, readers, &c.

There is another name for the Clergy, very commonly to be met with in the ancient Councils, which is that of *Canonici*; a name derived from the Greek word *Κάnon*, which signifies, among other things, the roll or catalogue of every Church, in which the names of the ecclesiastics, belonging to each church, were written.

The privileges and immunities, which the Clergy of the primitive Christian Church enjoyed, deserve our notice. In the first place, whenever they travelled upon necessary occasions, they were to be entertained by their brethren of the Clergy, in all places, out of the public revenues of the Church. When any Bishop or Presbyter came to a foreign Church, they were to be complimented with the honorary privilege of performing divine offices, and consecrating the Eucharist in the church. If any controversies happened among the Clergy, they freely consented to have them determined by their Bishops and Councils, without having recourse to the secular magistrate for justice. The great care the Clergy had of the characters and reputations of those of their order, appears from hence, that, in all accusations, especially against Bishops, they required the testimony of two or three witnesses, according to the Apostle's rule: they likewise examined the character of the witnesses, before their testimony was admitted; nor would they suffer an heretic to give evidence against a Clergyman. These instances relate to the respect, which the Clergy mutually paid to each other.

BINGHAM,
ubi supra, B.
V. ch. 1.

With regard to the respect paid to the Clergy by the civil government, it consisted, chiefly, in exempting them from some kind of obligations, to which others were liable, and in granting them certain privileges and immunities, which others did not enjoy. Thus, by a law of Justinian, no secular judge could compel a Bishop to appear in a public court, to give his testimony, but was to send one of his officers to take it from his mouth in private: nor was a Bishop obliged to give his testimony upon oath, but only upon his bare word. Presbyters, we find, were privileged from being questioned by torture, as other witnesses were. But a still more extensive privilege was, the exemption of the Clergy from the ordinary cognizance of the secular courts in all causes purely ecclesiastical; such being reserved for the hearing of the Bishops and Councils, not only by the canons of the Church, but by the laws of the State also; as appears from several rescripts of the Emperors Constantius, Valentinian, Gratian, Theodosius the Great, Arcadius and Honorius, Valentinian II, and Justinian.

Id. ib. ch. 2.

Novel. 123.
c. 7.

Cod. Just. 1.
ix. Tit. 41.

Cod. Th. 1.
xvi. Tit. 2.
leg. 12.

Another privilege, which the Clergy enjoyed by the favour of Christian princes, was, that, in certain cases, they were exempt from some of the taxes, laid upon the rest of the Roman empire. In the first place, they were exempt from the *Census Caputum*, or *personal tribute*; but not from the *Census agrorum*, or tribute arising from mens lands and possessions. In the next place, they were not obliged to pay

BINGHAM,
ubi supra, ch.
3.

Cod. Th. 1.
xvi. Tit. 2.
leg. 10.

Cod. Th. l. vii.
Tit. 13. leg.
22.

Cod. Th. l.
xvi. Tit. 2.
leg. 8.

Cod. Theod.
l. xvi. Tit. 2.
leg. 8.

Cod. Th. l.
xvi. Tit. 2.
leg. 40.

Cod. Th. l.
xvi. Tit. 2.
leg. 10.

Cod. Th. l.
xvi. Tit. 2.
leg. 24.

BINGHAM,
ubi supra. B.
VI. ch. 2.

Can. Apost.
42.

JUSTIN.
Novel. 123.
c. 10.

Conc. Carth.
3. c. 25.

Conc. Nic.
c. 3.

BINGHAM,
ubi supra,

CHRYSS. de
Sacerd. l. 4.
c. 3 and 4.

HIERON. Ep.
2. ad Nepot.

Concil. Tu-
ron. c. 3.

Concil. Cabil-
lon. c. 1.

Conc. Carth.
4. c. 16.

BINGHAM,
ubi supra, c. 4.

Conc. Chal-
ced. c. 7.

Can. Apost.
c. 15 and 16.

SYNES. Ep.
67.

Conc. Aga-
then. c. 52.

the *Aurum Tironicum*, soldiers-money, nor the *Equi Canonici aderatio*, horse-money; which were taxes laid on some provinces, for furnishing the Emperor with new levies, and fresh horses, for the wars. A third tax, from which the Clergy was exempt, was the χρυσόπρυπον, the silver and gold tax, which was laid upon trade and commerce; and the fourth the *Metatum*, so called from the word *Meta-* *tores*, which signifies the Emperor's fore-runners or harbingers; being a duty incumbent on the subjects of the empire to give entertainment to the Emperor's court and retinue, when they travelled. The Clergy was also exempt from contributing to the reparation of highways and bridges, and from the duties called *Angariae* and *Parangariae*, &c. by which the subjects were obliged to furnish horses, and carriages, for the conveying of corn, for the use of the army.

Another sort of immunity, which the Clergy enjoyed, was their exemption from civil offices in the Roman empire. But this privilege was confined to such of the Clergy as had no estates, but what belonged to the Church, by the laws of Constantine. For the Christian princes always made a wide difference between the public patrimony of the Church, and the private estates of such of the Clergy, as had lands of a civil or secular tenure. For the one, the Clergy were obliged to no duty or burthen of civil offices; but for the other they were, and could not be excused from them otherwise, than by providing proper substitutes to officiate for them.

After this account of the privileges of the ancient Christian Clergy, it may not be improper to take some notice of the principal laws made for the regulation of their lives and conversations.

And, first, we may observe what sort of crimes were thought worthy of degradation. It was not every slight failing or infirmity, for which a Clergyman was degraded, but only crimes of a deeper die, such as theft, murder, fraud, perjury, sacrilege, and adultery: To which may be added, drinking and gaming, those two great consumers of time, and enemies to all noble undertakings, and generous services; as also, the taking of money upon usury, which is condemned by many of the ancient canons as a species of covetousness and cruelty. And therefore, instead of lending upon usury, the Clergy was obliged to be exemplary for the contrary virtues, hospitality and charity to the poor, frugality and a contempt of the world. And, to guard against defamation and scandal, it was enacted by the canons of several councils, that no Bishops, Presbyters, or Deacons, should visit widows and and virgins alone, but in the company and presence of some other of the Clergy, or some grave Christians.

With regard to the laws, more particularly relating to the exercise of the duties and offices of their function; the Clergy were, in the first place, obliged to lead studious lives. But it was not all sorts of studies, that were equally recommended to them: the principal was the study of the holy scriptures, as being the fountains of that learning, which was most proper for their calling. Next to the scriptures, they were to study the canons of the Church, and the best ecclesiastical authors. In after ages, in the time of Charles the Great, we find some laws obliging the Clergy to read, together with the canons, Gregory's book *de Cura Pastoralis*. As to other books, they were more cautious and sparing in the study and use of them. Some canons forbid a Bishop to read Heathen authors; nor was he allowed to read heretical books, except when there was occasion to confute them, or to caution others against the poison of them. But the prohibition of heathen learning was to be understood with a little qualification. It was only forbidden so far as it tended to the neglect of scripture and more useful studies. I pass over the obligations incumbent on them to attend the daily service of the Church, to be pious and devout in their public addresses to God, to be zealous in defending the truth, and maintaining the unity of the Church, &c.

By the ecclesiastical laws, no Clergyman was allowed to relinquish or desert his station without just grounds and leave: yet, in some cases, resignation was allowed of; such as old-age, sickness, or other infirmity. No Clergyman was to remove from one diocese to another, without the consent, and letters dimissory, of his own Bishop. The laws were no less severe against all *wandering* Clergymen, or such as, having deserted their own Church, would fix in no other, but went roving from place to place: these some of the ancients called Βεζαντιβοι or *Vacantivi*. By the laws of the Church, the Bishops were not to permit such to officiate in their dioceses, nor indeed so much as to communicate in their Churches. Other laws there were, which

which obliged the Clergy to residence, or a constant attendance upon their duty. The council of Sardica has several canons relating to this matter. Others inhibited pluralities, or the officiating in two parochial churches. In pursuance of the same design, of keeping the Clergy strict and constant to their duty, laws were also made to prohibit them following any secular employment, which might divert them too much from their proper business and calling. In some times, and places, the laws of the Church were so strict about this matter, that they would not suffer a Bishop, or Presbyter, to be left trustee to any man's will. By other laws they were prohibited from taking upon them the office of pleading at the bar in any civil contest.

Can. Apost. c. 7, 81, 83.

JUST. NOV. 123. c. 6.

Another sort of laws respected the outward behaviour of the Clergy. Such were the laws against corresponding and conversing too freely with Jews, and Gentile philosophers; and the canons, which restrained them from eating and drinking in a tavern, or being present at the public theatres. To this sort of laws we may reduce the ancient rules, which concern the garb and habit of the Clergy; which were to be such, as might express the gravity of their minds, without any affectation, or superstitious singularity. As to the kind or fashion of their apparel, it does not appear, for several ages, that there was any other distinction observed therein between them and the laity, than the modesty and gravity of their garb; without being tied to any certain habit, or form of dress.

Conc. Eliber. c. 50.

Can. Apost. c. 70.

These were the principal laws and regulations, by which the Clergy of the primitive Christian Church were governed; and it is remarkable, that the apostate Emperor Julian was so convinced of their excellency, that he had a design of reforming the Heathen priesthood upon the model of the Christian Clergy.

JULIAN. Fragment. Ep. p. 542.

I shall conclude this account of the primitive Clergy with one or two of those noble panegyrics and encomiums, which the ancient Christian writers give of their virtues and discipline in general. It was the business of their lives to traverse every corner of the world, to make converts and proselytes to Christianity: and they were so far from making a gain thereof, that many of them took nothing for their service, and those, who did, took only what was necessary to their present subsistence. The discourses of the philosophers were only eloquent harangues against their own vices; whereas, the Christian philosophers expressed their profession, not in their words or habit, but in the real virtues of the soul. They did not talk great, but live well; and so attained to that glory, which the philosophers, with all their pretences, could never arrive at. Lactantius, Gregory Nazianzen, Tertullian, Cyprian, and all the ancient apologists, triumph over the Gentiles upon the same topic; whose arguments might easily have been retorted, had not the Christian teachers been generally men of a better character, and free from those imputations, which they cast upon their adversaries.

ORIG. contra Cels. lib. 3.

MINUC. OCTAV.

The Clergy of the *Church of Rome* are distinguished into *regular* and *secular*. The regular Clergy consists of those monks, or religious, who have taken upon them Holy Orders, and perform the offices of the priesthood in their respective monasteries. The secular Clergy are those, who are not of any religious order, and have the care and direction of parishes. The *Protestant* Clergy are all seculars.

The Romish Church forbids the Clergy of her communion to *marry*, and pretends that a vow of perpetual celibacy, or abstinence from conjugal society, was required of the Clergy, as a condition of their ordination, even from the apostolical ages. But the contrary is evident from innumerable examples of Bishops and Presbyters, who lived, in those early ages, in a state of matrimony. It is generally agreed by ancient writers, that most of the Apostles were married: It is indeed a matter of dispute among the learned, whether St Paul was married, or not; though the major part incline to think that he always lived a single life. After the apostolical age, we meet with several married Clergymen. Novatus was a married Presbyter of Carthage, and Cyprian also was a married man. Phileas, Bishop of Thmuis, had both wife and children, as Eusebius informs us. In the council of Nice, an. 325, a motion was made, that a law might pass to oblige the Clergy to abstain from all conjugal society: but it was strenuously opposed by Paphnutius, a famous Egyptian Bishop, who pleaded, that marriage was honourable, and that so heavy a burthen, as abstaining from it, ought not to be laid upon the Clergy. Upon which the motion was laid aside, and every man left to his liberty, as before. All that Valesius, after Bellarmine, has to say against this, is, that he suspects the truth of

BINGHAM, ubi supra, B. IV. ch. 5. §. 5, &c.

AMBROS. CLEM. ALEX. EUSEB. ORIGEN, &c.

CYPR. Ep. 49. ad Cornel. Lib. vi. c. 42.

SOCRAT. l. i. c. 11.

SOZOM. l. i. c. 23.

VALES. Not. in Socrat. l. i. c. 11.

Bibliothèque,
T. II.

of the thing, and begs leave to dissent from the historians; which is but a poor evasion in the judgment of Du-Pin himself, who, though a Romanist, makes no question but that the council of Nice decreed in favour of the married Clergy. The same thing is evident from other councils of the same age; as the councils of Gangra, Ancyra, Neocæsarea, Eliberis, and Trullo.

CLIO. A Poetical Divinity. She is one of the nine Muses, and teaches to sing the actions of illustrious men: on which account Horace invokes her.

Od. 12. l. i.

Quem virum, aut heroa, lyra, vel acri
Tibia fumes celebrare, Clio?

*Harmonious Clio, lofty muse!
What man, what hero, wilt thou chuse,
To celebrate his rising fame,
And consecrate in verse his name?*

She is said to be the daughter of Jupiter and Mnemosyne, the goddess of memory. Her name is derived from the Greek κλέῃ, glory, or ἀπο τῆς κλείειν, to celebrate. She is usually represented under the form of a young woman, crowned with laurels, holding a trumpet in her right hand, and a book in her left, with the name of Thucydides written in it. Ovid, in his *Art of Love*, disclaims her assistance.

Lib. i. ver. 27.

Non mihi sunt visæ Clio, Cliûsque sorores,
Servanti pecudes vallibus, Ascra, tuis.

*Nor Clio, nor her sisters have I seen,
As Hesiod saw them on the shady green.*

DRYDEN.

See MUSES.

Epit. Divin.
Inst. cap. 20.

CLOACINA. The goddess of jakes and common-sewers, amongst the ancient Romans. Lactantius says, Tatius found the image of a woman in a large common-sewer (*Cloaca*), which he consecrated, and made a goddess of it, under the name of *Cloacina*.

Mr Pope has found a very proper employment for this deity.

Dunciad,
Variorum, B.
II, l. 79.

*A place there is, betwixt earth, air, and seas,
Where from Ambrosia Jove retires for ease.
There in his seat two spacious vents appear;
On this he sits, to that he lends an ear,
And hears the various vows of fond mankind;
Some beg an eastern, some a western wind:
All vain petitions, mounting to the sky,
With reams abundant this abode supply.
Amus'd he reads, and then returns the bills,
Sign'd with that ichor, which from gods distils.
In office here fair Cloacina stands,
And ministers to Jove with purest hands.
Forth from the heap she pick'd her vot'rie's pray'r,
And plac'd it next him, a distinction rare!
Oft as he fish'd her nether realms for wit,
The goddess favour'd him, and favours yet.
Renew'd by ordure's sympathetic force,
As oil'd with magic juices for the course,
Vig'rous he rises from th' effluvia strong,
Imbibes new life, and scours and stinks along.*

PAUSAN. in
Atticis.

CLOEIA. [Gr.] A festival, celebrated anciently at Athens, on the sixth of the month Thargelion, in honour of the goddess Ceres, worshipped in a temple, near the Acropolis of Athens, under the name of Χλόη, which signifies *grass*, she being the goddess of the earth, and it's fruits.

CLOTHO.

CLOTHO. One of the three *Parcæ*, or *Fates*, in the Pagan system of Theology. See **FATES**.

CLUNIAN MONKS. Religious of the order of **CLUGNI**. It is the first branch of the order of St Benedict.

St Bernon, of the family of the Earls of Burgundy, was the founder of this order. In the year 910, he built a monastery, for the reception of Benedictin Monks, in the town of Clugni, situated in the *Mafonnois*, a little province of France, on the river Grône.

The Monks of Clugni (or Cluni) were remarkable for their sanctity. They every day sang two solemn masses. They so strictly observed silence, that they would rather have died than break it before the hour of prime. When they were at work, they recited psalms. They fed eighteen poor persons every day, and were so profuse of their charity in Lent, that, one year, at the beginning of Lent, they distributed salted meat, and other alms, among 7000 poor. Hist. des Ord. Relig. T. V. ch. 18.

The preparation they used for making the bread, which was to serve for the Eucharist, is worthy to be observed. They first chose the wheat grain by grain, and washed it very carefully. Then a servant carried it, in a bag, to the mill, and washed the grind-stones, and covered them with curtains. The meal was afterwards washed in clean water, and baked in iron moulds.

The extraordinary discipline, observed in the monastery of Clugni, soon spread its fame in all parts. France, Germany, England, Spain, and Italy, desired to have some of these religious, for whom they built new monasteries. They also passed into the east, and there was scarce a place in Europe, where the order was not known.

The principal monasteries, in which the discipline and rules of Clugni were observed, were those of Tulles in the Limousin, Aurillac in Auvergne, Bourg-dieu and Massay in Berri, St Bennet on the Loire in the Orleanois, St Peter le vif at Sens, St Allire of Clermont, St Julian of Tours, Sarlat in Perigord, and Roman-Mourier in the country of Vaux.

This order was divided into ten provinces, being those of Dauphiné, Auvergne, Poitiers, Saintonge, and Gascony in France; Spain, Italy, Lombardy, Germany, and England.

At the general chapters, formerly held yearly, and now every three years, two visitors are chosen for every province, and two others for the monasteries of nuns of this order, fifteen definitors, three auditors of causes, and two auditors of excuses. There were formerly five principal priories, called the five first daughters of Clugni; but, since the dissolution of the monasteries in England, which involved that of St Pancrace at Lewes in Sussex, there remain but four principal priories, being those of *La Charité sur Loire*, *St Martin des champs* at Paris, *Sou-vigni*, and *Souxillanges*.

The Cluniac Monks were first brought into England by William, Earl of Warren, REYNERUS, P. 158. about the year of our Lord 1077. These religious, though they lived under the rule of St Benedict, and wore a black habit, yet, because their discipline and observances differed in many things from those of the Benedictins, therefore they were not called *Benedictins*, but *Monks of the order of Clugni*. In the reign of Id. p. 209. Henry V, the Cluniac monasteries, by reason of the war between England and France, were cut off from the obedience of the Abbot of Clugni, nor were they permitted to have any intercourse with the monasteries of their order out of England. The monasteries of Cluniac Monks, in England, amounted in number to thirty-eight. See **BENEDICTINS**.

CNEPH, or CNUPHIS. So the ancient Egyptians, particularly the people of Thebais, called the sovereign, intellectual, principle, by which the world was framed. They represented him in the shape of a man, of a dark blue complexion, holding a girdle and a scepter, with a royal plume on his head, and thrusting forth an egg out of his mouth, from whence proceeded another god, whom they named Ptha, and the Greeks Vulcan. The reason of this hieroglyphic is thus given: namely, because this intellectual being is difficult to be found out, hidden and invisible, the giver of life, and king of all things, and because he is moved in an intellectual and spiritual manner; which is signified by the feathers on his head. The egg, which proceeds from his mouth, is interpreted to be the world. CUDWORTH, Intellectual System, p. 317. EUSEB. Præp. Evang. l. iii. c. 11.

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COCYTUS.

COCYTUS. One of the rivers of Hell, according to the Theology of the Poets. It has its name, ἀπὸ τῆς κωκυλίας, from *groaning* and *lamenting*. Hence Milton :

Paradise lost,
Book ii, ver.
579.

*Cocytus, nam'd of lamentation loud,
Hear'd on the rueful stream.*

It is a branch of the river Styx, and flows, according to Horace, with no rapid stream.

Od. xiv. lib.
2. ver. 17.

*Vifendus ater flumine languido
Cocytus errans.*

————— *we all must go,
Where dull Cocytus' waters, languid, flow.*

See STYX, ACHERON, and PHLEGETHON.

CAVE, Hist.
Literar. Sæc.
Arian. p. 183.

COELESTIS DEA. [Lat.] The *heavenly goddess*. A deity, worshipped anciently in Africa, and supposed to be the same as the Mithra of the Persians, and Astarte of the Phœnicians. She had a splendid temple at Carthage, dedicated by one Aurelius, a Pagan High-priest, and destroyed by another Aurelius, created Bishop of Carthage, in the year 390 ; who converted the Pagan temple into a Christian church, and placed his episcopal chair in the very place, where the statue of the goddess stood. There is, on a marble at Florence, the following inscription to this deity :

CAELESTI. AUG. SAC.
Q. M—TIUS PRIMUS
AD AMPLIATIONEM
TEMPLI ET GRADUS
DONAVIT)—(. CXXV.
VOT. SOL. LIB. ANI.

And, at Rome, on the base of a stone, on which the statue of this deity was placed, is found this inscription.

INUICTAE CAELESTI.

BARON. ad
Ann. 408.

Lib. xii.

COELICOLÆ. [Lat.] *Heaven-worshippers*, condemned, in the rescripts of the Emperor Honorius, amongst heathens and heretics. Who they were, and what were their particular tenets, is a point of great uncertainty. They are ranged, in the Theodosian Code, under the title of *Jews* ; whence some have thought, they were apostates from the Christian religion. However, it is pretty plain, they were not under the jurisdiction of the Jewish Patriarch, but had certain superiors of their own, whom they called *Majores*.

COELUS. *Heaven*. The most ancient of the gods, in the Pagan system of Theology. He was the father of *Saturn*, whom he had by *Vesta*, or *Terra*. The Greeks called him Οὐρανός, *Uranus*. Saturn is said to have bound his father, and castrated him ; and they relate, that from the blood of the wound were produced the three Furies, *Alecto*, *Typhoea*, and *Megæra* ; and that from the genital parts, cut off and thrown into the sea, sprang the goddess Venus.

Lactantius says, that *Cælus* was some powerful and aspiring prince, who, affecting to be a god, called himself *the son of the ambient sky*. And Diodorus relates that *Uranus* was the first King of the *Atlantides*, and that, for his great skill in Astronomy, and his extraordinary beneficence towards mankind, he was called *The eternal king of the universe*.

COEMETERY. [Gr.] *A burying-place*, so called, ἀπὸ τῆς κομίας, *a dormiendo*, because death is, by a metaphor, taken for a state of *sleeping*, or *rest*, especially in the language of scripture.

BINGHAM,
Orig. Eccles.
B. XXIII.
ch. i.

That the primitive Christians had places set apart for the burial of their dead, is evident from hence, that they often met, in the times of persecution, to celebrate divine

divine service at the graves and monuments of the martyrs. Nor is it less certain, that there was no burying the dead in churches, as is the modern practice, for the first three hundred years. Their churches, during that time, were chiefly, if not solely, in cities: and the Roman laws forbade the burying in cities to persons of every rank and quality. *In urbe ne sepelito, neve urito*, let no one bury, or burn, in the city, was one of the original laws of the twelve tables: and hence it was, that graves and monuments were commonly erected by the high-way's side, without the cities. Thus St Cyprian was buried in the *Via Mappaliensi*, and St Laurence in the *Via Tiburtina*. If afterwards we meet with martyrs lying in churches, it is to be understood only of the relics of martyrs translated into the city-churches, or of churches newly built in the country over the graves and monuments of the martyrs: which practice gave the first occasion, in future times, to the innovation of burying the dead in churches.

CICERO, de
Legibus, lib.
ii. n. 58.

VARRO, de
Lingua Latina,
lib. v.

Passio Cypriani,
p. 14.

The common way of burial, among the Christians of the three first centuries, was either in graves, with monuments erected over them, in the public roads; or else in vaults (or catacombs) made, for the greater safety, in the fields, underground. These vaults were called *Cryptæ* and *Arenaria*. See CATACOMB.

After the empire was become Christian, the laws, for many ages, forbade all burying in cities, and some new laws were made, restraining men from burying in churches. The first step, as has been observed, towards burying in churches, was the particular honour paid to martyrs in the IVth century, when the graves and monuments, where they lay buried, had new churches erected over them in the country; or else their ashes and remains were translated into the city, and deposited in the churches. In this age, kings and emperors had the peculiar privilege of being buried in the *atrium* or church-porch; and this was another step towards the universal practice of burying in churches. In the beginning of the VIth century, the people seem to have been admitted to the privilege of being buried in the church-porch: but still they were forbidden, both by the ecclesiastical and civil laws, to bury in the churches. However, in this period of time, kings, bishops, founders of churches, and other eminent persons, were, by some laws, allowed to be buried in churches. Thus the practice went on from step to step, till at last it was left to the discretion of the Bishops and Presbyters, to determine who should, or should not, be buried in churches. Then the Christians in general became fond of the privilege, from a superstitious opinion, that their souls would be greatly benefited by their bodies being deposited in some church.

Cod. Th. lib.
ix. Tit. XVII.
leg. 6.

Cod. Just. lib.
ii. Tit. II.
Leg. 2.

' This custom (says the learned Rivet) which covetousness and superstition brought in, I wish were abolished, with other relics of superstition among us, and that the ancient custom were revived, to have public burial-places in the free and open fields, without the gates of cities. This would be more convenient for civil uses also: because, in close places, the air cannot but be affected with the nauseous smell of dead bodies: there is no good done by it to the dead, and the living are in manifest danger by it.' The same complaint has been made by several Roman-Catholic writers; and the innovation has been thought a grievance by many learned and judicious persons of our own nation, who could have wished to have seen it rectified at, or since, the Reformation. See BURIAL, GRAVE, and FUNERAL RITES.

Exercitat. in
Genes. xlvii.

COENOBITES. One sort of *Monks*, in the primitive Christian church. They were so called, ἀπὸ τῆ κοινῆ βίᾳ, from *living in common*; in which they differed from the *Anchorets*, who retired from society, and lived in private cells in the wilderness.

BINGHAM,
Orig. Eccles.
B. VII. ch. 2.
§. 3.

' The Cœnobitic life (says Cassian) took its rise from the times of the Apostles, and was the state and condition of the first Christians, according to the description given of them by St Luke in the *Acts*. The whole Church, at that time, was composed of persons, who lived in *common*, with a perfection, which, at present, we rarely find in those, who live in the monasteries. But, after the death of the Apostles, the zeal of the faithful growing cooler, on account of the great number and the weakness of those, who were converted from Paganism, there soon ensued, not only among the members, but the heads also, and governors of the Church, a great relaxation from their first perfection: then those, who still retained the fervour, which the Apostles had kindled, and who remembered what they had

CASSIAN.
Collationes
Patrum, 18,
c. 5.

seen

‘ seen those holy men practise in their life-time, left the cities, and retired to private places not far distant, in order to practise, in particular, the rules the Apostles had laid down for the observation of the whole Church. Thus, retiring by degrees more and more from the communion of the faithful, and abstaining from marriage, and the conversation of the world, they acquired the name of Monks and Solitaries, and that of *Cænobites*, because they lived, and had all things, in common.’ See ANCHORETS, MONKS, HERMITS, &c.

COLARBASIANS. See MARCOSIANS.

COLLECTS. The short prayers, into which the public devotion of the Church is divided; so called, either because they are repeated, when the people are *collected*, or gathered together; or rather because of their comprehensive brevity, the minister *collecting* into short forms the petitions of the people, which had before been divided between him and them by versicles and responses.

BINGHAM,
Orig. Ecclef.
B. XV. ch. 1.
§. 4.

In the primitive Church, the *Collects* were repeated by the Bishop alone, after the joint prayers of the Deacon and the congregation. They were called by the Greeks *ἐπικλήσεις*, because they were a direct *invocation* of God, by way of benediction, and not an *exhortation* to pray, which was the office of the Deacon.

COMBER,
Hist. of Litur-
gies, P. 2. §.
14.

That most of the *Collects* of our own liturgy are very ancient, appears from their conformity to the Epistles and Gospels, which are thought to have been selected by St Jerom; for which reason many believe, that the *Collects* likewise were first framed by that Father. In the year 492, Gelasius, Bishop of Rome, ranged the *Collects*, which were then used, into order, and added some new ones of his own: which office was again corrected by Pope Gregory the Great in the year 600, whose Sacramentary contains most of the *Collects* we now use. But our reformers observing that some of these *Collects* were afterwards corrupted by superstitious alterations, and additions, and that others were quite left out of the Roman Missals, and new ones added in their room; they therefore examined every *Collect* strictly, corrected them, and restored the old ones. At the Restoration, every *Collect* was again reviewed, and the whole collection corrected and set right. See EPISTLE and GOSPEL.

BINGHAM,
Orig. Ecclef.
B. VI. ch. 4.
§. 20.

COLLOBIUM. [*Lat.*] A garment, worn by Bishops and Presbyters, in the primitive ages. It was a short coat, with short sleeves, and so called from the Greek *κόλπος*, *curtus*. It was an usual garment among the Romans; and therefore a Bishop or Presbyter's wearing a *Collobium*, is no proof that the clergy, in those early times, were distinguished by their habit from the laity, as some have thought, but is rather a proof of the contrary. See CLERGY.

EPIPH. Hær.
59.

COLLUTHIANS. A religious sect, which arose in the IVth century, on occasion of the mildness and indulgence shewn to Arius by Alexander, Patriarch of Alexandria. They were so denominated from Colluthus, a Priest of Alexandria, who, pretending to take offence at the too great lenity and condescension of the Bishop, took occasion from thence to form a schism, and began to hold separate assemblies. At length he proceeded so far as to ordain Priests, pleading the necessity of it in order to oppose Arius. To his schism he added heresy, teaching that God was not the author of the evils and afflictions of this life. He was condemned in a council, held by Hosius, at Alexandria, in the year 319 or 320, and the Priests, ordained by him, degraded. However, some of his party continued refractory, and joined the Arians and Meletians.

EPIPH. Hær.
78.
A. D. 380.

COLLYRIDIANS. Ancient Heretics, who idolized the Virgin Mary, worshipping her as a goddess, and offering to her little cakes, which the Greeks call *κολλύρα*. This sect consisted chiefly of Arabian women. St Epiphanius wrote against this extravagant superstition, and shewed them how to distinguish between the honour, which ought to be paid to the Virgin, and that worship, which is due only to the Creator of all things.

Hist. des Ord.
Relig. T. III.
ch. 5.

COLORITES. A particular congregation of Augustin Monks, founded by one Bernard of Rogliano, in Calabria, about the year 1530. It took its name from a little

a little mountain named *Colorito*, in the diocese of Cassano, of the kingdom of Naples; on which mountain there is a Church dedicated to the Holy Virgin, which is of an ancient foundation. This Bernard was an holy priest, a native of the village of Rogliano, who, being desirous to quit the conversation of the world, and live in solitude, took the habit of an hermit, and built a little cell near this Church, where he lived in the practice of the greatest austerities; insomuch, that many pressed to receive spiritual instructions from him; some of whom, touched with the piety of his discourses, renounced the world, and became his disciples. Their number increasing every day, the dukes of Bisignano, in 1562, gave them this mountain, with its whole territory; which was confirmed by Pope Pius IV. These religious, who had taken the name of *Colorites* from the mountain, where they were established, embraced the rule of St Augustin, and made their solemn vows in 1591. Their habit consisted of a tawney-coloured gown, and a mantle, which reached only to their knees. They submitted, in the year 1600, to the General of the Augustin hermits. Clement VIII approved this congregation, which afterwards made some progress, having at present ten or eleven convents, in which the monks live in a strict observance of the rule of St Augustin. See AUGUSTINS.

COLOSSIANS (EPISTLE TO THE). See EPISTLES OF S. PAUL.

COMBADAXUS. A deity of the Japonese. He was a Bonze, or Indian Priest, concerning whom the Japonese tell the following story. When he was about eighty years old, he ordered a magnificent temple to be built, and, pretending to be weary of life, gave out, that he would retire into a cavern, and sleep ten thousand millions of years; after which he would come to life again. Accordingly he went into the cavern, the mouth of which was immediately sealed up. The Japonese believe he is still alive, and therefore celebrate his festival, and invoke him as a god.

Epist. Gaspar. Vilelæ, apud Epist. Japon. Petri. Maffæi, lib. iii.

COMMANDMENTS (*The TEN*.) See DECALOGUE.

COMMEMORATIONS. In the Church of Rome, they are, the mixing the service of some Holy-day of lesser note with the service of a Sunday, or Holy-day, of greater eminency, on which the lesser Holy-day happens to fall. In which case, it is appointed, by the ninth general rule in the Breviary, that only the *hymns, verses, &c.* and some other parts of the service of the lesser Holy-day be annexed to that of the greater.

Breviarium Romanum.

COMMEMORATION OF THE DEAD. A festival, in the Romish Church, on the second of November. On this occasion the Pope assists at mass in the apostolical palace, habited in purple, and having on his head a cowl, turned in such a manner, that the fur, with which it is lined, covers part of his face, and is so adjusted, that it sticks out like two horns. The Pope likewise pronounces the *Requiem*, and the choir the *requiescant in pace*.

Sacra Cerem. Eccl. Rom. lib. ii.

This ceremony is evidently borrowed from the superstitious practice of the ancient Romans, who, in the month of February, commemorated the dead with feasting and mirth: on which occasion they made oblations for the souls of their departed friends, and solemnly wished them repose in their graves.

Ossa quieta precor tuta requiescere in urna,
Et sit humus cineri non onerosa tuo.

OVID. Fast. lib. ii.

*Safe in their urn I wish thy bones may rest,
Nor by a weight of earth thy dust be press'd.*

* This festival did not become general in the Romish Church, till Odilon, Abbot of Clugni, had established it in his diocese, for the second of November, about the end of the Xth century. The occasion of his so doing, according to the legends, was this. A certain traveller, terrified at the flames, which mount *Ætna* belched out, imagined it to be purgatory, and fancied he heard the cries and groans of the souls tormented therein. Being struck with horror, he went

X x x

and

and acquainted St Odilon with what he had seen and heard, who thereupon instituted a day of Commemoration, for the comfort and repose of departed souls, to be observed throughout his whole diocese.

COMMENDAM. In the Canon, or Ecclesiastical Law, it is the charge, trust, or administration of the revenues of a benefice, given either to a lay-man, to hold, by way of *depositum*, for six months, in order to repairs, &c. or to another ecclesiastic, or beneficed person, to perform the pastoral duties thereof, till such time as the benefice is provided of a regular incumbent.

F. PAUL, of
Ecclef. Benef.
and Reven.
ch. 35.

Anciently, Commendams were a very laudable institution: for, when an elective benefice became vacant, for which the ordinary could not, for some reason, immediately provide, the care of it was *recommended* to some man of merit, who took upon him the direction of it, till the vacancy was filled up, but who enjoyed none of the profits.

In length of time, it grew to be a maxim among the Canonists, that a Cleric might hold two benefices, the one *Titular*, the other in *Commendam*: yet still the Commendam was to continue only till other provisions were made. Afterwards Commendams began to be given for a determinate time; which was limited by Gregory X to six months.

F. PAUL,
Hist. of the
Council of
Trent.

The persons, holding benefices in this manner, were called *Commendatories*, and were at first no more than the depositories of the revenues of the benefice. Afterwards, the Commendatories, under diverse pretences of necessity and decency, made use of the fruits, and, by several artifices, put off the nomination of a regular incumbent as long as they could. In process of time, the Popes, making use of their plenary power, prolonged the term of six months, and even granted *Commendams*, with all the profits, *for life*. The Bull, for granting a Commendam, at first, ran thus; *We recommend this Church to thee, that, during this interval, it may be served, and governed*: but afterwards the stile was altered, and the tenor of it was; *that thou may'st support thy condition with more ease and decency*.

Some pretend, that Pope Leo IV first set on foot the modern Commendams, in favour of those Ecclesiastics, who had been driven from their benefices by the Saracens: though St Gregory is said to have used the same, while the Lombards desolated Italy.

Commendam, in the church of Rome, is likewise a real title of a regular benefice, such as an abbey, or priory, given by the Pope to a secular cleric, or even to a lay-man, with a power to dispose of the fruits thereof, during life. By the Pope's Bulls, the *Commendatory Abbot* has the full authority of the regular Abbot, to whom he is substituted, excepting only *in spiritualibus*, the direction of which is left to the claustral prior.

In England, the right of granting benefices in Commendam is vested in the crown by a statute of King Henry VIII. This right was contested in the reign of King James I, who designing to give *in Commendam* a vacant Church, it was disputed in the court of *Common-Pleas*, not only whether the King might grant a Commendam to a Bishop, either before or after his consecration, but also whether Commendams were to be granted without necessity. The point was solemnly argued by the Judges, who were severely reprimanded, at the council-board, by the King, for daring to attack the Prerogative-Royal.

COMMINATION. An office in the liturgy of the church of England, appointed to be read on Ash-wednesday, or the first day of Lent. It is substituted in the room of that *godly discipline in the primitive Church*, by which (as the introduction to the office expresses it) 'such persons, as stood convicted of notorious sins, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.' This discipline, in after ages, degenerated, in the church of Rome, into a formal confession of sins upon Ash-wednesday, and the empty ceremony of sprinkling ashes upon the heads of the people. Our reformers wisely rejected this ceremony, as mere shadow and show, and substituted this office in it's room, which is *A denunciation of God's anger and judgment against sinners*; that the people, being apprized of God's wrath and indignation against sin, may not, through want of discipline in the Church, be encouraged to follow and pursue them; but rather be moved to supply that discipline

to themselves, and so to avoid being judged and condemned at the tribunal of God.

COMMON-PRAYER, or LITURGY of the CHURCH of ENGLAND. See LITURGY.

COMMUNION. The being united in doctrine, and discipline. In this sense of the word, different Churches are said to *hold communion with each other*. In the primitive Christian Church, every Bishop was obliged, after his ordination, to send circular letters to foreign Churches, to signify that he was in Communion with them. BINGHAM, Orig. Ecclef. B. XVI. ch. i. §. 8, 9, 10, 11.

To maintain this unity of the faith entire, every Church was ready to assist all others in Communion with her, by opposing all fundamental errors and heresies: and this gave occasion to most of the provincial and national Synods, we read of, in which novel and erroneous doctrines were condemned by a council of Bishops. This unity was also farther maintained by the readiness of each Church, and every member of it, to join with all other Churches in the performance of divine worship, and all holy offices, as occasion required; by a mutual consent in ratifying all legal acts of discipline, regularly exercised in any Church whatsoever; by unanimously receiving the customs of the universal Church; and, lastly, by submitting to the decrees of Councils both general and national.

All the Christian Churches were, originally, in Communion with each other, having one common faith and discipline. In process of time, a diversity of opinions occasioned some Churches to separate from the rest, and to form distinct Communion. The three grand Communions, into which the Christian Church is at present divided, are, that of the *Church of Rome*, that of the *Greek Church*, and that of the *Protestant Churches*.

COMMUNION (*The*). The partaking of the sacrament of the *Lord's Supper*. See EUCHARIST, SACRAMENT, and MISSA FIDELIUM.

COMMUNION-SERVICE. The office (in the liturgy of the Church of England) for the *administration* of the *Eucharist*, or *sacrament* of the *Lord's Supper*.

The compilers of our Common-Prayer-Book extracted this office out of several ancient Liturgies; as those of St Basil, St Ambrose, and St Gregory: but, Bucer having found great fault with it, it therefore underwent several alterations. The office was originally designed to be distinct, and consequently to be used at a different time from Morning-prayer. A custom, which Bishop Overall says was observed in his time in York and Chichester; and he imputes it to the negligence of the ministers, and carelessness of the people, that they are ever huddled together into one office.

By the last rubric after this office, part of it is appointed to be read on every Sunday and Holiday, though there be no Communicants; and the reason seems to have been, that the Church may shew her readiness to administer the sacrament upon those days, and that it is not her's, but the people's fault, that it is not administered: or it might be so ordered for the sake of reading the *Decalogue*, or *Ten Commandments*, the *Collects*, *Epistles*, and *Gospels*, and the *Nicene Creed*; together with the *Offertory*, or sentences of scripture, and the prayer for *Christ's Church*.

This Service, even when there is no Communion, is generally read at the *Communion Table*, or *Altar*; though in some places it is performed in the reading desk. See EUCHARIST, SACRAMENT, and MISSA FIDELIUM.

COMMUNION-TABLE. The table, on which are placed the elements of Bread and Wine, the Chalice, Paten, &c. for the celebration of the Eucharist, or sacrament of the Lord's Supper. BINGHAM, Orig. Ecclef. B. VIII. c. 8.

This holy table was distinguished, among the primitive Christians, by the name of *Altar*. Mr Mede thinks it was usually so called for the two first ages, and that the name *Table* is not to be found in any author of those ages now remaining. However, it is certain they did not mean by the altar, what the Jews and Heathens meant, either an Altar adorned with images or idols, like those of the Heathens, or an altar for bloody sacrifices, which was the use of them both among Jews and
and

and Gentiles. But for their own, mystical, unbloody sacrifice, as they called the Eucharist, they always owned they had an altar, which they scrupled not to term indifferently *θυσιαστήριον*, *Ara*, *Altare*, and sometimes *βωμὸς*.

The Communion-Tables, or Altars, of the primitive Christians seem to have been made only of wood, till the time of Constantine, when stone altars were brought in, together with the stateliness and magnificence of churches. The Pontifical speaks of silver altars, dedicated by Constantine. And, as the materials, of which altars were made, was changed, so the form and fashion of them began to be changed likewise: for whereas, before, they were in the form of tables, they now began to be erected more like altars, either upon a single foot, or pillar, in the middle, or upon an edifice erected like a tomb.

Among the primitive Christians there never was more than one altar in a church. *One Bishop, and one Altar*, is the known aphorism of Ignatius. Some are of opinion, that, anciently, there was but one altar in a whole city, or diocese, belonging to a Bishop; notwithstanding there were many churches. But this is a point involved in too much obscurity, to be easily determined.

In some of the more stately churches, as that of Sancta Sophia at Constantinople, the altar was overshadowed with a sort of canopy, called by the Latins *Umbra-culum*, and by the Greeks *κελύβριον*. It was raised in the form of a little turret upon four pillars at each corner of the Altar. The heads of the pillars were adorned with silver bowls: the top of it was in the form of a sphere, adorned with graven flowers: above the sphere stood the cross; and the several arches below, between the pillars, were hung with veils or curtains, which served to cover and conceal the whole Altar. Sometimes the Holy Ghost was represented, in the effigies of a silver dove, hovering over the altar.

PAUL.
SILENT. p. 2.
v. 303.

The holy vessels, which they made use of to administer the Eucharist in, made another part of the ornaments of the Communion-Table, or Altar. The materials, it is true, were sometimes no better than plain glass or wood: but, in the more stately churches, they were often of gold or silver. What this holy furniture consisted of, we may judge from an inventory of Communion-plate, given in to the persecutors by Paul, Bishop of Cirta. There we find two gold cups, six silver cups, six silver water-pots, seven silver lamps, &c.

Gesta Pur-
gation. Cæci-
lian. ad calcem
Optati, p.
266.

Disc. on Pf.
cxxxii.

As to the ceremony of bowing towards the Altar at their first entrance into the churches, Mr Mede thinks there is no plain demonstration of it in the ancient writers, but some probability of such a custom derived from the Jews, who used to bow themselves down towards the Mercy-seat. It is certain, the Christians, both of the Greek and Oriental Churches, have, time out of mind, and without any known beginning thereof, used to bow towards the Altar, repeating the words of the publican in the Gospel, *God be merciful to me a sinner*; as appears by the liturgies of St Chrysostom and St Basil: which custom, not being founded on any known decree or canon of a council, and being agreeable to the practice of the Jewish Church, to which the Christian succeeded, may therefore fairly be supposed to have been derived to them from some very remote and ancient tradition.

Hist. Ecclef.
lib. x. c. 4.

Dissert. contr.
Blondel. c. 13.
n. 8.

Pf. xxvi, 6.

The Communion-Table, or Altar, in the primitive Church, was placed at the upper end, not close to the wall (as it is at present) but at some little distance from it; so as that the Bishop's throne might be behind it, and room enough left in a void space to encompass or go round it. And this is the meaning of Eusebius, who, speaking of the church of Paulinus, says, *He set the holy of holies, the Altar, in the middle*; not in the middle of the *nave*, or body of the Church, as some have misunderstood it; but in the middle of the *bema*, or sanctuary, at such a distance from the upper end, as that the seats of the Bishops and Presbyters might be behind it.

Dr Hammond, and other learned men, think, this position of the altar in the Christian Churches was in imitation of the Altar in the Jewish Temple, to which the Psalmist alludes in those words; *I will wash my hands in innocency, and so will I compass thine Altar*. See CHURCH.

At the beginning of the Reformation, in England, a dispute arose, whether the Communion-Tables of the altar-fashion, which had been used in Popish times, and on which masses had been celebrated, should be still continued. This occasioned a letter from the King and Council to all the Bishops, requiring them to pull down the altars; and, when the liturgy was reviewed, in 1551, the rubric was altered, and the priest was directed to *stand on the north-side* (not of the *Altar*, as it was before, but) *of the Table*. Yet this was not thought sufficient, and another dispute arose,

arose, whether the *Table*, placed in the room of the *Altar*, ought to stand *Altar-wise*, i. e. in the same place and situation, as the *Altar* formerly stood. Hence it was, that, in some churches, the tables were placed in the middle of the chancels; in others, at the east end thereof, next the wall. Upon the death of King Edward, and the accession of Queen Mary, *Altars* were again restored, wherever they had been demolished: but, in the reign of Queen Elizabeth, they were again pulled down; and, by the Queen's injunction, it was ordered, that *Holy Tables* should be decently made, and set in the place, where the *Altars* stood, i. e. at the upper end of the chancel, next to the wall; where they stand to this day. See ALTAR.

COMPETENTES. [Lat.] An order of *Catechumens*, in the primitive Christian Church, being the immediate candidates of baptism. See CATECHUMENS.

COMPITALIA. [Lat.] Festivals, instituted by Servius Tullus, one of the kings of Rome, and observed on the 12th of January, and the 6th of March. The word is derived *à compitis*, because, on these solemnities, they offered sacrifices to the *Lares*, or household gods, in the *cross-ways*. Tarquinius Superbus, consulting the oracle upon the subject of these sacrifices, was answered, that he should offer heads to the gods *Lares*, and their mother *Mania*; for which reason the Romans presented the heads of young children in sacrifice to those deities; till Junius Brutus, taking compassion on those innocent victims, ordered poppy-heads to be offered in their stead. Macrobius relates, that they satisfied these pretended deities, by offering the images of men and women made in straw; and that, for each slave in their family, they threw in so many bales of wool. Cicero would not go to his country seat at Alba, because his slaves were busy in keeping the *Compitalian* solemnity. DION. HALI-CARNASS. Ant. lib. iv. Epist. famil. l. vii.

COMUS. The Pagan god of *feasting*, and *debauchery*. Philostratus gives the following description of him. 'He is very young and full of wine, so that his face is red with it, and indeed so drunk, that he sleeps standing. As he sleeps, he hangs down his head forward, and hides his neck. He rests his left hand upon a stake; but, by reason of sleep, he lets go his hold, and the torch in his right hand seems to fall from it. But Comus, fearing the fire, claps his left leg close to the right, and removes the torch towards the left; and, to avoid the smoke of it, he removes his hand from his knee. As he hangs down his head, he by that means hides his face; but the rest of his body appears very plain: he has also a crown of roses on his head.' PHILOSTR. de Pictur. l. iii.

COMPLINE. The last division of the Romish breviary. It was instituted, to implore God's protection during the night, as the *Prime* is for the day. It is recited after sun-set, and is so called, because it *completes* the office for the twenty-four hours. See BREVIARY.

CONCEPTION (IMMACULATE) OF THE HOLY VIRGIN. A festival of the Romish Church, observed on the 8th of December, in commemoration of the *mother of God's* having been *conceived*, and born, *immaculate*, that is, without *original sin*. Leo Allatius carries the origin of this festival as high as the VIIIth century: others no higher than the XIIth, at which time the Emperor Manuel Comnenus settled it for the Greek Church. At the same time it began to gain ground in France, and England. Sixtus IV expressly enjoined the observation of it, by his constitutions, in 1476, and 1483; which were confirmed by Alexander VII, in 1661.

The Immaculate Conception of the Virgin, though reckoned a pious opinion, is no article of faith, in the Romish Church, several of whose members have opposed it; as St Bernard, Thomas Aquinas, Bonaventure, and Alexander Hallensis. Scotus, a Franciscan, was the greatest champion for the immaculate Conception, which was afterwards maintained by those of his order. The Dominicans, on the other side, appearing strongly against this belief, the council of Basil, in the 36th Session, decreed for the immaculate Conception; and the Faculty of Divinity at Paris fell in with this opinion, and defended it against the writings of John Mançon, a Domi-

nican, and Doctor of Divinity. This was about the end of the XIVth century. Towards the end of the XVIth, the Jesuit Maldonat having, in his lectures, treated this question in a problematical way, the Divines of Paris took offence at it; and the rector of the university complained to the Bishop of Paris, Peter de Gondi, who gave judgment for Maldonat, in 1575. Pope Gregory XIII confirmed the Bishop of Paris's sentence. From that time the immaculate Conception remained the general opinion of the French Divines, but not held as a point of faith.

Hist. des Ord.
Relig. T.VII.
ch. 46.

CONCEPTION OF OUR LADY. (NUNS, OF THE ORDER OF). A religious order, founded by Beatrix de Sylva, sister of James, first count of Portalegro, in the kingdom of Portugal. This lady, being carried to the court of Castile by Elizabeth, daughter of Edward, King of Portugal, whom the King of Castile had married, and the King falling in love with her on account of her excellent beauty, the jealous Queen locked her up in a chamber, where she left her without meat or drink for three days. In this condition she implored the assistance of the Holy Virgin, who appeared to her, and comforted her, promising her a speedy releasement; which soon happened. But Beatrix, fearing the farther resentment of the Queen, privately withdrew from court, and fled to Toledo: where arriving, she retired to a monastery of Dominican nuns, in which she continued forty years in the practice of all sorts of austerities. Here the Virgin Mary again appeared to her, and inspired her with the design of founding an order in honour of her own immaculate Conception. To this end she obtained of the Queen a grant of the palace of Galliana, where was a chapel dedicated to the honour of St Faith. Beatrix, accompanied by twelve young maids of the Dominican monastery, took possession of it in the year 1484. These religious were habited in a white gown and scapulary, and a blue mantle, and wore on their scapulary the image of the blessed Virgin. Pope Innocent VIII confirmed the order in 1489, and granted them permission to follow the rule of the Cisterrians. The pious foundress died in the year 1490, at sixty-six years of age.

After the death of Beatrix, Cardinal Ximenes put the nuns of the Conception under the direction of the Franciscans, as being the most zealous defenders of the immaculate Conception: at the same time, he gave them the rule of St Clara to follow. The second convent of the order was founded, in the year 1507, at Tor-rigo, in the diocese of Toledo: which produced seven others, the first of which was at Madrid. This order passed into Italy, and got footing in Rome and Milan. In the reign of Lewis XIV, king of France, the Clarisses of the suburb of St Germain, at Paris, embraced the order of the *Conception*. These religious, besides the grand office of the Franciscans, recite on Sundays and Holidays a lesser office, called, the office of the Conception of the Holy Virgin.

Hist. des
Conclaves.

CONCLAVE. The place, in which the Cardinals of the Romish Church meet, and are shut up, in order to the election of a Pope. The ecclesiastical constitutions allow the Cardinals to chuse the place of the Conclave: notwithstanding which, it is always held in the Vatican, on account of the spaciousness of the buildings, the convenience of it's open square, and it's galleries, which will contain a great number of servants.

The Conclave is a range of small cells, ten feet square, made of wainscot. They are numbered, and drawn for by lot. They stand in a line along the galleries and hall of the Vatican, with a small space between each. Such Cardinals, as were of the deceased Pope's creation, hang their cells with violet coloured stuff, and the rest with green serge: each cell has the arms of the respective Cardinal over it.

The Swiss, who guard the door of the Vatican without, keep centry day and night before it. In the square is a body of troops under the command of the general of the Church. Near the castle of St Angelo is another *corps de garde*, commanded by the Mareschal of the Church; who places centinels round the Conclave, and chiefly at the gate, through which their eminencies receive their provisions. Neither the Cardinals, nor any of the persons shut up in the Conclave, are spoken to, but at the hours allowed of, and then in Italian, or Latin.

Before any provisions, designed for the Conclave, are suffered to go in, the prelates, who guard the towers, carefully examine them, that no letters be conveyed by that means from the ministers of foreign princes, or other persons, who may have

have an interest in the election of the pontiff. But, notwithstanding all their precautions, the Cardinals find means of carrying on intrigues, and knowing what passes without. There are some, who, by the means of a certain composition, can hide several lines written on the skin of a fowl, so that the examiner shall not be able to discover them; and very often all the eatables, served up to their eminencies tables, are designed as so many symbols and hieroglyphics.

During the Conclave, each Cardinal is allowed but two servants or three at most. Several press for this employment, because the new Pope gives each *Conclavist* two or three hundred livres. Their business is to take in their master's provisions, and to wait on him during his stay there. See POPE.

CONCORD. A Pagan divinity of the Romans. She had a temple on the descent of the Capitol; another in the Portico of Livia; and a third on Mount Palatine, built of brass by Cn. Flavius, on account of a vow made for reconciling the senate with the people. Juvenal mentions her temple as ruinous, and a place where storks built their nests. Liv. lib. ix.

Quæque salutato crepitat Concordia nido.

Sat. i. ver.
116.

————— Concord, where the stork on high
Seems to salute her infant progeny,
Presaging pious love with her auspicious cry.

DRYDEN.

This deity was pictured with a cup in her right hand, and, in her left, sometimes a scepter, and sometimes a *cornucopia*. Her symbols were two hands joined, as is seen in a coin of Aurelius Verus, and another of Nero; also two serpents twisting about a caduceus. Voss. de Theol. Gentil. l. ix. c. 38.

CONFESSION. The verbal acknowledgment a Christian makes of his sins.

Among the Jews, it was a custom, on the annual feast of *Expiation*, for the High-priest to make a Confession of sins to God, in the name of the whole people; at the same time laying his hands upon the head of a live goat, which was supposed to carry away with it all the transgressions of the children of Israel. But, besides this general Confession, the Jews were obliged, during the ten days immediately preceding the feast of Expiation, to make a particular Confession of their sins, either to God alone, or in the presence of a few persons. If their sins were a breach of the first table, or offences against God only, they were not obliged to confess them before men; and Maimonides says, it would have been a piece of impudence to do so. But violations of the second Table, or offences against their neighbour, were to be acknowledged in the presence of their brethren. A criminal, under sentence of death, when he came within ten cubits of the place of execution, was obliged to make a public acknowledgment of his sins, and to say, *Let my death be an expiation for all my sins*, or words to the same purpose; and this he did after the example of Achan, who was admonished by Joshua to give glory to the Lord God of Israel, and to make Confession unto him. Lev. xvi, 21. Misn. & Gemar. tit. Joma, cap. 8. Josh. vii. 19.

It has been a custom, among the more modern Jews, when a person was sick, to send ten men, with a rabbin, before whom the sick man repeated a Confession of his sins, which was composed in an alphabetical order, each letter of the alphabet containing one of the sins that are usually committed. LEWIS, Orig. Heb. B. VI. ch. 50.

In the primitive Christian Church, no other Confession of sins was required, in order to receive *baptism*, than a general renunciation of the Devil, and all his works. For St Chrysostom, speaking of the difference between God's choice of his servants, and an earthly prince or master's choice of his soldiers or slaves, makes it to consist in this; that, before men were allowed to enter the lists in the public theatre, they were led about by a cryer, proclaiming these words, *Does any one accuse this man?* but, in God's choice of us, he declares he receives us, though men and devils testify against us, and accuse us of the most horrid crimes; much less does he require of us to publish our own offences. And therefore, when the ancients speak of Confession of sins made at the time of baptism, they must be understood to mean, either a general Confession of unworthiness, or such a particular Confession, as men voluntarily imposed upon themselves. BINGHAM, Orig. Eccles. B. XI. ch. 7. §. 15. CHRYS. Homil. 21. ad pop. Antioch. AUGUST. Serm. 116. de Tempore. GREG. NAZ. Orat. 40. de Bapt.

Nor

BINGHAM,
ubi supra, B.
XV. ch. 8.
§. 6.

Id. ib. B.
XVIII. ch. 3.
§. 5.

Ch. v, 16.

Nor did the Church lay any obligation on the consciences of men, to make either public or private Confession of their sins, to any but God, in order to qualify them for the *Communion*. The Confessions of the primitive Christians were all voluntary, and not imposed upon them by any laws of the Church. Notwithstanding which, it must be owned, that private Confession, though not absolutely required, yet was allowed and encouraged by the ancients, in some cases, and upon special occasions. For, first, they advised men, in case of lesser sins, to make Confession mutually to each other, that they might have each other's prayers and assistance; according to the advice of St James, *Confess your faults one to another, and pray for one another, that ye may be healed*. Which, tho' it be produced by the Romanists in favour of *auricular Confession to a Priest*, yet the ancients understood it only as a direction to Christians to confess mutually to each other. 2. In case of injuries done to any private person, it was expected that the offender should make a private Confession of his fault to the person injured. 3. When men were under any perplexities of mind, or troubles of conscience; this was another case, in which they were directed to have recourse to some pastor, and to take his counsel and advice. 4. Origen gives another reason for confessing private sins to the Priest, which is, that he was the fittest judge, when it was proper to do public penance for private offences. See PENITENTIARY.

CASAL. de
veter. Christ.
Ritib.

ALET'S Ri-
tual.

The Romish Church not only requires *Confession* as a duty, but has advanced it to the dignity of a sacrament: and this greatly adds to the power of the clergy of that Church over the laity. 'Confession submits a fearful penitent, whose conscience is oppressed with scruples, loaded with remorse, and weakened by the remembrance of its sins, to the absolute will of a cunning priest; who beholds scepters at his feet, humbles crowns, and makes those tremble, who strike terror into whole nations.' Confession, in the church of Rome, must be made in the day-time, and, if possible, when there are people in the Church. As soon as the penitent comes up to the *Confessional*, or seat of the Priest, who *confesses*, he makes the sign of the cross, and asks the *Confessor* blessing. Then the penitent kneels, with his hands clasped, and uplifted. The *Confessional* is open before, and has two lattice-windows in it, one on each side. The Confessor sits, with his cap on his head, and his ear stooped towards the penitent; in which posture, he receives his Confession in a whisper; whence it is called *auricular Confession*. This ended, the priest uncovers himself, and, stretching out his right-hand towards the penitent, pronounces the absolution. See Penance.

Preface to the
State of the
Greek
Church.

That Confession is a custom observed in the Greek Church, is past all dispute. Ricaut call this practice 'one of the fundamental pillars of the eastern Churches; the axis, upon which their whole ecclesiastical polity turns; and that, without which the clergy would no longer have any authority or influence over the consciences of the people, and would very seldom be able to reprove them, in a country, where they could fly to the arms of infidels for shelter and protection against the censures and reprehensions of their own pastors.' There are four stated times in the year for Confession. The penitent withdraws with the priest to some remote corner of the Church; where he sits down, with his head uncovered, and the Confessor assures him, *the angel of the Lord is there present, to take his Confession*, exhorting him at the same time to conceal none of his sins. After Confession, the penitent receives absolution, and gives the priest a small gratuity of money for his trouble. If we may credit a judicious and learned traveller, the practice of Confession is enormously abused by the Greeks. If a penitent acknowledges he has robbed another, the priest asks him, whether the person injured be a native of his own country, or a *Frank*: if the penitent answers the latter; *then there is no harm done*, says the priest, *provided we share the booty between us*. These are natural consequences of the ignorance and poverty of the Greeks in general.

TOURNE-
FORT, Voy-
ages.

HOOKE, R.
Ecclef. Polity.
B. VI. p. 322.

'It standeth with us in the Church of England, as touching public Confession, thus.

'First, seeing day by day we in our Church begin our public prayers to Almighty God with public acknowledgment of our sins, in which Confession every man, prostrate before his glorious majesty, crieth against himself, and the minister with one sentence pronounceth universally all clear, whose acknowledgment hath proceeded from a true penitent mind; what reason is there every man should not, under the general terms of Confession, represent to himself his own particulars whatsoever, and, adjoining thereto that affection, which a contrite spirit worketh,

‘ embrace to as full effect the words of divine grace, as if the same were severally
 ‘ and particularly uttered, with addition of prayers, imposition of hands, and all
 ‘ ceremonies and solemnities, that might be used, for the strengthening of men’s
 ‘ affiance in God’s peculiar mercy towards them? The difference of general and
 ‘ particular forms in Confession is not so material, that any man’s safety or ghostly
 ‘ good should depend upon it.’ *As for private Confession*, (says Bishop Jewell) Defence, part 156.
abuses and errors set apart, we condemn it not, but leave it at liberty.

‘ In time of parliament, it used to be one of the first things the house did, to
 ‘ petition the King, that his Confessor might be removed, as fearing either his SELDEN, Table-Talk.
 ‘ power with the King, or else lest he should reveal to the Pope what the house
 ‘ was in doing, as no doubt he did, when the Catholic cause was concerned.

‘ The difference between us and the Papists is, we both allow contrition, but
 ‘ the Papists make Confession a part of contrition; they say, a man is not suffi-
 ‘ ciently contrite till he confess his sins to a priest.

‘ Why should I think a priest will not reveal Confession? I am sure he will do
 ‘ any thing that is forbidden him, haply not so often as I. The utmost punish-
 ‘ ment is deprivation. And how can it be proved, that ever any man revealed
 ‘ Confession, when there is no witness? And no man can be witness in his own
 ‘ cause. A meer gullery! there was a time, when it was in the Church, and
 ‘ that is much against their auricular Confession.’

The word *Confession* has a particular and foreign signification, sometimes occurring DU CANGE, Glossar. Latinitat. infim.
 in history: the ancients called the sepulchres or tombs of the martyrs by this name.

CONFESSION OF AUGSBOURG, or AUGUSTAN CONFES- MAIM-BOURG, Hist. du Lutheranisme.
 SION. A Confession of Faith, drawn up by Melancthon, and presented by
 him, and Luther, to the Emperor Charles V, at Augsbourg, in the year 1530.
 It was divided into two parts, and was designed to support all the points of the
 Lutheran reformation, and to shew the heterodoxy of the Church of Rome.

The first part contained twenty-one articles. The Ist acknowledged, and agreed
 to all the decisions of the first four General Councils, concerning the *Trinity*.
 The IId admitted of *original sin*, but defined it differently from the church of
 Rome, making it to consist only in concupiscence. The IIId contained the sub-
 stance of the Apostles Creed. The IVth maintained, against the Pelagians, that a
 man cannot be justified by the meer strength and capacity of nature; and, against
 the Roman Catholics, that *justification* is the effect of faith, exclusive of good
 works. The Vth agreed with the Church of Rome, that the word of God, and
 the sacraments, are the means of conveying the Holy Spirit, but differed from that
 communion, by asserting, that this divine operation is never present without faith.
 The VIth affirmed, that our faith ought to produce *good works*, purely in obedience
 to God, and not in order to our own justification. The VIIth made the *true Church*
 to consist of none but the righteous. The VIIIth acknowledged the validity of the
sacraments, though administered by hypocrites or wicked persons. The IXth
 asserted, against the Anabaptists, the necessity of *Infant-baptism*. The Xth ac-
 knowledged the *presence* of the body and blood of Christ under the consecrated
 elements; adding, that this mysterious presence in the Holy Sacrament continued
 with the elements only during the time of receiving, and that the *Eucharist* ought to
 be given in both kinds. The XIth granted the necessity of *absolution* to penitents,
 but denied their being obliged to make a particular *Confession* of their sins. The
 XIIth condemned the Anabaptists, who affirm, that whoever is once justified
 cannot fall from *grace*; as also the Novatians, who refused absolution to sins com-
 mitted after baptism; asserting withal, against the church of Rome, that a repent-
 ing sinner is not made capable of forgiveness by any acts of *Penance* whatever.
 The XIIIth required actual *faith* from those, who participate of the sacraments.
 The XIVth forbade those, who were not lawfully called, to teach in the church,
 or administer the sacraments. The XVth appointed the observation of the
festivals, and prescribed the *ceremonies* of the Church. The XVIth acknowledged
 the obligation of *Civil Laws*, and approved the magistracy, propriety of estates,
 and marriage. The XVIIth acknowledged the Resurrection, Heaven, and Hell,
 and condemned the two following errors of the Anabaptists, and Fifth-monarchy
 men; *viz.* That the punishment of the devils and the damned will have an end,
 and that the saints will reign with Christ a thousand years upon earth. The
 XVIIIth declared, that our *wills* are not sufficiently *free*, in actions relating to the

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promoting

promoting of our salvation. The XIXth maintained, that, notwithstanding God created man, and still continues to preserve him, he neither is, nor can be, the author of *fin*. The XXth affirmed, that good works are not altogether unprofitable: and the XXIst forbade the *invocation* of *saints*.

The second part of the Augustan Confession is altogether in opposition to the Church of Rome, containing the seven principal abuses, on which the Lutherans found the necessity of separating from the communion of that Church. The Ist head enjoined communion in *both kinds*, and forbade the *procession* of the Holy Sacrament. The IId condemned the *celibacy* of Priests. By the IIId *private masses* were abolished, and some part at least of the congregation were obliged to communicate with the Priest. The IVth declared against the necessity of making a *particular Confession* of sins to the Priest. The Vth rejected *tradition*. The VIth disallowed of monastic vows: and the VIIth asserted, that the *power* of the Church consisted only in preaching the gospel, and administering the sacraments.

This Confession of faith was signed by the Elector of Saxony, and his eldest son, by the Marquis of Brandenburg, by the Landgrave of Hesse, the Prince of Hainault, and the republics of Nuremberg and Rutlingua. It was argued before the Emperor Charles V, but rejected; the Roman Catholics having a majority of votes in the council. This was followed by a conference between seven deputies of each party; in which, Luther being absent, Melancthon, by his mollifying explanations, brought both sides to an agreement in relation to fifteen of the first twenty-one articles. But the conference broke up without adjusting all the differences between them.

CONFESSOR. In the primitive times, those Christians, in general, who had suffered for the sake of their religion, and, in particular, those who had made a publick *Confession* of their faith before the Heathen magistrates, were honoured with the name of *Confessors*.

A Confessor, in the Romish Church, is a priest, who receives the confession of the penitents. See **CONFESSION**.

BINGHAM,
Orig. Ecclef.
B. XII. ch. 1.

GREG. lib. iii.
Ep. 9.

Conc. Neo-
Cæsar. can.
12.

PISCARA,
Praxis Cerem.

ALLET'S Ri-
tual.

CONFIRMATION. A rite of the Christian religion; which, in the primitive Church, used to be given to Christians immediately after baptism, if the Bishop happened to be present at the solemnity. It was a solemn prayer for the descent of the Holy Ghost upon the persons baptized; and was accompanied with a second unction, imposition of hands, and the sign of the cross. But, if the Bishop was absent, the ceremony was deferred till an opportunity offered of presenting the new-baptized persons to him. Nor was this rite confined to adult persons, but infants likewise received Confirmation, as soon as they were baptized: a practice, which continued in the Church for many ages; it being mentioned by Pope Gregory, both in his *Sacramentarium* and in his Epistles, and after him by all the writers in the VIIIth and IXth centuries. And we are told, that the same practice is observed among the Greeks to this day.

The antiquity of this ceremony is by all ancient writers carried as high as the Apostles, and founded upon their example and practice. There are three passages of scripture, from which they generally deduce it: *Acts* viii, where mention is made of the Apostles laying hands on those, whom Philip had baptized: *Acts* xix, where St Paul laid his hands on those, whom he baptized after John's baptism: and *Heb.* vi, 2. where mention is made of *imposition of hands* among the first principles of religion. The ancients did not think this rite of Confirmation so absolutely necessary, that the want of it would exclude from the kingdom of Heaven those, who had already received baptism: yet they laid such stress upon it, that they punished the neglect of it by marks of disgrace and public censure; and they denied the privilege of ecclesiastical promotion, and holy orders, to such persons, as had voluntarily and carelessly omitted it.

The Romanists have advanced the rite of Confirmation to the dignity of a *sacrament*. In the Romish Church, Bishops only are allowed to confirm, and the ceremony must be performed on Whitsunday, because the Holy Ghost then descended on the Apostles. Seven years is the stated age for Confirmation; however, they are sometimes confirmed before, and sometimes after that age. The person to be confirmed has a god-father and god-mother appointed him, as in baptism.

The candidates for Confirmation must be fasting, and consequently receive this Sacrament in the morning. They stand in order before the Bishop, supported under the arms by their god-fathers; the boys on the right hand, and the girls on the left. After the proper prayers, the Bishop dips the thumb of his right hand into the chrism, or holy oil, and therewith makes the sign of the cross on their foreheads, and at the same time gives a gentle blow on the cheek to the person confirmed, saying to him, or her, *peace be with you*. Immediately after, the forehead of the person confirmed is bound with a slip of linnen about the breadth of two fingers; when the Bishop says to him, *I confirm you by the unction of salvation, in the name of the Father, &c.* The ceremony ends with the blessing of the persons confirmed. The little blow, which the Bishop gives to each person confirmed, seems borrowed from the practice of the antient Romans, who used to manumise, or set free, their slaves, by giving them a box on the ear: so that Confirmation is to be considered as a kind of spiritual enfranchisement. As to the god-fathers supporting the candidate, it seems to denote, that those, who have not been confirmed, are weak in Christianity.

The ceremony of Confirmation, we find, makes a part of the religion of the *Gaures*, or modern *Persians*. The infant, at the age of seven years, is introduced to the priest, in order to be confirmed. The priest, after asking him a few questions suitable to the occasion, teaches him some prayers, which the child must pronounce over the fire, having his mouth and nostrils covered, that his breath may not contaminate or prophane that sacred element. As soon as he has finished his prayers, the priest gives him some water to drink, and the rind of a pomegranate to chew in his mouth, for his internal purification. To conclude, he washes him in a bathing tub, and puts on him a particular garment, called the *Sudra*, and ties it with a consecrated girdle.

HYDE, Relig.
Persar. cap.
34.

The *Order of Confirmation*, in the Church of England, does not determine the precise age of the persons to be confirmed, but appoints it to be, when they *are come to a competent age, and can say, in their mother-tongue, the Creed, the Lord's-Prayer, and the Ten Commandments, and can answer to the other questions of the Catechism*. The honour of dispensing this holy ordinance is reserved for Bishops alone; and it is enjoined by the Canon, 'that every Bishop, or his Suffragan, in his accustomed visitation, do in his own person carefully observe the said custom: and if, in that year, by reason of infirmity, he be not able personally to visit, then he shall not omit the execution of that duty of Confirmation, the next year after, as he may conveniently.'

Canon LX.

The meaning and intent of Confirmation, in the language of our Church, is, 'that children being now come to the years of discretion, and having learned what their god-fathers and god-mothers promised for them in baptism, they may themselves, with their own mouth and consent, openly, and before the Church, ratify and confirm the same; and also promise, that, by the grace of God, they will evermore endeavour themselves faithfully to observe such things, as they by their own confession have assented unto.'

Pref. to the
order of Con-
firmation.

The form of Confirmation, as it stands at present in our Liturgy, is very different from that appointed to be used by the first book of King Edward VII; in which, immediately after the prayer, beginning *Almighty and Everlasting God*, the minister was to use the following words: 'Sign them, O Lord, and mark them to be thine for ever, by the virtue of thy Holy Cross and Passion. Confirm and strengthen them with the inward unction of the Holy Ghost, mercifully unto everlasting life. Amen.' Then the Bishop was to *cross* them on the forehead, and lay his hand upon their heads, saying; 'N. I sign thee with the sign of the cross, and lay mine hands upon thee, in the name of the Father, &c. Amen.' These forms were certainly much more conformable to those used in the primitive Church, than what we have now. The reasons for changing them are not so evident. Perhaps our Reformers thought, that, *Anointing* and *making the sign of the Cross* not having any clear texts of scripture on their side, and nothing appearing to be essential to the office, but what we find the Apostles themselves used, *viz.* *Prayer*, and *imposition of hands*, they were at liberty to lay them aside, and reduce the office to the standard of the original, apostolical, practice.

CONGREGATION. In the constitution of the Pope's court, it means an assembly of Cardinals, met for the dispatch of some particular business. Each Congregation has its chief, or president; its secretary, who registers the debates, and

AIMON'S
Description of
the Court of
Rome.

writes letters in pursuance of the decrees of the Congregation. The instruments to be dispatched are signed by the President, and the seal affixed by the Secretary. There are several Congregations instituted by different Popes, and denominated from the peculiar business, which lies before them. There is

I. *The Pope's Congregation*, instituted by Sixtus V. They are to prepare the most difficult beneficiary matters, which are afterwards to be debated in the Consistory, in the presence of the Pope. This Congregation is composed of several Cardinals, whose number is not fixed. The Cardinal-Deacon, or, in his absence, some other Cardinal chosen by the Pope *pro tempore*, presides in this assembly. The affairs treated in it are, the erecting of new Sees and Cathedral churches; re-unions, suppressions, and resignations of Bishoprics; Coadjutorships; Alienations of Church-revenues; and lastly, the taxes and annates of all the benefices, to which the Pope collates.

II. *The Congregation of the Holy Office, or Inquisition*. This Congregation was instituted by Pope Paul III, at the desire of Cardinal Caraffa, who, being afterwards raised to the Pontificate under the name of Paul IV, enlarged the privileges thereof, to which Sixtus V added statutes; by which means this tribunal became so powerful and formidable, that the Italians at that time used to say, *il sommo pontifice Sesto non la pardonareb' a Christo*, i. e. *Pope Sixtus would not pardon Christ himself*.

This Congregation generally consists of twelve Cardinals, and sometimes many more, as also of a considerable number of prelates and divines of different orders, both secular and regular, who are called *Consulters*, and *Qualifiers of the Holy Office*. This Congregation takes cognizance of heresies, and all novel opinions; as also of apostasy, magic, witchcraft; the abuse of the sacraments, and the spreading of pernicious books. For this purpose, an assembly is held every Wednesday at the General of the Jacobins, and every Thursday before the Pope, who is president thereof.

The palace of the Holy Office serves likewise by way of prison for such as are accused or suspected of the above-mentioned crimes; who, in case they are found guilty, are delivered over to the secular arm. But at present they seldom go farther than punishing them with perpetual imprisonment; nor is this tribunal near so rigorous and severe, as in Spain, Portugal, and other countries, where the Inquisition is established. See INQUISITION.

III. *The Congregation de propaganda fide*. It was instituted by Gregory XV, and consists of eighteen Cardinals, one of the Secretaries of State, an apostolical Prothonotary, a Referendary, an assistant or lateral Judge, and a Secretary of the Holy Office. All these prelates and officers meet in his Holiness's presence, as often as occasion requires, in order to examine whatever may be of advantage to religion, and to consult about missions, &c.

IV. *The Congregation for explaining the Council of Trent*. At the breaking up of that council, Pius IV deputed certain Cardinals, who had assisted in it, to put an end to all doubts, which might arise concerning its decrees. Sixtus V fixed this Congregation, and empowered it to interpret all points both of discipline and faith. This Congregation meets once a week at the palace of the senior Cardinal, the whole assembly being composed of persons of that dignity. The president is chosen out of the body by the Pope, and is paid twelve hundred crowns of gold yearly out of the apostolic chamber. The other Cardinals have no salaries, but think it the highest honour to assist in explaining the most important matters relating to religion.

V. *The Congregation of the Index*. The Fathers of the council of Trent, considering the great number of pernicious and heretical books, published since the invention of Printing, deputed certain Cardinals, and other Divines, to examine into such books. These deputies drew up a list thereof, divided into several classes; and the Council gave orders for correcting, in a second impression, whatever these examiners had altered, or expunged. Pope Pius V confirmed the establishment of this Congregation, and empowered it to examine all books written since the Council of Trent, and all such as shall be published hereafter. This Congregation is composed of several Cardinals, and a secretary of the order of St Dominic: but it seldom assembles, except on affairs of the highest importance.

VI. *The Congregation of Immunities*; established by Pope Urban VIII, in order to obviate the difficulties and disputes, which arose in the judgments of such suits, as were carried on against church-men for various matters, whether civil or criminal. This Congregation is composed of several Cardinals nominated by his Holiness, and takes cognizance of all ecclesiastical immunities and exemptions. It is held in the palace of the senior Cardinal every Tuesday.

VII. *The Congregation of Bishops and Regulars*. Pope Sixtus V, in the beginning of his pontificate, united two Congregations under the name above-mentioned. It is composed of a certain number of Cardinals at his Holiness's pleasure, and of a prelate, who is the secretary thereof, and has six writers under him. This Congregation has power to regulate all such disputes as arise between Bishops and the monastic orders; and assembles every Friday for that purpose.

VIII. *The Congregation for the examination of Bishops*; instituted by Gregory XIV, to examine into the qualifications of all such church-men, as are nominated to Bishoprics. It is composed of eight Cardinals, six Prelates, ten Divines of different orders, both secular and regular, some of whom must be Doctors of the Canon Law. These examiners are chosen by the Pope, and assemble in his palace every Tuesday and Friday, when any affair is to be examined. All the Italian Bishops are obliged to submit to this examination before they are consecrated; and for this purpose they present themselves upon their knees before his Holiness, who is seated in an easy chair, whilst the examiners, standing on each hand of him, interrogate them on such heads of Divinity, and the Canon Law, as they think proper. Such as are raised to the Cardinalate, before they are made Bishops, are dispensed from this examination; as are all Cardinal-Nephews.

IX. *The Congregation of the morals of Bishops*; instituted by Pope Innocent XI, to enquire into the morals of church-men, recommended to Ecclesiastical Dignities. It is composed of three Cardinals, two Bishops, four Prelates, and a Secretary, who is the Pope's auditor. It is held alternately in the palaces of the three Cardinals, where they examine very strictly the certificates of the life and manners of the candidates. However those, who have led irregular lives, find several ways of eluding the examination of this tribunal.

X. *The Congregation for the residence of Bishops*. It has the power of enjoining, or dispensing with the residence of the Italian Bishops, and obliging all Abbots to reside in their several communities. It consists of three Cardinals, three Prelates, and a Secretary. But, having very little business, they assemble but seldom, and that only at the request of such Bishops or Abbots, as desire to be absent from their Churches, for reasons specified in their petitions.

XI. *The Congregation for such monasteries, as are to be suppressed*. This Congregation was instituted by Pope Innocent X, to enquire into the state of the Italian monasteries, and to suppress those, whose temporalities were so far diminished, that the remainder was not sufficient for the maintenance of six religious. It is composed of eight Cardinals, and a certain number of Monks, deputed by the provincials of orders, to take care of their interests. This assembly regulates the pretensions of founders and benefactors, and their heirs; and disposes of the remains of the temporalities of abandoned and ruined houses: it likewise examines the petitions of such communities, or cities, as desire to rebuild, and found a-new, any monastery; for which it dispatches the proper instruments.

XII. *The Congregation of the apostolical visitation*. It is composed of a certain number of Cardinals, and Prelates, whose business it is to visit, in the name of the Pope, as Archbishop of Rome, the six Bishoprics, Suffragans to the metropolis of Rome.

XIII. *The Congregation of relics*. It is composed of six Cardinals, and four Prelates; and their business is to superintend the relics of ancient martyrs, that are frequently found in catacombs, and other subterraneous places in Rome, and to distinguish their bones, shrines, and tombs, from those of the Heathens, who were buried undistinguished in those subterraneous caverns. After the Congregation has pronounced sentence on the validity of any relics, they are consigned to the Vicar, and the Pope's sacristan, who distributes them to such as desire them.

XIV. *The Congregation of Indulgences*. This Congregation, the number of whose Cardinals and Prelates is not fixed, assembles in the palace of the senior Cardinal, to examine into the causes and motives of those, who sue for Indulgences. The register

of this Congregation sends the minutes and conclusions of petitions to the secretary of the briefs, who dispatches them under the fisherman's seal.

XV. *The Congregation of rites.* Pope Sixtus V founded this Congregation, to regulate the ceremonies and rites of the new offices of saints, which are added to the Romish calendar, when any person is canonized. It has authority to explain the rubrics of the Mass-book, and Breviary, when any difficulties are started in relation thereto : and its power extends to pronounce sentence, from which there is no appeal, on all disputes relating to the precedency of churches. It is composed of eight Cardinals, and a Secretary, who assemble once a month in the palace of the senior Cardinal.

XVI. *The Congregation for the building of churches.* Pope Clement VIII founded this Congregation, to superintend the building of St Peter's church, adjoining to the Vatican, and it is employed, to this day, in repairing and beautifying it. It consists of eight Cardinals, and four Prelates, who assemble at the palace of the senior Cardinal, on the Monday or Saturday nearest to the beginning and middle of each month. This Congregation has the peculiar privilege of altering the last wills and testaments of those, who bequeath sums to be employed in pious uses, and to apply the money towards supporting the fabric of St Peter's.

STRABO,
lib. iii.

CONISALUS. A Pagan deity, whom the Athenians worshipped with the same rites and ceremonies, as the Lampfacians did their god Priapus; whence some are induced to think, they were the same deity under different names.

CONSECRATION. A devoting, or setting apart, any thing to the worship and service of God.

Exod. xiii, 2,
12, 15.
Num. iii. 12.
1 Pet. ii, 9.
Num. i, 9.

The Mosaic Law ordained, that all the first born, both of man and beast, should be *sanctified*, or consecrated to God. The whole race of Abraham was, in a peculiar manner, consecrated to his worship : and the tribe of Levi, and family of Aaron, were more immediately consecrated to the service of God.

Josh. ix, 27.
Ezra, viii. 20.
and ii, 58,
&c.

1 Sam. i, 11.
Luke i, 15.

Besides these Consecrations, ordained by the sovereign authority of God, there were others, which depended on the will of men, and were either to continue for ever, or for a time only. Thus Joshua devoted, or consecrated, the Gibeonites to the service of the tabernacle. David and Solomon in like manner devoted the Nethinims to the service of the temple, for ever. Hannah, the mother of Samuel, offered her son to the Lord, to serve all his life-time in the tabernacle : and the Angel, who promised Zechariah a son, commanded him to consecrate him to the Lord.

Lev. xxvii,
28, 29.
1 Chron.
xviii, 11.

The Hebrews sometimes devoted their fields or cattle to the Lord ; after which they were no longer in their power. David, and the kings his successors, often vowed and consecrated the spoils taken in war.

1 Pet. ii, 9.

The New Testament furnishes us with instances of Consecration. Christians in general are consecrated to the Lord, and are an holy race, a chosen people. Bishops, and other ministers of the Gospel, are in a peculiar manner set apart for his service. Churches, church-yards, sacred vessels, and other utensils, belonging to the worship of God, are consecrated things. Monasteries, and religious houses, with the Monks and Nuns, who devote themselves by solemn vows to the exercise of a religious life, may be added to the list ; and the Romanists consecrate almost every thing, as bells, candles, books, water, oil, ashes, palms, swords, banners, pictures, crosses, agnus dei's, roses, childrens clouts, &c. which from that time are of great use to preserve people from diseases, storms by sea and land, thunder and lightning, &c.

BINGHAM,
Orig. Ecclef.
B.VIII. ch.9.

Among the antient Christians, the *Consecration of Churches* was performed with a great deal of pious solemnity. In what manner it was done for the three first ages, is uncertain, the most authentic accounts reaching no higher than the fourth, when, in the peaceable reign of Constantine, churches were every where built, and dedicated with great solemnity. It was usual for a whole synod of the neighbouring or provincial Bishops to meet at the dedication. Thus the Church at Jerusalem, which Constantine built over the holy sepulchre of our Saviour, was consecrated in a full synod of all the Bishops of the east. The solemnity usually began with a panegyric oration, or sermon, in commemoration of the founder. Then they proceeded to prayers ; among which they seem to have had one for the church then to be dedicated. Some think the dedication consisted in setting up the

EUSEB. de
vit. Con-
stant. lib. iv.
cap. 43.

the sign of the Cross, or in placing a Communion Table in the church. But whatever it consisted in, the act of Consecration was so peculiarly reserved to the office of Bishops, that Presbyters were not allowed to perform it. Conc. Bracq. i. cap. 37.

Antiently, churches were always dedicated to God, and not to Saints: though they were sometimes distinguished by their names, as a memorial of them. 'If (say St Austin) we should make a temple of wood or stone to any holy angel, though never so excellent, should we not be anathematized by the Church of God, for paying that service to the creature, which is due only to the creator?' August. contr. Maxima lib. i.

As to the time of Consecration, it was performed indifferently on any day: but, whatever the day was, it was usually kept and observed among their annual festivals. To this Gregory the Great added a new custom, here in England; which was, that, on the annual feast of the dedication, the people might build themselves booths round about the church, and there feast themselves, in lieu of their antient sacrifices, while they were Heathens. And it is probable, our *Wakes* are the remains of these feasts of dedication. BEDE, Hist. lib. i. cap. 30.

The Romanists have a great deal of pious foppery in the ceremonies of consecrating, or (as they always term it) *dedicating* a church; concerning which, See DEDICATION.

In England, churches have always been consecrated, with particular ceremonies attending the Consecration, the form of which was left to the discretion of the Bishop. There was one drawn up in 1661, though it was never authorized. Great offence was taken at the manner, in which Bishop Laud consecrated St Katherine Creed Church, in London; which was thus. He came on a Sunday, being the 16th of January, An. 1630, to the west-door of that Church, and some persons, prepared for that purpose, repeated aloud; *Open, open, ye everlasting doors, that the king of glory may come in.* Immediately the doors were opened, and the Bishop and some Doctors entered. Then he kneeled, and, with his eyes lifted up, and his arms spread, he pronounced the place to be holy, in the name of the Father, &c. Then he threw some of the dust of the church several times into the air, as he approached the chancel, and, when he came to the rails of the Communion-Table, he bowed to it several times. Then they all went round the church, repeating the hundredth Psalm, and afterwards a form of prayer, which concluded thus; *We consecrate this Church, and set it apart to thee, O Lord Christ, as holy ground, not to be profaned to common uses.* Returning to the Communion-Table, he pronounced curses against those, who should profane that place, and, at every curse, he bowed towards the east, and said, *Let all the people say, Amen.* Afterwards he pronounced blessings on all those, who should be benefactors, repeating, *Let all the people say, Amen.* Then there was a sermon, and, after the sermon, the Sacrament; and, when the Bishop came near the Altar, he bowed seven times; and, coming to the Bread, he gently lifted up the napkin, which he laid down again, and withdrew, bowing several times: then he uncovered the bread, as before: the like he did with the cover of the cup; and so the ceremony ended.

The term *Consecration* is particularly used for the benediction of the elements in the *Eucharist*. The Romanists define it to be the conversion of the bread and wine into the real body and blood of Christ; and that this is the sentiment of that Church, is evident from the priest's elevating the Hoste immediately after Consecration, for the people to adore it. See EUCHARIST.

The Greeks and Romans had a kind of Consecration, or dedication, of animals. Suetonius mentions the Consecration of a great number of horses, by Julius Cæsar, when he passed the Rubicon; and Eustathius observes, that it was customary, among the Greeks, to consecrate whole herds of cattle, and several sorts of fowl, especially geese and peacocks, to their gods; giving those animals their liberty, and forbidding all persons to touch or molest them. Athenæus observes, that they paid the same compliment to fishes, especially those of the most palatable and relishing kind. Pliny takes notice, that Octavius Anicius's Dolphin had this favour conferred upon it. Ælian likewise observes, that they sometimes put necklaces about their fishes necks, before they turned them loose to their element. In vit. JUL. CÆS. In Odyss. xi. Lib. vii. Ep. 33. lib. ix. Hist. Anim. l. 11. c. 36.

The Romans likewise had their *magical Consecrations*; it being customary for their Emperors to offer sacrifices, repeat charms, and dispose statues in certain places, imagining that such magical operations would hinder the Barbarians from entering into their dominions. In this manner Marcus Antoninus endeavoured

SPARTIAN. in
vit. Heliogab.

to fortify himself against the invasion of the *Marcomanni*. Of this kind seems to have been the *Palladium* of Troy, and Memnon's vocal statue. See TALLISMAN.

We have a very curious and particular description of the *Consecratio Pontificum*, or *Consecration* of the *Roman Pontiffs*, in the following jambics, taken out of Macrobius.

Summus Sacerdos nempe sub terram scrobe
Acta in profundum consecrandus mergitur,
Mire infulatus festa vittis tempora
Nectens, corona tum repexus aurea,
Cinctu Gabino serica fultus toga:
Tabulis superne strata texunt pulpita,
Rimosa rari pegmatis compagibus:
Scindunt subinde vel terebrant aream,
Creboque lignum perforant acumine,
Pateat minutis ut frequens hiatibus.
Huc Taurus ingens fronte torva & hispida,
Sertis revinctus aut per armos floreis,
Aut impeditus cornibus, deducitur:
Hic ut statuta est immolanda Bellua,
Pectus sacrato dividunt venabulo:
Eruclat amplum vulnus undam sanguinis
Ferventis, inque texta pontis subditi
Fundit vaporum flumen, & late æstuat.
Tum per frequentes mille rimarum vias
Illapsus imber tabidum rorem pluit,
Defossus intus quem sacerdos excipit,
Guttas ad omnes, stirpe subjectans caput,
Et veste & omni putrefactus corpore.
Qui nos supinat, obvias offert genas,
Supponit aures, labra, nares objicit,
Oculos & ipsos proluit liquoribus,
Nec jam palato parcat, & linguam rigat.
Postquam cadaver sanguine egesto rigens
Compage ab illa Flamines retaxerint;
Procedit inde Pontifex visu horridus,
Ostentat udum verticem, barbam gravem;
Omnes salutant, atque adorant eminus.

The meaning of which is briefly this. They dug a pit in the earth; into which the person to be consecrated was let down, dressed in the priestly vestments, and the pit covered with a plank, bored through in many places, and full of holes. Then they placed a bull, crowned with garlands of flowers, on the plank; and having cut his throat, the blood poured through the plank into the pit, and the priest received it on his head, eyes, nose, ears, &c. Then he was taken out, all covered with blood, and saluted *Pontifex*.

FESTUS.
PAUSANIAS.

CONSENTES DEI [Lat.] Gods of the first order, in the Pagan system of Theology. They were supposed to constitute the council of Heaven: whence their name was derived either from the old Latin word *consō*, which signifies to counsel; or from *consentire*, to give consent. There were twelve of these deities, six gods, and as many goddesses. They had golden statues erected in the Forum at Rome. The six gods were, Jupiter, Neptune, Apollo, Mars, Mercury, and Vulcan: the goddesses Juno, Minerva, Venus, Diana, Ceres, and Vesta. See DEITIES.

BINGHAM,
Orig. Ecclef.
B. XVIII. ch.
i. §. 6.

CONSISTENTES [Lat.] In English *Co-standers*. The last order of penitents, in the primitive Christian Church. They are so called, because they had liberty (after the other penitents, Energumens, and Catechumens, were dismissed) to stand with the Faithful at the Altar, and join in the common prayers, and see the oblations

oblations offered ; but yet they might not make their own oblations, nor partake of the Eucharist with them. See PENITENTS.

CONSISTORY. At Rome, it is an ecclesiastical assembly, held in the presence of the Pope, for the reception of princes, or their ambassadors, for the canonization of saints, for the promotion of Cardinals, and other important affairs. When a public Consistory is to be held, the Pope's throne is erected in the great hall of the apostolic palace. The Pope is seated on cloth of gold, under a canopy of the same ; and the foot of the throne is covered with red cloth. The cardinal bishops and priests sit on the right, below the throne ; and the Deacons on the left, but so as to have their faces towards the Pope. The archbishops, bishops, prothonotaries, and other prelates, sit on the steps of the throne ; on the lowest step, the subdeacons, auditors, clerks of the chamber, and acolyths with their woollen cowls ; and the ecclesiastical officers of the Pope's court on the ground. The nephews of the reigning Pope, and other Roman princes, are ranged on each side of the throne. The entrance of the passage leading to the throne is taken up by the Pope's guard.

Cerem. Eccl.
Rom. lib. i.
§. 9. cap. 1.

Private Consistories have fewer ceremonials, and are held in some by-room of the sacred palace. The pontifical throne has no steps, and is covered only with red cloth, and the seats of the Cardinals are painted of that colour. Till the XVth century, Consistories were called by the sound of a bell : but, by a decree of the congregation of rites, of the 16th of February 1630, when the Pope gives orders for a Consistory, messengers are to be sent to the houses of the Cardinals, &c. to summon them. In private Consistories the Pope appears in a white silk cassock, and a red velvet cap laced with silver.

The Bishops courts, in England, held before their chancellors, or commissaries, are called *Consistory-courts*. See COURTS (ECCLESIASTICAL).

CONSUALIA. A festival, instituted by Romulus, who, at the time of the rape of the Sabine virgins, found an altar under ground dedicated to the god *Consus*. It was observed on the 16th day of August ; and, during the celebration, the horses and asses were crowned with flowers, and a mule was sacrificed to that god. See CONSUS.

LIVII, Hist.
lib. i.

CONSUS. The Pagan god of *counsel*. He had an altar under ground in the great Circus, at Rome, to shew, that counsel ought to be kept secret. It was this god, who was supposed to have inspired Romulus with the design of ravishing the Sabine virgins.

SERVIIUS, in
Æn. viii.

CONTRITION. The Romanists define it, a sorrow for sins, attended with a sincere resolution of reforming them. The word is derived from the Latin *contrere*, to *break* or *bruise*. Thus the Psalmist says, *A broken and contrite heart, O God, thou shalt not despise*. See ATTRITION.

Conc. Trident.
§. 14. c. 4.
Pf. li, 17.

CONVENT. A monastery, or religious house. See MONASTERY.

CONVENTICLE. In Latin *Conventiculum*. A private assembly, or meeting, for the exercise of religion. The word was first attributed, as an appellation of reproach, to the religious assemblies of Wickliffe, in this nation, in the reigns of Edward III, and Richard II ; and is now applied to illegal meetings of Nonconformists. There were several statutes made in former reigns for the suppression of Conventicles. But, by 1. W. and M. c. 18. it is ordered, that dissenters may assemble for the performance of religious worship, provided their doors be not locked, barred, or bolted.

2. Hen. IV.
c. 15.
1. Hen. VI.
c. 3.
16. Car. II.
c. 1.
22. Car. II.
c. 1.

CONVOCATION. An assembly of the clergy of England, by their representatives, to consult on ecclesiastical matters. It is held during the session of parliament, and consists of an *upper* and a *lower* house. In the upper house sit the Bishops, and in the lower the inferior clergy, who are represented by their proctors, consisting of all the Deans and Archdeacons, of one proctor for every chapter, and two for the clergy of every diocese, in all one hundred forty three Divines ; viz. Twenty-two Deans, fifty-three Archdeacons, twenty-four Prebendaries, and forty-four Proctors of the

B b b b

Diocesan

Diocesan clergy. The lower house chuses its *Prolocutor*, or speaker, and presents him to the Archbishop and Bishops of the upper house. His business is to take care that the members attend, to collect their debates and votes, and to carry their resolutions to the upper house.

An. 1. Edw.
VI.

The lower house of Convocation was formerly called together by two distinct writs. The first was the *Parliamentary*, or *King's-writ* to the Bishops of every diocese, summoning them to parliament, with a clause in it, requiring each chapter to send one of their body, and the clergy of each diocese two proctors, to represent them in parliament: whence some have been of opinion, that the clergy sat, together with the laity, in parliament, till the reign of Henry VIII, when they fell under a *Præmunire*, by submitting to Cardinal Wolsey's legatine power, and forfeited their seats there. It is certain, the lower house of Convocation, in the next reign, apprehended they had a right to sit in parliament, and therefore petitioned the upper house, to intercede with the king and protector, that they might be restored to the same. This was again attempted in the latter end of Queen Elizabeth's reign, and in that of King James I; but still without success.

The second writ, by which the clergy were assembled together, was called the *provincial writ*. By the first writ, they were a meer state convention, and not a church synod; and the intent of their meeting was, to consult about their civil rights, and to grant a portion of their estates towards the support of the government. But, the Clergy not looking upon themselves as obliged to obey this lay-summons, Archbishop Winchelsea prevailed with King Edward II to discharge them from it: and from that time, when the King issued his parliamentary writ to the Bishops, he sent another to the Archbishop, to summon all his provincial Bishops to the Convocation. This second writ was to secure their obedience to the former, and to make the assembly more canonical, as meeting by virtue of a summons from their Archbishop. This writ is now ordered by the Lord Chancellor, and transmitted by him to the Archbishop of Canterbury, who issues thereupon his mandate to the Bishop of London, as Dean of his province.

The Clergy, assembled in Convocation, had the power of giving away their own money, and taxing themselves; a power, which they continued to exercise from the reformation till the 15th year of Charles II; from which time they receded from that customary right, and were for that reason discharged from two of the four subsidies given by themselves, and then in arrear: and it was for this reason, that from the time before-mentioned the rectors and vicars, who were to be taxed for their spiritual preferments, were allowed to vote in elections for knights of the shire, that they might still be virtually taxed by themselves.

25. Hen. VIII.
c. 19.

The power of the Convocation is limited by a statute of King Henry VIII. They are not to make any canons, or ecclesiastical laws, without the King's licence, nor, when permitted to make any, can they put them in execution, but under these restrictions.

1. Such Canons must not be contrary to the King's prerogative.
2. They must not contradict any statute, or the common law.
3. Nor must they alter any known custom of the realm.

They have the examining and censuring all heretical and schismatical books and persons, &c. but there lies an appeal to the King in Chancery, or to his delegates. The Clergy in Convocation, and their servants, have the same privileges as members of parliament.

COPE. An ecclesiastical habit. By an act of King Edward VI, *whenever the Bishop shall celebrate the holy communion in the Church, he shall have upon him, besides his rochette, a surplice or albe, and a Cope, &c.* It answers to the *collobium*, or episcopal habit, of the ancient Church, and was at first a common habit, being a coat without sleeves, but was afterwards used as a church-vestment, only made very rich by embroidery, and the like. The Greeks pretend, it was first used in memory of the mock robe put upon our Saviour. See COLLOBIUM.

COPHTES or COPTES. The Christians of Egypt. See RELIGION OF EGYPT.

Hist. des Ord.
Relig. T. I.
ch. 8.

COPHTIC or COPTIC MONKS. The religious, among the Christians of Egypt; who have the highest veneration for the monastic profession, considering

it as the philosophy of the law of Jesus Christ, and the Monks as terrestrial angels, or celestial men. They are obliged to part with all their possessions, before they enter upon a religious life, to renounce marriage for ever, to live in deserts, to be cloathed in wool, and to eat no meat; to employ their whole time in prayer and labour, to be continually thinking upon God, and to apply themselves to the reading of the holy scripture. They sleep on a mat laid upon the ground. Before they go to rest, they prostrate themselves an hundred and fifty times on the ground, stretching out their arms, in form of a cross. They divide the day into three parts; one for prayer, one for refreshment, and one for labour. Their fasts are the same with those of the Cophtic Christians in general.

The principal monasteries of the Cophtic Monks are situated in deserts. Some of them have no gates, but you go in by a machine drawn up by pullies. The monastery of St Macaire is held in such great veneration, that the patriarch, after his ordination, and having visited the church of Alexandria, and performed divine service in it, is obliged to do the same in this monastery, to which he goes mounted on an ass. Ibid. ch. 9.

COPIOTÆ. [*Lat.*] A particular order of men, in the primitive Christian Church, whose business it was to inter the dead. They were so called, either CAVE, Prim. Chr. P. 3. ch. 2. ἀπὸ τῆς κοπιᾶσαι, from the pains they took, or else ἀπὸ τῆς κοπιᾶζειν, because they committed the bodies of the dead to the grave, a place of ease and rest. They were instituted in the time of Constantine, or his son Constantius, in two of whose laws they are expressly mentioned. Their particular office was to prepare the graves, wrap up the bodies of the dead, and then bury them. And, because this was ever accounted a work of piety and religion, therefore the *Copiotæ*, though not in holy orders, were considered as bearing a relation to the Clergy, and vested with the same immunities. Their number was very great. Constantine is said to have appointed no less than eleven hundred; but, by a law of Honorius and Theodosius, they were reduced to nine hundred and fifty; though Anastasius afterwards brought them back to the first number. Cod. Theod. Lib. iii. tit. 1. & Lib. xvi. tit. 2.

CORBAN. [*Hebr.*] So the Jews called those offerings, which had life, in opposition to the *Minchab*, or those, which had not. It is derived from the word *Karab*, which signifies to approach, because the victims were brought to the door of the tabernacle. The *Corban* were always looked upon as the most sacred offerings.

The Jews are reproached with defeating, by means of the *Corban*, the precept of the fifth commandment, which enjoins the respect due to parents. For, when a child had no mind to relieve the wants of his father or mother, he would say to them, *It is a gift (Corban) by whatsoever thou mightest be profited by me* i. e. *I have devoted that to God, which you ask of me, and it is no longer mine to give.* See **MINCHAB** and **OFFERING**. Mat. xv, 5.

CORDELIERS. See **FRANCISCANS**.

CORINTHIANS (S. PAUL'S EPISTLE TO THE). See **EPISTLES OF S. PAUL**.

CORPORAL. In the Christian Church, it is a fair linen cloth, thrown over the consecrated elements, at the celebration of the Eucharist. It was so called by the Latins, from being spread over the *Body of our Lord Jesus Christ*; and (according to Isidore Pelusiota) was designed to represent the body of our Saviour, being wrapt in fine linen by Joseph of Arimathæa. The institution of it is ascribed to Eusebius, Bishop of Rome, about the year 300. See **EUCCHARIST**. ALCUIN. de Offic. Divin. ISID. PELUS. l. i. Ep. 123.

CORSI. [*Arab.*] The throne of God, being the tribunal of his justice, as *Arſch* is the throne of his glory. See **ARſCH**. D'HERBELOT, Bibl. orient.

In the second chapter of the Koran, it is said, that *the throne of God embraces the heavens and the earth*. The commentators, giving an account of this throne, say, it is placed below the *Arſch*, and yet is above the Heavens, because it comprehends and embraces them. This throne is the seat of God's wisdom and providence.

CORSNED

DU CANGE,
Gloss.

CORSNED BREAD. In Latin *Panis conjuratus*. It was a kind of superstitious trial, used among our Saxon ancestors, to purge themselves of any accusation, by taking a piece of barley bread, and eating it, with solemn oaths and imprecations, that it might prove poison, or their last morsel, if what they asserted, or denied, were not punctually true. These pieces of bread were first cursed by the Priest, and then offered to the person suspected, to be swallowed by way of purgation. For they believed, that the person, if guilty, would not be able to swallow a morsel so accursed, or, if he did, that it would choak him. The form was this: 'We beseech thee, O Lord, that, whoever is guilty of this theft, when the execrated bread is offered to him, in order to discover the truth, his jaws may be shut, his throat so narrow that he cannot swallow, and that he may cast it out of his mouth, and not eat it.'

Some think, the *Corsned-bread* was originally the very sacramental bread, but that afterwards the Clergy would no longer prostitute the communion-bread to such superstitious uses; allowing however the people to use the same judicial rite, in eating some other morsels of bread, blessed or cursed for the same uses.

INGULPHUS.

It is related of Godwyn, Earl of Kent, in the time of King Edward the Confessor, that, on his abjuring the murthure of the King's brother, by this way of trial, as a just judgment for his solemn perjury, the bread stuck in his throat, and choaked him.

There seem to be some little remains of this superstitious custom in our solemn phrases of abjuration; *I will take the sacrament upon it — I wish this bread may be my poison, &c.*

CORRUPTICOLÆ. [Lat.] Worshippers of something corruptible. It was the name of a Christian sect in Egypt, which sprang from the Eutychæans, about the year 531. They were so called, because they asserted, that the body of Jesus Christ was *corruptible*, in opposition to another sect of Eutychæans, who maintained that it had been always *incorruptible*. The Church of Alexandria was divided between these two opinions; the Clergy and secular powers favouring the former, and the Monks and people the latter.

CORYBANTES. Priests of the goddess *Cybele*, who, inspired with a sacred fury, danced up and down, tossing their heads, and beating on cymbals, or brazen drums.

HOR. Od.
xvi. lib. i.
ver. 7.

Non acuta
Sic geminant Corybantes æra.

*Not with such rage the Corybantes beat
On brazen drums, and echoing strokes repeat.*

They inhabited mount Ida, in the island of Crete, where they nourished infant Jupiter, keeping a continual rattling with their cymbals, that his father Saturn (who had resolved to devour all his male off-spring) might not hear the child's cries.

OVID. Fast.
lib. iv. v. 207.

Ardua jamdudum resonat tinnitibus Ide,
Tutus ut infanti vagiat ore puer.

*The rattling Cymbals echo thro' the grove,
To drown the tender cries of infant Jove.*

Diodorus Siculus informs us, that *Corybas*, the son of Jason and Cybele, brought the sacred rites of the mother of the gods into Phrygia, and gave the name of *Corybantes* to those, who embraced that religion. Others derive the name, ἀπὸ τῆς χορεύοντες βῆιναι, from their *dancing* as they went along. See CYBELE.

Ancient Ac-
counts of In-
dia and Chi-
na, &c. in
Remark Q.

COTBAT. An Arabic word, signifying the sermon, or discourse, with which the Imams, or rectors of Mosques, among the Saracens, used to usher in their Friday's prayers. These discourses consisted of praises to God, and to Mohammed, varied according to the circumstances of the times: in which the Imams affected to display their rhetoric, especially when the Mussulmans had gained any advantage

over the Christians; and they concluded with a prayer for the Caliph. Anciently the Caliph used to pronounce the *Cotbat* in person, and it was esteemed a mark of sovereignty. This ceremony is often mentioned in the histories of the Saracens, and other oriental writings.

The Seljukids, and the others of different families, who revolted from the Caliphs, nevertheless paid them this honour of the Mosque; whereas the Fatemites, who usurped the title of Caliph in Africa and Egypt, had the *Cotbat* in their own name, without any mention made of the Caliphs of Bagdat. Upon the extinction of the Caliphate, the ceremony of the *Cotbat*, although as old as Mohammedism itself, was entirely laid aside.

The origin of the *Cotbat* was this. Mohammed, as prophet, and head of his own sect, used to address the people on the days of their assemblies, and, beginning with praises to God, proceeded to open to them the business they were to deliberate upon: and in this he was imitated by the Caliphs, his successors, till the rise of the family of Ommyah, with the addition only of the praises of Mohammed. On this occasion, the Caliphs appeared in white, and mounted a kind of pulpit or gallery, from whence they pronounced the *Cotbat*. But, the empire increasing, and the form of government being altered, the custom was abolished, and the *Cotbat* from that time pronounced, in the name of the Caliphs, by the Imams, or rectors of the Mosques, who added to the praises of God and Mohammed those of the Caliph.

COTYTTO. The goddess of wantonness, and immodesty, according to the absurd Theology of the Pagans. She was worshipped, originally, in Greece, by the Athenians, Corinthians, Chians, Thracians, and others, who celebrated her festivals, intituled *Cotyttia*, with the most lewd and immodest rites. Her Priests were named *Baptæ*. The worship of this deity was translated from Greece to Rome. Horace mentions her sacred rites.

Inultus ut tu riseris Cotyttia?

Epod. ult.
ver. 56.

Shalt thou unpunish'd jeer Cotytto's rites?

See BAPTÆ.

COUNCIL (ECCLESIASTICAL). See SYNOD.

COURTS (ECCLESIASTICAL). Those Courts, which are held by the authority of the King, as supreme governor of the Church, for matters which chiefly concern religion. 4. Instit. 321.

The laws, by which the proceedings in these Courts are regulated, are; 1. Divers immemorial Customs. 2. Provincial Constitutions, and Canons made in convocation, particularly those of the year 1603: 3. Statutes, or acts of parliament, concerning the affairs of religion, particularly the rubrics of our Common-prayer-book, founded upon the statute of Uniformity: 4. The articles of religion, drawn up in the year 1562, and confirmed by 13 Eliz. c. 12.

The suits, or causes, of the ecclesiastical, or spiritual Courts, are such as concern the reformation of manners, the punishing of heresy, defamation, laying violent hands on a Cleric, and the like: some of them likewise relate to the recovery of tythes, legacies, and to contracts of marriage, and wills. The proceedings are agreeable to the canon and civil law. The punishments inflicted by them are *pro salute animæ*, and by way of penance.

COURTS OF THE TEMPLE. See TEMPLE OF JERUSALEM.

CREED. A brief summary of the articles of a Christian's belief. The most ancient form is that, which goes under the name of *The Apostles Creed*; besides which, there are several other ancient forms, and scattered remains of Creeds, to be met with in the primitive records of the Church. The first is a form of apostolical doctrine, collected by Origen. The second, the fragments of a Creed, preserved by Tertullian. The third, the remains of a Creed, in the works of Cyprian. The fourth, a Creed, composed by Gregory Thaumaturgus, for the use of his own Church. The fifth, the Creed of Lucian the martyr, drawn up in opposition to

BINGHAM,
Orig. Eccles.
B. X. ch. 4.

Orig. περί
ἀποχρίσεως. Pref.
T. I. & contr.
Marcion.
Dial. i. T. II.

C c c c

the

TERTULL.
de veland.
Virg. c. 1.

CYPR. Ep.
69 ad Mag-
num.

GREG. Neo-
cæs. Oper.
p. 1.

Constit. Apost.
l. vii. c. 41.

TERTULL.
de veland.
Virg. c. 1.

the Sabellians. The sixth, the Creed of the *Apostolical Constitutions*, most probably used in some of the eastern or Greek Churches : besides which scattered remains of the ancient Creeds, there are extant some more perfect forms ; as those of Jerusalem, Cæsarea, Antioch, Alexandria, and Rome ; by comparing which together, the reader may easily perceive, how the unity of the faith was exactly agreed upon, and preserved with some diversity of expression.

It is to be observed, that the variety of Creeds, in so many different forms, used by the ancients, and still extant in their writings, some with omissions, others with additions, and all in a different phrase, is an evident proof, that one universal form had not been pitched upon and prescribed to the whole Church by the Apostles. Though there was but one rule of faith, as Tertullian calls it, and that fixed and unalterable, throughout the whole Church ; yet there were different ways of expressing that faith ; and every Bishop was allowed to draw up a Creed for the use of his own Church ; only keeping to the analogy of faith and sound doctrine. See APOSTLES CREED, ATHANASIAN CREED, and NICENE CREED.

CASAL. de
Christ. Ritib.

CRESSELLE. An instrument of wood, made use of, in the Romish Church, during Passion-week, instead of bells, to give notice of divine service. This is done in imitation of the primitive Christians, who, they suppose, made use of such an instrument, before the invention of bells, to call their brethren secretly to prayers. There are mysteries in the *Cresselle*. It represents Christ praying on the cross, and calling nations to his preaching ; as also his humility, &c.

CROISIER. In Latin *Crocia*. The pastoral staff, so called from it's likeness to a cross, which Bishops formerly bore, as the common ensign of their religious office, and by the delivery of which they were invested in their prelacies. Hence the officer, who, like our Virgers, sometimes went before a Bishop, carrying his cross, had the name of *Crociary* or *Cross-bearer*.

The Croisier is pointed at one end, and crooked at the other ; as is expressed in the verse ;

Curva trahit mites, pars pungit acuta rebelles.

*The crooked end obedient spirits draws,
The pointed those repels, who spurn at Christian laws.*

Hist. des Ord.
Relig. T. II.
ch. 33.

CROISIERS or CROSS-BEARERS. An order of religious, founded in honour of the *invention*, or discovery of the Cross by the Empress Helena ; and which carries up its original as high as St Cletus, about the year of Christ 78 ; for which they cite the bulls of Alexander III, Alexander VI, Pius V, and Gregory XV, in which mention is made of this pretended antiquity. They are dispersed in several parts of Europe, particularly in the Low-Countries, France, and Bohemia.

The *Croisiers*, or *Cross-bearers*, of Italy (who are at present suppressed) were taken under the protection of the Holy See, in 1169, by Pope Alexander IV, who gave them a rule and constitutions. Innocent IV made farther regulations in the order, and enjoined them always to carry a cross in their hand. This badge of their order was at first made only of iron ; but afterwards the vanity of some of their superiors introduced the custom of bearing crosses of silver. A relaxation of discipline creeping by degrees into the order, Pope Alexander VII, despairing of a reformation, suppressed them entirely, and gave their possessions to the republic of Venice.

These religious followed the rule of St Augustin. They were divided into five provinces, to wit, those of Bologna, Venice, Rome, Milan, and Naples. They had formerly two hundred and eight monasteries, of which but fifty remained at the time of their suppression.

HIST. Angl.
in Henr. III.
Monast.
Anglic.

Matthew Paris says, this order came into England, in the year 1244, and that they carried in their hand a staff, on the top of which was a cross. Dugdale mentions two of their monasteries, one at London, and the other at Ryegate, and says, they were confounded with the Trinitaries. They had likewise one at Oxford, where they were received in 1349. They had, in England, the name of *Crouched-friars*.

The *Croifiers*, or *Cross-bearers*, of *France* and the *Low-Countries*, had for founder Theodore de Celles, descended from the ancient dukes of Burgundy, who, following the Bishop of Liege in the crusade of 1188, and conversing with the religious of the Holy Cross, whom he met with in Syria, was inspired with a resolution of embracing this institution, and carrying it into France. Being returned home, he quitted the military for the ecclesiastical life, and, entering into Holy Orders, was made a Canon of the Church of Liege. Here he persuaded four of the Canons to join with him in voluntary mortifications, and a total renunciation of the things of this world. But, resolving upon a still greater retreat, he obtained of the Bishop of Liege the Church of St Thibaut, near the town of Huy; where, together with his companions, he laid the foundations of the order of the Holy Cross, which afterwards spread greatly in France and the Low-Countries, being confirmed by Pope Honorius III, and taken under the protection of the Holy See by John XXII, in the year 1318. The general of this order is pontifically habited, and bears a cross of gold. The religious are habited in white, with a black scapulary: they bear on their breast a red and white cross.

Hist. des Ord.
Relig. T. I.
ch. 34.

There is likewise an order of *Croifiers*, or *Cross-bearers*, in the kingdom of Bohemia. They were first settled at Prague, in the year 1237, in an hospital, built and dedicated to the honour of St Francis, by Agnes, daughter of Ottocare I, King of Bohemia, and sister of Wenceslaus IV. This princess, who renounced the world, and retired to a monastery, obtained of Pope Innocent IV, that the Croifiers of Bohemia might bear a red star together with the cross. These religious have several houses in Bohemia, Austria, Silesia, and Moravia.

Ibid. ch. 35.

CROMCRUACH. The principal idol of the Irish, before the arrival of St Patrick in that kingdom. It was carved, of gold and silver, and surrounded by twelve others, of a smaller size, and all of brass. Cromcruach, at the approach of St Patrick, fell to the ground, and the lesser idols sunk into the ground up to their necks: the heads whereof (according to the authors of the life of St Patrick) in memory of this miracle, still appear above ground, in the plain of Moy-sleuct, in Brefin.

CAMDEN,
Britannia,
Dimetæ.

CROSS. The instrument of punishment, to which Jesus Christ was fastened, and on which he died. The Cross was the punishment of the vilest slaves, and to be crucified was a great mark of infamy to soldiers, officers, and nobles. It was a common punishment among the Syrians, Egyptians, Persians, Greeks, and Romans.

LIPSIUS, de
Cruce, l. i.
c. 10.

The Cross, to which our Saviour was nailed, was in the form of a T, that is, of the old Samaritan *Tau*. Thus the old monuments, coins, and Crosses describe it to us. St Jerom compares it to a bird flying, a man swimming, or praying with his arms extended. The manner of crucifixion was, by fastening the criminal with nails, one through each hand, and one through each foot, or through both together. Before crucifixion, the criminal was generally scourged with whips; after which he was fastened to the Cross, quite naked; though Christians, out of respect and a principle of modesty, generally represent Jesus Christ covered, as far at least as decency requires.

HIERON. in
Ezek. c. ix.
CYPR. de
passione.

Several questions have been started concerning our Saviour's Cross. Some think, it was made of four different pieces of wood; viz. Cypress, cedar, pine, and box; others, of cypress, cedar, olive, and palm. The author of *Historia Scholastica*, and others after him, relate, that the queen of Sheba, as she entered Solomon's palace, took notice of a beam in it, which, as she foretold, would at some time or other be made use of in the execution of a man, who should cause the destruction of all Israel. Solomon, they say, to prevent this misfortune, ordered, that the beam should be buried in the very spot, where was the pool in the sheep-market, taken notice of by St John. At the time of our Saviour's Passion, this piece of wood was discovered, and used in making the Cross.

CHRYSOST.
Serm. de
Cruce.

BERNARD, in
Cant. vii, 8.

Joh. v. 2, 3,
4.

Some say, the Cross was fifteen feet high, and the arms of it seven or eight feet long. Some think, it was pulled down, when our Saviour was to be fastened to it, and afterwards set up again, and our Saviour's body raised with it: but St Austin, and the most learned interpreters, are of opinion, Jesus Christ was nailed to the Cross, as it stood already erected.

LIPS. de
Cruce, l. ii,
c. 7.

The

The history of the crucifixion, and passion, of our blessed Lord, is related at large by the four Evangelists, and therefore need not be repeated here.

AMBROS.
Serm. 3. de
diversis.

After his death, the Jews buried the Cross in the ground, near the very place of his sepulchre. The Empress Helena, mother of Constantine the Great, having paid a visit to Jerusalem, and the holy places, caused great search to be made, in order to find the Cross. At length, having discovered the place, where Jesus Christ had suffered, she ordered the ground to be dug up, and found deeply buried three Crosses, supposed to be those of our Lord, and the two thieves, who were crucified with him: but, not being able certainly to distinguish between them, she had recourse to an expedient. A lady of the city being dangerous ill, she ordered the three Crosses to be carried to her, and, touching her with the two first, perceived no effect; but, when she had applied the third, the sick person rose up perfectly healed, and proved that to be the true Cross of Christ. The Empress, having found this treasure, inclosed it in a silver case, and put it into the hands of the Bishop of Jerusalem, to be laid up for posterity. It was carefully preserved in a magnificent Church, built afterwards by Constantine, in honour of the Holy Cross.

RUFFIN.
Hist. Ecclef.
c. 7.

THEODO-
RET, SOZO-
MEN. &c.

S. Paulinus relates a miracle of a very extraordinary nature, in relation to the Cross. 'The Cross (says he) afforded daily bits and morsels of its precious wood to an infinite number of persons, without suffering the least diminution; which was the effect of the blood of that divine flesh, which suffered death upon it, without being subject to corruption.'

BOLLANDUS,
ad 3 Maii.

It appears, that, from the Vth or VIth century at least, the Latin Church observed the festival of the discovery, or, as it is usually called, *The Invention of the Cross*, on the third of May, as it does at present. The Greeks celebrate it on the sixth of March: but their grand festival, in honour of this instrument, is held on the fourteenth of September, under the title of the *Exaltation*; on which day they commemorate the appearance of the Cross to Constantine, and its discovery by the Empress Helena.

Serm. 3. de
diversis.

RUFFIN.
Hist. Ecclef.

St Ambrose affirms, that one of the nails of the Cross was fixed in a bridle of Constantine's horse, and that the other was placed in his diadem, or, according to some, in his helmet. Gregory of Tours says, the Empress Helena threw another of them into the Adriatic sea, to prevent the storms, which were frequent in it, and that the sea became much calmer from that time. It is pretended, that the title of the Cross, which was found at the same time, is still to be seen at Rome.

CYRIL.
Ep. ad Const.
Aug. de
Cruce.

SOCRAT.
Hist. Ecclef.
l. ii. c. 28.

S. Cyril, Bishop of Jerusalem, in the IVth century, tells us, that God honoured the beginning of his episcopate with a grand apparition of the Cross. It began about nine of the clock in the morning, and continued several hours, being distinctly seen by all the inhabitants of Jerusalem, both Christians and Pagans. It was a large Cross, of so bright a lustre, that the sun itself could not efface it. It extended from mount Calvary, as far as the mount of Olives, which is about three quarters of a league.

Hist. Ecclef.
lib. i. c. 28.

Eusebius reports, that, in the year 311, Constantine, being at the head of his army, a little after mid-day, saw above the sun a Cross of light, with this inscription, *In hoc signo vinces*. The next day, he sent for workmen, who made a Cross of gold and precious stones, according to the description he gave them of that he had seen in the heavens: afterwards he caused several others to be made of the like fashion, which were always carried at the head of his armies. In the battle against Maxentius, in the year 312, he ordered his soldiers to bear the Cross, and the name of Jesus Christ, on their bucklers.

LACTANT.
de morte per-
secut. c. 44.

In the year 628, Cosroes, King of Persia, having taken and plundered Jerusalem, towards the end of the reign of the Emperor Phocas, carried away that part of the Cross, which the Empress Helena had placed in the church upon mount Calvary. The Emperor Heraclius, who succeeded Phocas, having made peace with Cosroes, the first article of the treaty was, that the Cross should be restored to the Christians; which was accordingly done, and the Cross carried back in triumph to Jerusalem.

The respect, paid by the ancient Christians to our Saviour's Cross, was by no means such a superstitious regard, as is paid by the Romanists to the representations of it, in their churches, and other places. The devotion of the Cross makes a very considerable part of the religion of the Romish Church.

Towards

Towards the close of the VIIth century, the sixth general Council of Constantinople decreed, that Jesus Christ should be painted in a human form upon the Cross, the more strongly to set before the eyes of Christians the death and passion of our Saviour. This gave the first rise to the use of *Crucifixes* in the Romish Church.

About the year 690, Pope Sergius discovered a large piece of the Cross, which is carefully preserved at Rome; and, in 1492, the inscription was said to be found in a Church of the same city, by workmen, who were repairing it. Pope Alexander VI thereupon issued out a bull, promising an annual remission of sins to all such devout Christians, who should yearly visit the church, wherein it was found. Notwithstanding this, the Benedictines of Toulouse pretend to shew a large part of this inscription, twice a year, at which time it is steeped in a certain quantity of water, which is given to diseased persons, who find great benefit by it. In like manner, Rome, Milan, and Treves, equally pretend to be possessed of the nails of the Cross, which adorned the helmet of Constantine, and his horse's bridle. Pope Innocent VI, in 1355, appointed a festival for these sacred nails.

GIRY, *Vies des Saints.*

CURTIVS, de *Clavis dominicis.*

Among the Romanists, Crosses are set up in churches and chapels, placed on altars, and carried in processions: for which purpose they are consecrated with great solemnity. The consecration consists in incensing, and sprinkling them with holy water. Bishops, in the Romish Church, wear a pectoral or breast-cross, which hangs by a chain, or silken string, tied about the neck. These modern representations of the Cross are called *Crucifixes*. See CRUCIFIX.

Before the reformation of religion in England, it was a piece of devotion to erect Crosses on hills and high places, to plant them in church-yards, to set them up in memory of persons slain in battle; and, lastly, to erect Crosses in places, where the bodies of great personages rested, in the way to their interment: thus Queen Eleanor, wife to King Edward I, being conveyed out of Lincolnshire to Westminster, had Crosses erected to her memory in several noted places.

Making the *sign* of the *Cross* is a very ancient ceremony of the Christian religion. It was used, in the primitive Church, together with imposition of hands, at the admission of Catechumens; at the time of exorcism, and while they were passing through the several stages of catechumenship; at the time of unction before Baptism; and lastly, at the time of Confirmation, which was the conclusion of baptism both in infants and adult persons. Tertullian observes, that the primitive Christians usually prayed with their arms expanded, and their hands lifted up to Heaven, in the form of a Cross, to represent our Saviour's passion. And it is in reference to this gesture, that Eusebius tells us, Constantine ordered his own image to be stamped on his golden medals, representing him in the posture of a suppliant, with his arms stretched forth to God. The sign of the Cross was used, likewise, before the minister proceeded to the consecration of the Elements in the Eucharist.

BINGHAM, *Orig. Eccles.* B. X. c. 10. §. 4.

Apolog. c. 30.

Vit. Constant. l. iv. c. 15.

CHRYST. de monstrat. &c. c. 9.

CROUCHED FRYARS. See CROISIERS.

CRUCIFIX. A representation of Jesus Christ, hanging on the cross, made of wood, silver, gold, &c. It is an instrument of devotion, made use of by the Roman Catholics, to excite in their minds a strong idea of our Saviour's passion. For this purpose it is placed on altars in churches, and in the oratories of private persons, and almost always makes a part of the pomp and shew of religious processions.

The Romanists have many famous Crucifixes, which in a particular manner draw the respect and veneration of travellers. The *Santissimo Crocifisso*, at Naples, though but of wood, is remarkable for having thanked Thomas Aquinas for his beautiful and salutary writings. The *Santo Volto* at Lucca is of cypress, and dressed in a pompous robe, having on a crown set with jewels. They pretend, that Nicodemus made it, and that the difficulty of the work having drawn down the angels out of curiosity to see it, they were soon tired with the slow progress he made, and therefore finished it themselves; that it afterwards flew to the cathedral of Lucca, where it remained hanging in the air, till an altar was built for it.

The Crucifix of Loretto is celebrated for many miracles. It was brought by angels from Palestine into Italy. The holy Crucifix at Trent is remarkable for the approbation it gave to the decrees of the council, held in that city, in the

XVth century. In the church of the Beguines at Ghent, is a Crucifix with its mouth always open. The occasion was this: one of the nuns, vexed at being left out of a party of pleasure, during the carnival, complained of it to the Crucifix, which, exhorting her not to afflict herself, invited her to its wedding, and the next day she died; since which the Crucifix has remained with its mouth open, as if it were speaking. In a church at Cologne is seen a Crucifix with a peruke on; but the original of this head-dress is uncertain.

We omit an infinite number of Crucifixes, which have shed tears, sweat blood, discovered sacrileges, restored health and life, &c. almost every one having distinguished itself by some miraculous act or other.

MAIM-
BOURG,
Hist. des
Croisades.

CRUSADE or CROISADE. A name given to the expeditions of the Christians against the infidels, for the conquest of the Holy Land; because those, who engaged in the undertaking, wore a cross on their cloaths, and bore one on their standards. There were eight of these *Crusades*, or *holy wars*.

The *first* was in the year 1096, at the solicitation of the Greek Emperor and the patriarch of Jerusalem. Peter, the hermit, who preached up this Crusade, was made general of the army. The princes, engaged in it, were; Hugo, Count of Vermandois, brother to Philip I, King of France; Robert, Duke of Normandy; Robert, Earl of Flanders; Raimond, Earl of Toulouse and St Giles; Godfrey of Bouillon, Duke of Lorraine, with his brothers Baldwin and Eustace; Stephen, Earl of Chartres and Blois; Hugo, Count of St Paul; with a great number of other lords. The general rendezvous was at Constantinople. In this expedition, the famous Godfrey besieged, and took, the city of Nice. The city of Jerusalem was taken by the confederated army, and Godfrey chosen King. The Christians gained the famous battle of Ascalon against the Soldan of Egypt; which put an end to the first Crusade.

The *second* Crusade, in the year 1144, was headed by the Emperor Conrad III, and Lewis VII, King of France. The Emperor's army was either destroyed by the enemy, or perished through the treachery of Manuel the Greek Emperor; and the second army, through the unfaithfulness of the Christians of Syria, was forced to break up the siege of Damascus.

The *third* Crusade, in the year 1188, immediately followed the taking of Jerusalem by Saladin, the Soldan of Egypt. The princes, engaged in this expedition, were; the Emperor Frederic Barbarossa; Frederic, Duke of Suabia, his second son; Leopold, Duke of Austria; Berthold, Duke of Moravia; Herman, Marquis of Baden; the Counts of Nassau, Thuringia, Miffen, and Holland; and above sixty other princes of the empire; with the Bishops of Besançon, Cambray, Munster, Osnabrug, Miffen, Passau, Visburg, and several others. In this expedition, the Emperor Frederic defeated the Soldan of Iconium: his son Frederic, joined by Guy Lusignan, King of Jerusalem, in vain endeavoured to take Acre or Ptolemais. During which transactions, Philip Augustus, King of France, and Richard II, King of England, joined the Crusade; by which means the Christian army consisted of 300,000 fighting men: but, great disputes happening between the Kings of France and England, the former quitted the Holy Land, and Richard concluded a peace with Saladin.

The *fourth* Crusade was undertaken, in the year 1195, by the Emperor Henry VIth, after Saladin's death. In this expedition, the Christians gained several battles against the infidels, took a great many towns, and were in the way of success, when the death of the Emperor obliged them to quit the Holy Land, and return into Germany.

The *fifth* Crusade was published, by order of Pope Innocent III, in 1198. Those engaged in it made fruitless efforts for the recovery of the Holy Land: for, tho' John de Neule, who commanded the fleet equipped in Flanders, arrived at Ptolemais a little after Simon of Montfort, Renard of Dampierre, and others; yet the plague destroying many of them, and the rest either returning, or engaging in the petty quarrels of the Christian princes, there was nothing done; so that the Soldan of Aleppo easily defeated their troops in 1204.

The *sixth* Crusade began in 1228; in which the Christians took the town of Damietta, but were forced to surrender it again. The next year, the Emperor Frederic made peace with the Soldan for ten years. About 1240, Richard, Earl of Cornwall, and brother to Henry III, King of England, arrived in Palestine, at

the head of the English Crusade; but, finding it most advantageous to conclude a peace, he re-embarked, and steered towards Italy. In 1244, the Corasmins, being driven out of Persia by the Tartars, broke into Palestine, and gave the Christians a general defeat near Gaza.

The *seventh* Crusade was headed by St Lewis, in the year 1249, who took the town of Damietta: but, a sickness happening in the Christian army, the King endeavoured a retreat; in which being pursued by the infidels, most of his army were miserably butchered, and himself, and the nobility taken prisoners. Then a truce was agreed upon for ten years, and the King and lords set at liberty.

The *eighth* Crusade, in 1270, was headed by the same prince, who made himself master of the port, and castle of Carthage, in Africa; but, dying in a short time, he left his army in a very ill condition. Soon after, the King of Sicily coming up with a good fleet, and joining Philip the Bold, son and successor of Lewis, the King of Tunis, after several engagements with the Christians, in which he was always worsted, desired peace, which was granted upon conditions advantageous to the Christians: after which both princes embarked for their own kingdoms. Prince Edward of England, who arrived at Tunis, at the time of this treaty, sailed towards Ptolemais, where he landed with a small body of three hundred English and French, and hindered Bendocdar from laying siege to Ptolemais: but, being obliged to quit the Holy Land, to take possession of the crown of England, this Crusade ended, without contributing any thing to the recovery of the Holy Land. In 1291, the town of Acre, or Ptolemais, was taken and plundered by the Soldan of Egypt, and the Christians quite driven out of Syria. There has been no Crusade since that time, though several Popes have attempted to stir up the Christians to such an undertaking; particularly Nicholas IV in 1292, and Clement V in 1311.

The Crusades was an incident, which contributed greatly to the acquisitions of the Church. Men were so transported with zeal for expeditions to the Holy Land, and contributions towards its recovery, that, losing all memory of their wives, children, and estates, they enrolled themselves in that service, sold all they had, and passed the seas. The same insensibility reached even the softer sex, who, without any concern for their children, or families, sold their inheritances, to carry on those wars. The Popes, by virtue of their briefs, declared themselves the protectors of all those, who had taken upon them the Crusade; and the Churches drew to themselves all the profits arising from being tutors, trustees, or solicitors, for widows, pupils, and minors. Sometimes the Popes employed the arms, designed for the holy war, in enterprizes for enlarging the temporalities of the Church. To this may be added the large contributions, which were drawn from devout people, incapable of personal service in these wars; as also the institution of religious, military, orders, to guard the temple of Jerusalem, protect the pilgrims, who resorted thither, and fight against the Saracens; all of which grew immensely rich in a very short time. Lastly, the Crusades rendered the Popes very powerful; for they ordered princes to enrol themselves in these expeditions; they retained the sovereign command of their armies by their legates; and were, in some sort, lords in chief of all those who went to the Crusade.

F. PAUL, of
Eccles. Benef.
ch. 27.

CRUSADE. In Spanish, *La Cruciata*. A society, or body of men, from whom the court of Inquisition, in Spain, receives no small service. Their business is to have an eye over the behaviour of all Roman Catholics, and to inform against them in case they omit any duties of the Christian profession. This society is vastly rich, and as powerful as it is wealthy; for it consists of the Bishops, Archbishops, and most of the grandees of Spain. The Spaniards are persuaded, that, had it not been for the Inquisition and Crusade, their kingdom would have been over-run by the Heretics, who had near possessed themselves of the other kingdoms, and states of Europe.

Memoirs of
the Inquisition,
apud
Relig. Cerem.
T. II.

CULDEES. A sort of Monkish priests, formerly inhabiting Scotland and Ireland. Being remarkable for the religious exercises of preaching and praying, they were called, by way of eminence, *Cultores Dei*, from whence is derived the word

Hector. Bo-
eth. lib. vi.
&c.

word *Culdees*; which was so commonly used by the vulgar, that at last they called all priests by the name of *Culdees*. They made choice of one of their own fraternity, to be their spiritual head, who was afterwards called the *Scots Bishop*.

In Gloss.

Sir Henry Spelman observes, that, in the cathedrals of the province of Ulster, in Ireland, those priests, who assisted in the choir, were called *Colidei*, and their head the *prior* of the *Colidei*.

CUP. In the ecclesiastical sense of the word, it is one of the sacred utensils, or vessels, employed, in the administration of the Holy Sacrament, or Eucharist, to contain the element of wine.

Among the antients, there was always some hereditary Cup, or bowl, with which they made libations to the gods, and entertained strangers.

VIRG. Æn.
lib. i. ver. 728.

Hic Regina gravem gemmis auroque poposcit,
Implevitque mero, pateram, qua Belus, & omnes
A Belo foliti.

*The Queen now bids the flowing bowl go round,
(But first she pours libations on the ground;)
An antique bowl, which gold and gems enbrace,
By Belus used, and all of Belus' race.*

BUXTORF,
Synag. Jud.
de Paschate.

In like manner, it was customary, among the Jews, at the celebration of the passover, for the father of each family to pronounce certain blessings over a Cup, and, having tasted of it himself, to make the company, and his whole family, drink round of it.

As the sacrament of the Eucharist, in the Christian Religion, answers to the celebration of the passover, in the Jewish; so the Cup, in the former, plainly answers to that in the latter; and is therefore stiled, by St Paul, the *Cup of Blessing*. See EUCHARIST, and COMMUNION-TABLE.

CUPID. The poetical and fabulous god of love. Hesiod makes him the son of Chaos and Terra; Simonides, the son of Mars and Venus; Arcefilaus, the son of Night and Æther; Alcæus, the son of Strife and Zephyrus; Sappho, the son of Venus and Cœlus; and Seneca, the son of Venus and Vulcan. Cicero mentions three Cupids; the first born of Mercury and Diana, the second of Mercury and Venus; and the third of Mars and Venus.

The poets arm him with flames, and two darts of different natures; the one of gold, the other of lead: the former has the power of creating love, the other of aversion. Horace makes him play the tyrant with these darts:

Od. viii, lib.
ii. ver. 14.

Ferus & Cupido,
Semper ardentes acuens sagittas
Cote cruenta.

*The tyrant god, who whets his burning darts,
And sends the pointed mischief to our hearts.*

Tibullus describes his power in the following beautiful verses:

Lib. ii. Eleg.
1. ver. 67.

Ipse quoque inter agros, interque armenta, Cupido
Natus, & indomitas dicitur inter equas.
Illic indocto primum se exercuit arcu;
Hei mihi, quam doctas nunc habet ille manus!
Nec pecudes, velut ante, petit: fixisse puellas
Gessit, & audaces perdomuisse viros.
Hic juveni detraxit opes; hic dicere jussit
Limen ad iratae verba pudenda senem.
Hoc duce custodes furtim transgressa jacentes
Ad juvenem tenebris sola puella venit:
Et pedibus pertentat iter suspensa timore,
Explorat cæcas cui manus ante vias.

Ah miseri, quos hic graviter deus urget ! at ille
Felix, cui placidus leniter afflat amor !

*Cupid was born in country fields, and meads,
Where the wild mare with untam'd fury treads ;
There exercised with uninstructed bow ;
But, ah ! how skill'd, and how experienc'd, now !
Nor shoots at random flocks and beasts, as then,
But fixes maids, and tames audacious men.
He makes the young man slight the tempting gold,
And low-priz'd riches ; he commands the old
Humbly a woman's haughty pride to bear,
And speak mean soothing, to appease the fair.
Led on by him, the girl her plot conceals,
And to th' expecting youth at midnight steals :
The doubtful path her tim'rous feet essay,
And with her hand sh' explores the dusky way.
Wretched are they, whom love with fierce desires
Inflames, and scorches with enraging fires !
But blest the man, to whom he gently brings
Calm love, with waving plumes, and downy wings ! DART.*

The fable of Cupid and Psyche, related at large by Apuleius, and abridged from him by Fulgentius, is a very beautiful allegory, denoting the great evils and inconveniencies, which *Concupiscence*, expressed by *Cupid*, brings on the human soul, signified by *Psyche*.

Hesiod distinguishes between *Cupid*, and *Love*, making them both to be the attendants or companions of Venus :

Voss. de
Idolol. lib.
viii. c. 9.

Τῇ δ' ἔρῳ ὠμάρτην, καὶ Ἰμερῷ ἴσπετο καλός.

Cupid and love still follow in her train.

And the reason seems to be, because we first *love*, before we *desire* : Notwithstanding which, this deity is promiscuously stiled *Love* or *Cupid*, because it is not easy to separate between those two affections of the mind.

The hare was sacred to Cupid, because it was thought to be the most libidinous of animals, and of both sexes ; and, when eaten, was supposed to improve and increase beauty. Id. ib. lib. ix. c. 36.

This deity is variously represented in antient monuments. He is seen leaping, dancing, playing, and climbing trees : he is pictured in the air, on the earth, on the sea, and sometimes in the fire. He rides on animals, drives chariots, plays on musical instruments ; in a word, performs all manner of exercises. He is frequently represented playing with his mother Venus, or lying in her bosom. He is described with a torch, a bow, and arrows : sometimes with an helmet on his head, and a spear on his shoulder, to signify that love disarms the fiercest men. He rides upon the backs of panthers and lions, and uses their manes for a bridle, to denote that love tames the most savage beasts. He is likewise pictured riding upon a dolphin, to signify, that his empire extends over the sea, no less than the land. MONTFAUCON, Antiq. T. I. B. III. ch. 22.

CURATE. In the church of England, it means an ecclesiastic, who represents the parson, vicar, or incumbent of a Church, and officiates in the performance of divine service in his stead. This substitute is necessary in case of pluralities of livings, sickness and infirmity, or other lawful cause of non-residence. He is to be licensed and admitted by the Bishop of the diocese, or ordinary, having episcopal jurisdiction. By the statute, curates, licensed by the Bishop, are to be appointed by him a stipend not exceeding 50 *l. per annum*, nor less than 20 *l.* One person cannot be curate in two Churches, unless he read both morning and evening prayer at both places ; nor can he serve one cure on one Sunday, and another on the next : but it is otherwise, where a church or chapel is dependent on the parish church, or where one church is not able to maintain a Curate. A Curate, as having Stat. 12. Ann. c. 2. Can. 48.

E e e e

no

Stat. 29.
Car. II.

no fixed estate in his curacy, nor being instituted and inducted, may be removed at pleasure by the Bishop or incumbent. But there are *perpetual* Curates, as well as temporary, who are appointed where tythes are impropriate; and no vicarage endowed. They are not removeable, and the impropriators are obliged to find them. Every clergyman, officiating in a Church, whether incumbent, or substitute, is, in our liturgy, called a *Curate*. See CURE.

HARTF-
NOCK, Dif-
fert. deor.
Pruff.

CURCHUS. A false deity of the antient inhabitants of Prussia, who believed, he presided over eating and drinking: wherefore, at the time of harvest, they offered to him their first fruits. They also kept a continual fire in honour of him, and built him a new statue every year, breaking their former in pieces.

CURE. The name of a benefice, in the Christian church, where the incumbent has the direction of consciences within a certain district, called a parish. According to this sense of the word, *Curates* are as old as the establishment of Christianity itself. For, when converts were increased to a great number, and it was found necessary to multiply the number of churches, the Bishops, as occasion required, ordained *Priests*, to have the care of them. In the time of Optatus, there were forty churches in Rome, governed by priests, who had the sole management of their respective congregations. Of this sort were the antient *Chorepiscopi*, or *rural Bishops*, who governed the churches settled in the country. See CHOREPISCOPI.

This right, vested in an ecclesiastic, is called *A Cure of Souls*, and by the canons a *Cure in foro interiori tantum*, to distinguish it from a *Cure in foro exteriori*, such as archdeacons have to suspend, excommunicate, and absolve, and which is *sine Pastoralis cura*; and from another *Cure*, which they say is *in utroque simul*, that is both in *exteriori & interiori foro*, such as that of Bishops, who superintend a whole diocese.

CURETES. Priests of Vesta or Cybele.

Lucret. lib.
ii. ver. 629.

Hic armata manus (*Curetas* nomine Graii
Quos memorant Phrygios) inter se forte catenas
Ludunt, in numerumque exsultant, sanguine læti, &
Terrificas capitem quatientes numine cristas:
Dictæos referunt Curetas; qui Jovis illum
Vagitem in Creta quondam occultasse feruntur;
Cum pueri circum puerum pernice chorea
Armati in numerum pulsarent æribus æra,
Ne Saturnus eum malis mandaret adeptus,
Æternumque daret matri sub pectore vulnus.
Propterea magnam armati matrem comitantur:
Aut quia significant Divam prædicere, ut armis
Ac virtute velint patriam defendere terram;
Præsidioque parent, decorique parentibus esse.

The arm'd Curetes dance among the croud,
Look dreadful gay in their own sparkling blood,
Their crests still shaking with a dreadful nod.
These are Cybele's armed Priests, who strove
To drown the tender cries of infant Jove.
By dancing quick they made a greater sound,
And beat their cymbals, as they danc'd around:
Lest Saturn shou'd have found and eat the boy,
And Ops for ever mourn'd her prattling joy.
For this her train is arm'd; or else to shew,
They'll serve their country, and enlarge it too.

CREECH.

The *Curetes* are the same as the *Corybantes*. See CORYBANTES.

CYBELE. A Pagan goddess, the wife of Saturn. The poets give her various names. She is called *Dyndimene*, *Idæa*, and *Berecynthia*, from the mountains of Phrygia,

Phrygia, Dyndimus, Ida, and Berecynthus, where she was particularly worshipped. She was likewise called *The Great Mother*, because the greatest gods were her sons :

centum complexa nepotes,
Omnes cœlicolas, omnes supera alta tenentes.

VIRG. Æn.
6. ver. 787.

*An hundred gods her sweeping train supply,
Her Offspring all, and all command the sky.* DRYDEN.

As also *Ops* and *Tellus*, because she presided over the *earth*, and afforded *help* to mortals: likewise *Rhea*, because all things *flow* from, or are produced out of the earth, and lastly *Vesta*; tho' *Vesta* is commonly taken for the mother, not the wife, of *Saturn*.

This deity was pictured sitting, to denote the earth poised and fixed by its own weight. She had a cymbal, or drum, in her hand, because the earth contains the roaring winds in its cavities. She was carried in a chariot, drawn by lions.

— juncti currum dominæ subiere leones.

VIRG. Æn.
lib. iii. ver.
113.

And to the yoke the savage lions brought. DRYDEN.

She was crowned with flowers and plants, but oftener with a diadem of turrets.

Vertice turrigero juxta Dea magna Cybele.

Propert. lib.
3. Eleg. 17.
ver. 35.

Cybele near, with nodding turrets crown'd.

The festivals of the goddess *Cybele* were called *Megalesia*, and her priests *Galli*. See GALLI and MEGALESIA.

This deity was unknown in Italy, till Hannibal was in the very bowels of that country with his army. The Roman senate, consulting the books of the Sibyls, found, that he could not be driven thence, unless the *Idæan mother* came to Rome. This obliged them to send ambassadors to Attalus, King of Phrygia, to request of him the statue of this goddess, which was of stone, in the city of Pessinus in Galatia. Accordingly the goddess was brought to Rome, and the ladies went out to the river Tyber, to receive her; at which time a remarkable thing happened. The ship, she was carried in, stopped at the mouth of the river, till the Vestal Claudia, whose chastity had been questioned, removed all suspicions, by easily drawing the vessel ashore with her girdle.

It was customary at Rome, once a year, to carry the statue of this deity, and wash it in the little river Almon, that falls into the Tyber.

Et lotam parvo revocant Almone Cybelen.

LUCAN. lib.
i. v. 595.

*To Almon's stream Cybele's form they bear,
And wash the goddess, each returning year.* ROWE.

St Austin relates the explanation, which Varro gives of the mysterious particulars of the worship of *Cybele*, or the earth. 'She is called, (says he) the mother of the Gods: the drum, which is ascribed to her, represents the globe of the earth; the turrets, with which she is crowned, the cities and towns of the earth. The seats, that surround her, shew, that she only stands still, while all things are in motion about her. Her eunuch priests denote, that the earth must be manured, in order to produce corn: their agitations and motions before the goddess teach husbandmen, that they must not lie still: the sound of cymbals denotes the noise of the instruments of husbandry; and the tame lions give us to understand, that there is no soil so wild and barren, but it may be manured.'

The pine tree was sacred to *Cybele*. This we learn from Phædrus :

Olim quas vellent esse in tutela sua
Divi legerunt arbores; quercus Jovi,

Fab. lvi.

Et

Et myrtus Veneri placuit, Phœbo laurea;
Pinus Cybele, &c.

i. e. 'The gods, once upon a time, made choice of what trees they would take under their protection: Jupiter chose the oak, Venus the myrtle, Phœbus the laurel, *Cybele the pine*.' Servius tells us, she chose the pine as a consolation for the loss of her favourite Attis, it being the tree, into which that beautiful Phrygian youth was metamorphosed. See AGYRTÆ, ATTIS, and BEREYCYNTHIA.

CYCLOPS. [Gr.] Sicilian giants, whom the poets suppose to be employed by Vulcan in forging thunder-bolts for Jupiter.

HOR. Od. 4.
lib. i. ver. 7.

_____ graves Cyclopum
Vulcanus ardens urit officinas.

*The labouring Cyclops furious Vulcan tires,
And beats their forge with raging fires.*

CREECH.

VIRG.
Georgic. IV.
ver. 170.

Ac veluti, lentis Cyclopes fulmina maffis
Cum properant, alii taurinis follibus auras
Accipiunt redduntque, alii stridentia tingunt
Æra lacu: gemit impositis incudibus Ætna.
Illi inter sese magna vi brachia tollunt
In numerum, versantque tenaci forcipe ferrum.

*So in their caves the brawny Cyclops sweat,
When with huge strokes the stubborn wedge they beat,
And all th' unshapen thunder-bolt compleat.
Alternately their hammers rise and fall,
Whilst gripping tongs turn round the glowing ball.
With puffing bellows some the flames increase,
And some in waters dip the hissing mass.
Their beating anvils dreadfully resound,
And Ætna shakes all o're, and thunders under ground.*

ADDISON.

The Cyclops did not always forge thunderbolts of the same fierceness and intense heat: they sometimes prepared a milder sort; as they did, when Jupiter was to visit Semele, armed with thunder and lightning.

OVID. Me-
tam. lib. iii.
ver. 305.

Est aliud levius fulmen, cui dextra Cyclopum
Sævitiæ, flammæque minus, minus addidit iræ:
Tela secunda vocant superi.

*Clad in the mildest lightning of the skies,
And arm'd with thunder of the smallest size.
'Twas of a lesser mould, and lighter weight;
They call it thunder of a second rate:
For the rough Cyclops, who, by Jove's command,
Temper'd the bolt, and turn'd it to his hand,
Work'd up less flame, and fury in its make,
And quench'd it sooner in the standing lake.*

ADDISON.

They are called Cyclops from the Greek κύκλω & ὀψ, because they had but one circular eye in the middle of their forehead. Apollo is said to have killed them with his arrows, in revenge for the death of Æsculapius, whom Jupiter had transfixed with a thunderbolt, forged by the Cyclops. See BRONTES.

D.



D A B I S. A Japonnese deity. A colossus, or large image, of this deity, made of brass, stands in the road from Osacca to Sorungo. They make an offering to it every year of a spotless virgin, who is instructed to ask the god such and such particular questions, to which the idol (or rather some Bonze inclosed within the idol, which is hollow) returns an answer. The sacred interpreter of this deity seldom fails to impart to the inquisitive virgin that happy qualification, which makes a maid a woman, as a demonstration of the appearance of his god in a human shape. PURCHAS'S
Extracts of
Voyages.

An Egyptian priest of Saturn formerly carried on an imposture of this kind with great success. He informed the male devotees, who came thither to pay their vows, that the deity expected a personal interview with their wives, among whom he always pitched upon the handsomest for his favourite. The dame, thus honoured, was conducted into the temple. The priest, after he had shut her in, conveyed himself, thro' a private subterraneous passage, into the belly of the idol, and from the mouth of it asked his pretty devotee some particular questions, which always ended in their mutual embraces. But, before they came to consummation, the amorous priest always took care to put the candles out.

DACTYLI IDÆI. [*Lat.*] The *fingers of mount Ida*. Concerning these, Pagan theology and fable give very different accounts. The Cretans paid divine worship to them, as those who had nursed and brought up the god Jupiter; whence it appears, that they were the same as the *Corybantes*, and *Curetes*. Nevertheless Strabo makes them different, and says, that the tradition in Phrygia was, that 'the Curetes and Corybantes were descended from the *Dactyli Idæi*; ' that there were originally an hundred men in the island, who were called *Dactyli Idæi*; from whom sprang nine *Curetes*, and each of these nine produced ten ' men, as many as the fingers of a man's two hands; and that this gave the name ' to the ancestors of the *Dactyli Idæi*.' He relates another opinion, which is, that there were but five *Dactyli Idæi*, who, according to Sophocles, were the inventors of iron; that these five brothers had five sisters, and that from this number they took the name of *fingers of mount Ida*, because they were in number ten; and that they worked at the foot of this mountain. Diodorus Siculus reports the matter a little differently. He says; 'the first inhabitants of the island of Crete were ' the *Dactyli Idæi*, who had their residence on mount Ida; that some said, they ' were an hundred, others only five, in number equal to the fingers of a man's ' hand, whence they had the name of *Dactyli*; that they were magicians, and ' addicted to mystical ceremonies; that Orpheus was their disciple, and carried their ' mysteries into Greece; that the *Dactyli* invented the use of iron and fire, and ' that they had been recompensed with divine honours.' Geogr. lib.
x.
Biblioth. lib.
v.

Diomedes, the Grammarian, says, The *Dactyli Idæi* were priests of the goddess *Cybele*: called *Idæi*, because that goddess was chiefly worshipped on mount *Ida* in Phrygia; and *Dactyli*, because that, to prevent Saturn from hearing the cries of infant Jupiter, whom *Cybele* had committed to their custody, they used to sing certain verses of their own invention, in the *Dactylic* measure. See **CURETES** and **CORYBANTES**.

DADUCHI. [*Gr.*] Priests of the goddess *Ceres*; so called, because, at the feasts and sacrifices of that goddess, they ran about the temple, carrying a lighted torch, which they delivered from hand to hand, till it had passed thro' them all. This they did in memory of *Ceres's* searching for her daughter *Proserpine* by the light of a torch, which she had kindled in mount *Ætna*. The word is compounded of *Δαῖς*, an unctuous, resinous, wood, as fir, pine, &c. and *ἔχω* to hold.

F f f f

DÆMONS.

DÆMONS. (*Δαίμονες*). A general name of spiritual, intellectual, beings of a rank superior to man, but inferior to the deity.

Voss. de
Theolog.
Christ. &c.
lib. vii. ch. 8.

The Platonists distinguish between *gods*, *dæmons*, and *heroes*. The *gods* are those, whom Cicero calls *Dii majorum gentium*; the *Dæmons* those, whom we call *Angels*. Christians use the word always in a bad sense, and understand by it only *evil spirits* or *devils*; and the reason assigned by Minucius Felix, and others, is, because *good spirits* refuse the adoration of men, and *evil spirits* alone are the object of idolatrous, or false worship.

De Deo So-
cratis.

Apuleius, defining the nature of *Dæmons*, says, they have a rational soul, and an aerial body; that they are immortal, and obnoxious to the same passions with men: that predictions, auguries, divinations, oracles, dreams, and art magic belong to them: that they convey mens prayers to the gods, and carry back to men the favours granted them by the gods.

Apolog. 1.

Justin Martyr speaks of the nature of *Angels* and *Dæmons*, as if he thought them not absolutely spiritual and incorporeal: for which reason he attributes such actions to them, as cannot be performed without the intervention of a body. He says, that some of the *Angels*, having received from God the government of the world, soon became prevaricators of his law, and, by the commerce which they had with the posterity of Adam, engendered what we call *Dæmons*, or *devils*: in which sentiment he was followed by many of the Fathers, and antient writers of the Church.

BERESITH
RABBA, pa-
rash. 24. apud
Maimonid.
&c.

It was a fabulous notion among the antient Hebrews, that Adam begat *Dæmons* and spirits on certain Succubus's. It is difficult to come at a satisfactory account of the *Dæmonology* of that people, and therefore it is no easy matter to explain what is meant by the *worshipping* of *Dæmons*, or *devils*, which is the last species of idolatry, according to the division of the Rabbins. There was a particular species of *Dæmons*, as some learned men have imagined, to which the Israelites offered sacrifice, and these were a sort of evil spirits, that appeared in desert places in the form of goats, and are in scripture called *Seirim*, which properly signifies *goats*. But it is doubted whether the Israelites were really guilty of this piece of idolatry. If they were, it seems borrowed from the practice of the Egyptians, among whom the *goat* was held to be a sacred animal.

In Octavio.

'The poets (says Minucius Felix) acknowledge the existence of *Dæmons*; the philosophers make it matter of dispute: Socrates was convinced of it; for he had a *Dæmon* always at hand, by whose advice he governed himself in all his actions. The Magi are not only acquainted with *Dæmons*, but perform all their magical operations by the help of *Dæmons*. — These impure spirits lie concealed under statues and images, and by their influence acquire the authority of a present deity; whilst they inspire the priests, dwell in the temples, direct the entrails of beasts, and the flight of birds, and give out oracles involved in falsehood and ambiguity.' As to Socrates's *Dæmon*, it was nothing else (according to Plutarch) but his own *sneezing*, and that of others. For, when he would undertake any thing, if another person chanced to sneeze from the right, either before or after him, he looked upon it as a signal that he ought to proceed in his design; but if the sneezing happened to be from the left, it was a warning for him to desist.

De Socratis
Genio.

D'HERBE-
LOT, Bibl.
Orient. p. 785.

According to the doctrine of the Mohammedans, there are several kinds of *Dæmons*. One sort is called *Ginn* and *Peri*, and are the same as we call Hobgoblins and Fairies. Others are called *Tecouin*, and are the *Parcæ* or *Destinies* of the Pagans. Others are a kind of Medusa's, Furies, and Spectres; and, lastly, others are the *Schaiathin*, i. e. the devil, and all his infernal troop.

Journey of J.
B. Merin to
the Mines of
Hungary.

The miners of Hungary pretend, that, while they are at work in those subterraneous places, they often see *Dæmons*, or spirits, in the shape of little negro boys; but that they do them no other mischief, than now and then extinguishing their lamps. See ANGEL, GENII, &c.

D'HERBE-
LOT, Bibl.
Orient.

DAGGIAL. The false Messiah, or Antichrist, of the Mohammedans; who believe, he will make his appearance, mounted on an ass, in imitation of Jesus Christ, the true Messiah, who made his entry into Jerusalem, seated on that animal. The word signifies a person, who has but one eye and eye-brow, such as they suppose Antichrist will be. They pretend, he will come at the end of the world,

world, and that Jesus Christ, who is not yet dead, will then fight with him, and put him to death. See ANTICHRIST.

DAGON. The false god of *Ashdod*, or, as the Greeks call it, *Azotus*. He is commonly represented as a monster, half man and half fish, like that of Horace. Bp. CUM-BERL. in San- chon. p. 327.

Definit in piscem mulier formosa superne.

Art. Poet.
ver. 4.

A handsome woman with a fish's tail.

Whence most learned men derive his name from the Hebrew *Dag*, which signifies a *fish*. Those, who make him to have been the inventor of *bread-corn*, derive his name from the Hebrew *Dagan*, which signifies *frumentum*; whence Philo Biblius calls him Ζῶς Ἀερίτης, *Jupiter Aratrius*.

Dagon, according to some, was the same as Jupiter, according to others Saturn, and according to others Venus. It is certain, the Egyptians worshipped Venus under the shape of a fish, because, in Typhon's war against the gods, she concealed herself under that form: and Diodorus Siculus relates, that, at Askelon, a famous city of the Philistines, Derceto, or Atergatis, (the same as Venus) was worshipped under the form of a woman, having the lower parts of a fish. There is an antient fable, that *Oannes* (Ὠάννης) a creature half man and half fish, rose out of the Red-sea, and came to Babylon, and there taught men several arts, and then returned again to the sea. Apollodorus relates, that four such *Oannes*, in several ages, had arisen out of the Red-sea, and that the name of one of them was Ὠδάκων (*Odacon*): from whence the learned Selden derives the name of *Dagon*. OVID. Met. lib. v. fab. 5. BEROSUS, APOLLODORUS, POLYHISTOR. De diis Syris, Synt. 2. ch. 3.

As it is past dispute, that the gods of the Greeks and Latins came from the east, and particularly from the Phœnicians, it is very probable that *Dagon* and *Neptune* are one and the same deity.

When the Philistines had taken the ark of God from the Hebrews, and brought it to the city of *Ashdod*, they placed it in the temple of *Dagon*, close by the image of that deity: but, the next morning, when they came into the temple, they found the idol fallen on his face to the ground, the head and hands being broken off, and only the trunk of the statue continuing in its place. 1 Sam. v. 1, &c.

This deity continued to have a temple at *Ashdod*, during all the ages of idolatry, to the time of the Maccabees. For the author of the first book of *Maccabees* tells us, that 'Jonathan, one of the Maccabees, having beaten the army of Apollonius, Demetrius's general, they fled to *Azotus*, and entered into *Beth-dagon* (the temple of their idol); but that Jonathan set fire to *Azotus*, and burnt the temple of *Dagon*, and all those who were fled into it.' Ch. x. ver. 83.

Bochart is of opinion, that the god *Dagon* was *Japhet*, the third son of Noah; and that they gave him the divinity of the sea, because his lot, and that of his descendants, was the islands, peninsula's, and countries beyond the sea, that is, the continent of Europe; according to what Lactantius remarks, *Neptuno maritima omnia cum insulis obvenierunt*, that is, Neptune had for his share all the sea-coasts, together with the islands. Mr Jurieu adds, that, probably, *Noah* himself may be concealed under *Dagon* or *Neptune*, because the empire of the sea agrees perfectly well with him, who floated several months on the waters of the deluge, and who alone escaped from that flood, which destroyed the rest of mankind. De falsa Religione, lib. i. ch. 11. Hist. des Dogmes, &c. Part IV. ch. 7.

Milton enumerates the god *Dagon* among the fallen angels:

Next came One,
Who mourn'd in earnest, when the captive ark
Maim'd his brute image, head and hands lop'd off,
In his own temple, on the groundsel edge,
Where he fell flat, and shamed his worshippers:
DAGON his name; sea-monster! upward man,
And downward fish; yet had his temple high,
Rear'd in *Azotus*, dreaded thro' the coast
Of Palestine, in Gath, and Ascalon,
And Accaron, and Gaza's frontier bounds.

Paradise lost,
Book I, ver.
457.

There

BAUMGARTEN, account
of Palestine,
B. II. ch. 3.
Judg. xvi.

There is still to be seen, in the city of Gaza, or Gazera, in Palestine, the temple of Dagon (but not above half of it standing) which Samson, taking hold of the two pillars that supported it, pulled down, and destroyed both himself, and all that were in it.—These pillars are still preserved, to perpetuate the memory of the action; and it is plain, by the ruins of this temple, that it was a very large one, strongly built of large hewn stones. See DERCE TO.

Embassies of
the Dutch to
Japan.

DAIBOTH. An idol of the Japonnese. Before you come to the temple of this deity, you pass through a kind of gate, on each side of which are erected two monstrous figures, with several arms, holding arrows, swords, and other offensive weapons. In the centre of the Pagod, the idol is seated, after the oriental fashion, on an altar-table, which is raised but a very little above the ground. He is of a monstrous height; for his head touches the very roof of the temple. This idol has the breast and face of a woman: he has black locks, wooly, and curled like a negro's. One may form some idea of the prodigious bulk of this statue by his hands, which are bigger than the whole body of a man of moderate stature. He is encircled on all sides with gilded rays, in which are placed a great number of images, representing some of the *Cami's*, or Demi-gods of Japan. There are several others on each hand of him, placed on pedestals, and crowned with rays, like our Christian saints. The altar-table, whereon the idol sits, is furnished with a great number of lighted lamps.

KÆMPFER,
Hist. of Ja-
pan, B. V.
ch. xiii, xv.

The temple of Daiboth is supported by several wooden pillars, which are prodigiously large, erected without the least regard to the rules of architecture, most of them being nothing more than the trunks of trees. The timber-work of the temple is all painted red. On the right-hand of this temple there is a little chapel, varnished without all over. As to the idol itself, Kæmpfer tells us, it is gilt all over, its ears very large, and its hair curled: it has a crown upon its head, and a large stain or speck on its forehead: its neck and breasts are naked; and its right-hand is extended, pointing to the hollow of its left, which rests upon its belly.

PAUSANIAS,
in Bœoticis.

DAIDALA. [Gr.] Two festivals, antiently observed in Bœotia; one of them by the Platæans at Alalcomenos, a very large grove, in which they assembled, and, exposing to the open air pieces of sodden flesh, carefully observed the flight of crows, which came to prey upon them: then, hewing down all those trees, upon which any of them alighted, they formed them into statues, which by the Greeks were called *Δαίδαλα*, from the ingenious artificer *Dædalus*.

The other solemnity, being by far the greatest and most remarkable, was observed not only at Plataea, but in all the cities of Bœotia, once in sixty years: in order to which there were prepared fourteen *Δαίδαλα*, or images, to be distributed by lot among the Platæans, Coroneans, Thespians, Tanagræans, Chæroneans, Orchomenians, Lebadeans, and Thebans. The manner of the solemnity was this. A statue, habited like a woman, was carried by one, dressed like a bride, and accompanied by a long train of Bœotians, to the top of mount Cithæron, upon which was erected an altar of square timbers cemented together. Upon this large quantities of combustible matters being laid, each of the cities offered a bull to Jupiter, and an ox to Juno, with plenty of wine and incense: the poorer sort offered small sheep; all which, together with the *Δαίδαλα*, being thrown into one heap, were set on fire, and burnt to ashes.

The first occasion of these customs was this. It happened that Juno had a quarrel with Jupiter; upon which she retired into Eubæa. The god was very much troubled at her departure, and endeavoured, by all the arts of persuasion, to induce her to return: but, finding her obstinate, he advised with Cithæron, King of the Platæans, who had the greatest reputation for wisdom of any man of that age. The expedient he pitched upon was this; that Jupiter should dress a statue in woman's apparel, and place it in a chariot, giving out that it was Plataea, the daughter of Asopus, and contracted to him in marriage. The god put this artifice in practice; and no sooner did the news reach Juno's ears, but she flew with all haste to meet the chariot; where discovering the cheat, she was wonderfully taken with the contrivance, and was presently reconciled to Jupiter.

DAIDIS.

DAIDIS. An antient Greek solemnity, which lasted three days ; during which, *Torches* (called in Greek *Δαδες*) were burned ; which gave occasion to the name. On the first day, they commemorated Latona's labour, and Apollo's birth. The second was in memory of Glycon, and the god's nativity. The third was observed in honour of the marriage of Podalirius and the mother of Alexander.

LUCIAN. in
Pseudomant.

DAIKOKU. A Japonnese deity, to whom they look upon themselves indebted for all the riches they enjoy. This idol is seated on a bale or sack of rice, after the Japonnese fashion, and strikes, with his hammer, such things as he thinks proper ; and wherever the stroke falls, it is attended with universal plenty, such as immense riches, gay habits, all the conveniences of life, &c. The bale of rice is, after the oriental taste, an emblem of plenty.

KEMPFFER,
Hist. of Jap.
B. III. ch. iii.

DAIRO. The High-priest, or sovereign Pontiff of the Japonnese ; in whose family the empire of Japan was formerly hereditary, till usurped by the predecessors of the present Emperor, whose palace is in the city Jedo ; whereas that of the Dairo was in the city of Miaco. The sacredness of the Dairo's person is so very great, that his feet are not permitted to touch the ground, nor his head to be exposed to the sun. He is never to have his hair, beard, or nails cut. His victuals are always carried to his table in new baskets, and served up in new dishes and plates. When he goes abroad, he is carried in a magnificent litter, whose pillars are of massy gold, and the outside enriched with figures of the same metal. It is covered with a thin transparent silk, so contrived, that the Dairo may see every one, but be seen by no one. He is carried in this litter by fourteen persons of the highest quality. His guards march before, and he is followed by a coach, drawn by two horses, whose housings are embroidered with pearls and diamonds. This fine equipage is for the Dairo's wife and concubines.

Embassies of
the Dutch
Japan.

DALAI-LAMA. The High-priest, and deity, of the Calmuc Tartars. The word it seems signifies *universal priest*. This sovereign Pontiff of the Tartarian idolaters, and whom they acknowledge as their god, resides towards the frontiers of China, near the city of Potala, in a convent, situated on the summit of a high mountain, the foot whereof is inhabited by twenty thousand *Lama's*, or priests, who have their separate apartments round about the mountain, and, according to their respective quality, are placed nearer, or at a greater distance from the sovereign Pontiff. This Dalai-Lama has been called *Prête-gehan*, or *Prester-John*, without knowing precisely what countryman he was. See LAMA.

KIRCHER,
China illustr.

DALMATICA. A vestment, or habit, of a Bishop, and Deacon ; so called, because it was first invented in *Dalmatia*. Pope Sylvester appointed it to be used by the deacons. It was a royal garment, having been worn by the Emperor Pertinax ; and it was called *chirodota* or *manicata*, because it had *sleeves*, to distinguish it from the *Collobium*, which had none. The *Dalmatica* was all of *white* before, but behind had two *purple* lines or stripes. Pope Eutychianus decreed, that the bodies of the martyrs should be wrapped up in the *Dalmatica*. Virgins are sometimes represented in this dress ; for there is at Rome a picture of St Cæcilia, in the church of that saint, habited in the *Dalmatica*. See COLLOBIUM.

ISID. Etymol.
lib. xix. ch. 22.

BARON. An.
261. n. 40.

DAMIANISTS. See SEVERITES.

DANCING. Tho' it may be no easy matter to find any natural relation between this action and religion, yet, among the Pagans, it made a part of the worship paid to the gods. It was usual to dance round the altars and statues ; and, at Rome, the *Salii*, who were priests of Mars, danced through the streets, in honour of that god, and had their name from that very ceremony. In short, religious dancing was so much the taste of the Pagans, that the poets made the gods themselves dance. Hesiod makes the Muses dance, and Horace does the same by Venus, the Graces, and Nymphs.

See CALLI-
MACH. in
Hymn.
EURIPID. in
Iphigen.
ARISTO-
PHAN. in
Ranis.

Jam Cytherea choros ducit Venus, imminente Luna ;
Junctæque Nymphis Gratia decentes
Alternò terram quatiant pede.

Od. 4. lib. i.
ver. 5.

G g g g

The

*The Nymphs and Graces join'd, thro' flow'ry meads,
By moon-light dance, and Venus leads. CREECH.*

Exod. xxxii. 6. When the Jews kept the feast of the golden calf, they sat down to eat and drink, and rose up to play, i. e. to dance. David danced before the ark of the Lord; and the Psalmist, describing an holy festival, says, *The singers went before, the players on instruments followed after; amongst them were the damsels, playing with the timbrels.*

Contra Gen-
tes, lib. vii.

From this practice of religious dancing to the sound of instruments, Arnobius takes occasion to ask the Pagans; *Etiamne Dii æris tinnitibus, & quassationibus cymbalorum afficiuntur? Etiamne tympanis, etiamne symphonis?* i. e. Are the gods pleased with the tinkling of brass, and rattling of cymbals; with the sound of drums, and musical instruments?

The idolaters of the East and West-Indies have the same esteem for this custom, and the greatest part of the worship they pay to their deities consists in dancing. Nor are the Christians quite free from this superstition, as is evident to those, who have travelled through Popish countries, in which certain festivals, particularly those of the *Sacrament*, and *Passion* of our Lord, are celebrated with dancing, masquerades, and other drolleries, and on which occasion is often seen an odd jumble of penitents and buffoons, who, no doubt, think they do honour to religion by this extravagant mixture.

The Christians of St Thomas dance in honour of that Saint, before which they make the sign of the cross, and sing an hymn. The men dance by themselves, and the maiden and married women by themselves, with all the decency and decorum imaginable.

DANIEL (THE BOOK OF). A canonical book of the Old Testament.

Daniel was descended from the royal house of the kings of Judah, and was cotemporary with Ezekiel. He was of the children of the captivity, being carried to Babylon, when he was about eighteen years of age. His name is not prefixed to his book: yet the many passages, in which he speaks in the first person, are a sufficient proof, that he was the author of it. The stile of Daniel is not so lofty and figurative, as that of the other prophets: it is clear and concise, and his narrations and descriptions simple and natural; in short, he writes more like an historian, than a prophet.

An. 606, be-
fore Christ.

PRIDEAUX,
Connect. P. I.
B. III. Ann.
534
HIERON. in
Proem. ad
Com. in Dan.

He was a very extraordinary person, and was favoured of God, and honoured of men, beyond any that had lived in his time. His prophecies concerning the coming of the Messiah, and the other great events of after-times, are so clear and explicit, that Porphyry objected to them, that they must have been written after the facts were done.

MAIMONID,
in More
Nevochim,
p. 2. ch. 45.
HUET. De-
monstr. Evan-
gel. Prop. 4.
ch. 14.
JOSEPH. An-
tiq. lib. x.
ch. 12.
Matth. xxiv.
15.

The Jews do not reckon Daniel among the prophets; and the reason they assign is, because he rather lived the life of a courtier, in the palace of the King of Babylon, than that of a prophet. They add, that, tho' he had divine revelations given to him, yet it was not in the prophetic way, but by dreams and visions of the night, which they look upon as the most imperfect way of revelation, and below the prophetic. But Josephus, one of the antientest writers of that nation, reckons him among the greatest of the prophets, and says farther of him, that he conversed familiarly with God, and not only foretold future events, as other prophets did, but determined likewise the time when they should come to pass. But our Saviour, by acknowledging Daniel as a prophet, puts his prophetic character out of all dispute.

HIERON. in
Præf. ad Dan.

Part of the book of Daniel was originally written in the Chaldee language; that is, from the fourth verse of the second chapter to the end of the seventh chapter; and the reason was, because, in that part, he treats of the Chaldean or Babylonish affairs. All the rest of the book is in Hebrew. The Greek translation, used by the Greek churches throughout the East, was that of Theodotion. In the Vulgar Latin Bible, there is added, in the third chapter, after the twenty-fourth verse, the *Song of the Three Children*, and, at the end of the book, the *History of Susanna*, and of *Bel and the Dragon*: the former is made the 13th, and the latter the 14th chapter of the book, in that edition. But these additions

were never received into the canon by the Jews; neither are they extant in the Hebrew, or the Chaldee language, nor is there any proof, that they ever were so.

The six first chapters of the book of Daniel are an history of the kings of Babylon, and what befel the captive Jews under their government. In the six last, he is altogether prophetic, foretelling, not only what should happen to his own church and nation, but events, in which foreign princes and kingdoms were concerned; particularly the rise and downfall of the four secular monarchies of the world, and the establishment of the fifth, or spiritual kingdom of the Messiah.

It is believed, that Daniel died in Chaldea, and that he did not take advantage of the permission granted by Cyrus to the Jews of returning to their own country. St Epiphanius says, he died at Babylon, and herein he is followed by the generality of historians.

‘ Amongst the old prophets (says the great Sir Isaac Newton) Daniel is most distinct in order of time, and easiest to be understood; and therefore, in those things, which relate to the last times, he must be made the key to the rest. — His prophecies are all of them related to one another, as if they were but several parts of one general prophecy. The first is the easiest to be understood, and every following prophecy adds something new to the former.’

Observations
on Daniel,
&c. p. 15.

Id. ib. p. 24.

DAPHNEPHORIA. [Gr.] A Novennial festival, celebrated by the Bœotians, in honour of Apollo. The solemnity was as follows. They adorned an olive-branch with garlands of laurel, and various sorts of flowers. Upon the top of it was placed a globe of brass, from which hung other smaller globes. About the middle of it were fixed purple crowns, and a globe of smaller size than that at the top. The bottom was covered with a saffron-coloured garment. The uppermost globe was an emblem of Apollo, or the sun: that placed diametrically under it signified the moon; the lesser globes represented the stars, and the crowns, being sixty-five in number, typified the sun’s annual revolution. The bough, thus adorned, was carried, in procession, by a young lad, of a beautiful countenance, and good family, splendidly apparelled, his hair loose and dishevelled, and on his head a crown of gold. On this occasion, he executed the office of a priest, and was honoured with the title of *Δαφνιφόρος*, i. e. *Laurel-bearer*. Before him went one of his nearest relations, bearing a rod adorned with garlands. He was followed by a choir of virgins, with branches in their hands. In this order they proceeded to the temple of Apollo, surnamed *Ismenius* and *Galaxius*, where they sang supplicatory hymns to the god.

PAUSANIAS,
in *Eocticis*

This solemnity was instituted upon the following account. The Æolians, inhabiting *Arne* and the adjacent territory, being advised by an oracle to relinquish their antient seats, and seek their fortunes, made an invasion upon the Thebans, who at the same time were besieged by the Pelasgians. It happened to be near the time of Apollo’s festival, which was religiously observed by both nations: upon which, a cessation of arms being agreed upon, one party cut down laurel-boughs in Helicon, and the other near the river Melas; and, as the custom was, carried them in their hands, in honour of Apollo. On the same day there appeared, in a dream, to Polematas, General of the Bœotian forces, a young man, who presented him with a compleat suit of armour, and commanded, that, every ninth year, the Bœotians should make solemn prayers to Apollo, with laurels in their hands. About three days after this vision, he made a sally upon the besiegers with such success, that they were forced to quit their enterprize: whereupon he caused this festival to be instituted in honour of Delphinian Apollo.

The Jews have something like this solemnity, in their celebration of the *feast of tabernacles*; at which time, according to Leo of Modena, they carry *boughs* in their hands, which they shake during the performance of their sacred songs: a ceremony, no doubt, derived to them from their ancestors, who, as Maimonides informs us, when they celebrated the feast of tabernacles, *entered into the temple, with dances, rods shaken, songs, cymbals, and psalteries.* See **TABERNACLES** (FEAST OF).

De Rit. Jud.
P. III. ch. vii.
§. 4.

In Lulabh,
ch. viii. §. 12,
15.

D' HERBE-
LOT, Bibl.
Orient.

DARARIOUN. [*Arab.*] An heretical sect, among the Mohammedans, who took their name and origin from an impostor named Darari, who, coming from Persia into Egypt, in the Caliphate of Hakem, would persuade the people, that Hakem was God : but the people slew him, tho' he was greatly carested by the Caliph. He was succeeded by one Hamzah, who took the name of *Al Hadi*, i. e. the *Director*. This man introduced licentiousness and debauchery, abolishing all the works of piety, such as fasting, prayer, and pilgrimage. This sect prevails in the maritime parts of Syria, and on mount Libanus.

AIMON'S
Description of
the Court of
Rome.

DATARY. An officer in the Pope's court. He is always a Prelate, and sometimes a Cardinal, deputed by his holiness to receive such petitions as are presented to him, touching the provision of benefices. By his post, the Datary is empowered to grant, without acquainting his holiness therewith, all benefices that do not produce upwards of twenty-four ducats annually ; but for such as amount to more, he is obliged to get the provisions signed by the Pope, who admits him to audience every day. If there be several candidates for the same benefice, he has the liberty of bestowing it on which of them he thinks proper, provided he has the requisite qualifications. The Datary has a yearly salary of two thousand crowns, exclusive of the perquisites, which he receives from those, who apply to him for any benefice. This officer has a substitute, named the *Sub-Datary*, who is likewise a prelate, and has a yearly pension of a thousand crowns : but he is not allowed to confer any benefice, without acquainting the Datary therewith. When a person has obtained the Pope's consent for a benefice, the Datary subscribes his petition with an *annuit sanctissimus*, i. e. *the most holy Father consents to it*. The Pope's consent is subscribed in these words ; *fiat ut petitur*, i. e. *be it according to the petition*. After the petition has passed the proper offices, and is registered, it is carried to the *Datary*, who *dates* it, and writes these words ; *Datum Romæ apud &c. given at Rome in the pontifical palace &c.* Afterwards the Pope's bull, granting the benefice, is dispatched by the Datary, and passes through the hands of more than a thousand persons, belonging to fifteen different offices, who have all their stated fees. The reader may from hence judge how expensive it is to procure the Pope's bull for a benefice, and what large sums go into the office of the Datary, especially when the provisions, issued from thence, are for bishoprics, and other rich benefices.

PRATEOL.
Elench. Hæ-
ref.

DAVID-GEORGIANS, or DAVIDISTS. A sect of Christian heretics, in the XVIth century. David-George, their leader, was, according to some, a Glazier, but, according to others, a Painter, of Ghent. This Enthusiast, in the year 1525, began to give out, that he was the Messiah, and that he was sent into the world in order to people the kingdom of Heaven, which was quite empty of inhabitants, for want of virtuous and good men. With the Adamites, he rejected marriage ; with the Sadducees, he denied the resurrection ; with the Manichees, he held, that the soul was not defiled by sin. He made his escape from Ghent, and retired first into Friesland, and then to Basil, where he changed his name, assuming that of John Bruck, and died in 1556.

David-George left behind him several disciples, whom he amused with a promise of rising again after three years. Nor was he altogether a false prophet herein ; for the magistrates of Ghent, being informed of his doctrines, at the end of three years, ordered his body to be dug up, and burnt, together with his writings, by the common hangman. There are still some remains of this ridiculous sect in Holstein, particularly about Friderickstadt, where they are intermixed with the Armenians.

BINGHAM,
Orig. Ecclef.
B. II. ch. 20.

IGNAT. Epist.
ad Trall. n. 2.

CYPR. Ep.
65. ad Rogation.

DEACONS. One of the three sacred orders of the Christian Church. The name *Διάκονοι*, which is the original word for Deacons, is sometimes used, in the New Testament, for any one that ministers in the service of God ; in which large sense, Bishops and Presbyters are stiled Deacons, not only in the New Testament, but in Ecclesiastical writers also. But, in its restrained sense, it is taken for the third order of the clergy of the Christian church ; and that they were always esteemed as such, appears from the concurrent testimony of antient writers, who constantly stile them ministers of the mysteries of Christ, ministers of Episcopacy and the Church, and the like. However they never had the name of *Priests*, being

being commonly distinguished from them by the names of ministers and Levites. And hence the canons stile them *ῥηνοῦνται*, *Ministri*. The first institution of this order is recorded in the *Acts*.

As to their office, in the Christian Church, it seems to have succeeded that of the Levites among the Jews, who, by God's command, were to be as ministers and servants, under the old law.

The ordination of a Deacon, in the primitive Church, differed from that of a Presbyter, both in the form and manner of it, and also in the gifts and powers conferred thereby. The ordination of the former might be performed by the Bishop alone, who put up his prayer in general, 'that God would make his face to shine upon that his servant, who was then chosen to the office of a Deacon, and fill him with his holy Spirit and power, as he did Stephen the martyr; that he, behaving himself acceptably, uniformly, and unblameably in his office, might be thought worthy of an higher degree, &c.'

As to the office of Deacons, the most common and ordinary was, to be attendant on the Bishop and Presbyters in the service of the altar, to take care of the holy table, and all the ornaments and utensils belonging to it. In the next place, they were to receive the offerings of the people, and to present them to the priest, at the same time reciting the names of those that offered. In some churches, but not in all, the Deacons read the gospel, both before, and at, the communion-service. At Alexandria, the archdeacon only read the gospels, and, in some churches, on high festivals, the Bishop himself; as at Constantinople, on Easter-day. But it was something more peculiar to the office of Deacons, to assist the Bishop and Presbyters in the administration of the Eucharist: at which their business was, to distribute the elements to the people, who were present, and carry them to those, who were absent. But they were not allowed to consecrate them at the altar; as appears from the testimonies of Hilary, Jerom, and the author of the Constitutions; who assign as a reason, that Deacons were reckoned no priests, or but in the lowest degree. As to the sacrament of Baptism, it is evident, they were permitted, in some cases, to administer it solely; as appears from Tertullian, Jerom, and the council of Eliberis.

Another part of the office of Deacons was, to be a sort of monitors and directors to the people, in the exercise of their publick devotions in the church. To which purpose they made use of certain known forms of words, to give notice when each part of the service began. This was called by the general name of *κηρύττειν* among the Greeks, and *prædicare* among the Latins, which do not ordinarily signify *preaching*, as some mistake it, but performing the office of a *κήρυξ*, or *præco*, in the assembly. Whence the Deacons are sometimes called *ἱεροκήρυκες*, the holy cryers of the church. See BIDDING-PRAYER.

The Deacons had a power to *preach*, by licence and authority from the Bishop, but not without it: which was likewise the case with relation to the power of reconciling penitents, and granting them absolution; this privilege being allowed them only in cases of extream necessity, when neither Bishop nor Presbyter were at hand to do it. It may be reckoned also among their extraordinary offices, that they were sometimes deputed by the Bishops to be their representatives and proxies in general councils. But, in provincial synods, they were allowed to give their voice, as well as the Presbyters, in their own name.

There are two things more to be observed concerning the office of Deacons, in church-assemblies. The first is, that they had a power to rebuke and chastise those, who behaved indecently in the church. The other is, that, before the institution of the inferior orders in the church, such as Sub-deacons, Exorcists, Catechists, &c. the Deacons were employed in performing all the offices, which were afterwards committed to those orders.

But, besides these offices, which properly belonged to the service of the church, the Deacons had employment out of the church. One of these was, to be the Bishop's sub-almoner, and to take care of the necessitous, such as orphans, widows, virgins, prisoners, and all the poor and sick, who had any title to be maintained out of the publick revenues of the church. Another of these offices was, to enquire into the morals and conversation of the people, and to make their report thereof to the Bishop. Upon this account, the Deacons were usually stiled the *Bishop's eyes*, and *ears*, his *mouth*, his *right-hand*, and his *heart*; because, by their ministry, he took cognizance of mens actions, as much as if he him-

H h h h

self

Conc. Carth.
4. c. iv.
HIERON. Ep.
27.

Acts vi. 3.

Constit.
Apost. lib. viii.
c. 18.

AUG. Quæst.
Vet. & Nov.
Test. T. IV.
c. ci.

CYPR. Ep.
10.

HIERON.
Comm. in
Ezek. xviii.

JUST. M.
Apol. 2.
Constit.

Apost. lib.
viii. c. 13,
and 28.

Conc. Nic.
c. xviii.

HILAR.

Fragm.

HIERON. Ep.

85. ad Evagr.

TERTULL.

de Bapt. c.

xvii.

HIERON.

Dial. contr.

Lucif. c. 4.

Conc. Elib.

c. lxxvii.

SYNES. Ep.

67.

CHRYST.

Homil. 17.

in Heb. ix.

CYPR. Ep.

13. ad Cler.

CHRIST.

LUPUS,

in not. ad Can.

7. Conc. Trull.

JUSTEL. Bi-

blioth. Jur.

Canon. T. IV.

Constit. Apost.

lib. ii. c. 57.

EPIPH.

Hæc. 75.

AUG. Quæst.

Vet. & nov.

Test. c. ci.

CYPR. Ep.

49. ad Cornel.

Constit. Apost.

lib. ii. c. 31,

32.

ib. lib. ii.

c. 44.

self had seen or heard them ; and because, by them, he sent orders and directions to his flock, and by them distributed to the necessities of the indigent.

Conc. Neo-
cæs. c. xv.

Acts vi. 3.

Sozom. lib.
vii. c. 19.

JUSTIN.
Novel. 3.
c. i.

For this reason, there being a great variety of business attending the office of a Deacon, it was usual to have several Deacons in the same church. In some, they were precisely to the number of seven, in imitation of the first church of Jerusalem. But this rule was not observed in other churches, the number of Deacons being indifferent, as the business of each church required. In that of Constantinople, particularly, the number was so great, that we find them limited to an hundred, for the service of the great church, and three others only.

JUSTIN.
Novel. 123.
c. xiv.

The qualifications, required in Deacons, were much the same as those required in Bishops and Presbyters ; except that, in their age, there was some difference. Deacons might be ordained at twenty-five years of age, and not before ; whereas Bishops and Presbyters could not be ordained till thirty.

Pontificale
Roman.

PISCARA,
Praxis Cerem.

The ceremony of the ordination of Deacons, in the *Romish Church*, is briefly this. The candidate prostrates himself before the Bishop, who confers on him the Holy Ghost, laying his right-hand only on his head, to signify, that he does not receive it so fully as the priest. An Acolyth puts on him the stole and Dalmatica ; after which the Bishop presents him with the book of the gospels : the ceremony concludes with the prayers of the Bishop and people. It is the Deacon's office to incense the officiating priest or prelate ; to lay the corporal on the altar ; to receive the paten or cup from the sub-deacon, and present them to the person officiating ; to incense the choir ; to receive the *pax* from the officiating prelate, and carry it to the sub-deacon ; and, at the pontifical mass, when the Bishop gives the blessing, to put the mitre on his head, and to take off the Archbishop's pall, and lay it on the altar.

The Maronites of mount Libanus have two Deacons, who are merely administrators of the temporalities. Dandini, who calls them *Il Signori Diaconi*, tells us, they are secular lords, who govern the people, set in judgment on all their differences, and treat with the Turks concerning the taxes, and other matters.

Canon xxxii.

In *England*, Deacons are not capable of any ecclesiastical promotion, not so much as to be admitted to a donative ; all benefices requiring the incumbent to be in priest's orders. Yet he may be a chaplain in a family, curate to a beneficed clergyman, or lecturer to a parish-church. A man may be ordained Deacon at twenty-three years of age, *anno corrente* ; but it is expressly provided, that the Bishop shall not ordain the same person both a Deacon and a priest in the same day. The form of ordaining Deacons declares, that it is their office to assist the priest in the distribution of the holy-communion ; in which, agreeably to the practice of the antient Church, they are confined to the administering of the wine to the communicants.

1 Tim. iii. 8,
12.

St Paul requires, that Deacons should be chaste, sincere, and blameless ; that they should be neither great drinkers, nor given to filthy lucre ; that they should hold the mystery of the faith in a pure conscience ; that they should be well approved, before they are admitted to the ministry ; that they should be the husbands of one wife, and take care of their houses and families.

BINGHAM,
Orig. Ecclef.
B. II. c. xxii.

Rom. xvi. 1.

Lib. x. Ep.
97.

TERTULL.
lib. i. ad

uxor. c. 7.

Epist. ad

Smyrn. n. 13.

Lib. vi. c. 17.

DEACONESSSES. Female-Deacons. An order of women, who had their distinct offices and services in the antient Christian Church. The office was as antient as the apostolical age : for St Paul calls *Phæbe a servant of the Church of Cenchrea*. The original word is *Διακονῶσα*, *ministra*, which is the name given them by Pliny. Tertullian, and others, call them *Viduae*, *widows*, because they were commonly chosen out of the widows of the church : for some antient laws required, that they should be widows, that had been but once married, and had born children. But there were exceptions to this rule : for Ignatius speaks of *virgin-deaconesses* ; and the author of the *Constitutions* says, that the deaconesses were to be either chaste virgins, or widows, that had been but once married. Some laws required, that they should be sixty years of age, others but fifty, and others but forty.

BARON. ad

an. 34. n. 23.

VALES. not.

in Sozom.

lib. viii. c. 9.

It is matter of dispute, whether the Deaconesses were ordained by imposition of hands. Baronius, Valesius, and others, think they were not, and make no other account of them than as meer lay-persons. But the author of the *Constitutions*, speaking of their ordination, requires the Bishop to use imposition of hands, with a form of

of prayer, which is there recited. And thus it was both in the Greek and Latin Churches, so long as the order continued; as appears from the canons of several councils. But this ordination gave them no power to execute any part of the sacerdotal office. The office of Deaconesses was only to perform some inferior services of the church, and those chiefly relating to the women, for whose sake they were ordained.

Const. Apost.
lib. viii. c.
19.

Ibid. lib. iii.
c. 9.

One part of their office was, to assist the minister at the baptizing of women; to undress them for immersion, and to dress them again; in which they were so to order the matter, that the ceremony might be performed with all the decency becoming so sacred an action. Another part of their office was, to be a sort of private catechists to the women-catechumens, who were preparing for baptism. They were likewise to visit and attend women, that were sick and in distress; to minister to the martyrs and confessors in prison; to keep the women's-gate in the church; and, lastly, to assign all the women their places in the church, and regulate their behaviour, &c.

EPIPH. Ex-
pos. fid. 21.

Conc. Car-
thag. 4. c.
xii.

This order, which for some ages has been wholly laid aside, was not abolished every where at once, but continued in the Greek Church longer than in the Latin, and in some of the Latin Churches longer than in others. In the Greek Church they continued to the latter end of the XIIth century. In the Latin Church there were some decrees made against their ordination long before; viz. in the Vth and VIth centuries. But these decrees had no effect at all in the East, nor did they universally take effect in the West till many ages after. In the Xth or XIth century, Cardinal Bona thinks, the order was quite extinct.

BALSAM.
Resp. ad
interrog. c.
xxxv.
Conc. Arauf.
I. c. xxvi.
Conc. Epaun.
c. xxi.
Rer. Liturg.
lib. i. c. xxv.

DEACONRY. In Latin *Diaconia*. The name of the chapels and oratories in Rome, under the direction of the several *Cardinal-Deacons*, in their respective regions or quarters. Antiently, they were seven in number, as, the Deaconry of St Maria in the broad way; the Deaconry of St Eustachio near the Pantheon, &c. answering to the seven regions of the city. They had a kind of hospitals annexed to them, for the distribution of alms. They had also an administrator for temporal concerns, called the *Father* of the *Deaconry*, who was sometimes a priest, and sometimes a lay-man. At present, there are fourteen of these *Deaconries*, or *hospitals*, under the direction of as many Cardinals.

Du CANGE,
Glosser.

DEAN. An ecclesiastical dignitary, next under the Bishop, in cathedral churches, and head of the *Chapter*. The Latin word is *Decanus*, derived from the Greek *δέκα*, *Decem*; because the Dean presides over, at least, ten canons or prebendaries, in like manner as, in the antient Church, every ten Monks were under an officer, called from thence the *Decanus*.

As there are two foundations of cathedral churches, in England, the Old and the New (the new erected by King Henry VIII); so there are two ways of creating Deans. Those of the old foundation, as the Deans of St Paul's, York, &c. are raised to that dignity much after the manner of Bishops; the king first sending his *Comge d'elire*, the chapter electing, and the king confirming the election. Those of the new foundation, whose deaneries were raised upon the ruins of priories and convents, such as the Deans of Canterbury, Durham, Ely, Norwich, Winchester, &c. are donative, and installed by a shorter course, namely, by the king's letters patent, without any election or confirmation.

1 Instit. 95.

There are cathedral churches, which never had a Dean, and in which the Bishop is head of the Chapter, and, in his absence, the archdeacon: such are the cathedrals of St David and Landaff. There are also Deans without a chapter; such as the Dean of Battle in Suffex: and there are Deans without a jurisdiction; as the Dean of the Chapel Royal, &c. A Dean, without a Chapter, has a jurisdiction in ecclesiastical matters, arising in the several parishes within his Peculiar. Rural Deans, who, originally, exercised jurisdiction over deaneries, and afterwards became only the Bishops substitutes, to grant letters of administration, probate of wills, &c. are now quite laid aside, and their office lost in that of the archdeacons and chancellors.

SPELM.
Gloss.

1. NELS. abr.
596. 597.

A *Dean* and *Chapter* are the Bishop's council, to assist him in the affairs of religion, and to assent to every grant, which the Bishop shall make to bind his successors, &c. As a deanery is a spiritual dignity, a man cannot be a Dean and prebendary of the same church.

DYER, 273.

Tho'

STILLING-
FLEET, Ec-
clesiastical
Cases, &c.
3. R. 75.

Tho' ecclesiastical bodies, in cathedrals, are very antient in England, yet it does not appear, that they had any jurisdiction peculiar to themselves during the Saxon times. Sir Edward Coke says, there were Chapters, as the Bishop's council, before they had distinct possessions, and that the Bishops parted with some of their possessions to them, and so became patrons of the prebends of the church.

An. 1640—1.

RUSH-
WORTH IV,
P. 152, 285.

In the reign of King Charles I, a remonstrance was presented to the parliament, by the Presbyterian party, setting forth the great revenues, and the little use, of Deans and Chapters. And, the same year (so fatal to Episcopacy and the Hierarchy) the Commons voted, that all Deans, Deans and Chapters, Prebendaries, Canons, &c. should be abolished, and their lands employed to the advancement of learning and piety. See CHAPTER.

DECALOGUE. The *ten* precepts or *commandments*, delivered by God to Moses, and by him written on two tables of stone, and delivered to the Hebrews, as the basis and foundation of their religion. The history of this great event, together with the ten commandments themselves, are recited at large in the xixth and xxth chapters of the book of *Exodus*.

There are several refined speculations concerning the promulgation of these divine laws: as, whether they were delivered by an angel, deputed by God for that purpose, or by the Deity himself; and, if by the latter, whether it was the first, or second person, of the Godhead, that took upon him to be the legislator of the Jews. But these are questions of such a nature, that nothing certain can be concluded about them.

The Jews called these commandments, by way of excellence, the *ten words*, from whence they had afterwards the name of *Decalogue*. But it is to be observed, that they joined the first and second into one, and divided the last into two. They understand that against *stealing* to relate to the stealing of men, or kidnapping, alledging, that the stealing of another's goods or property is forbidden in the last commandment.

De Legib.
Hebr. lib. i.
c. 2.

' Most divines (says the learned Spencer) seem to have been of opinion, that God gave the Decalogue, to be a general rule of life and manners, and as it were a summary, to which all other precepts, either of the law or the gospel, may be reduced. Hence they rack their brains, to fix so large and extensive a meaning on all these commands, that all duties, respecting God or our neighbour, may be understood to be contained in them. But no one, who duly considers the matter, can think it probable, that the Decalogue was therefore given, that it might be a kind of *Compendium* of all the other laws of the Pentateuch; since those eminent precepts of the law, *Thou shalt love the Lord thy God with all thy heart*, and *Thou shalt love thy neighbour as thy self*, cannot be found in the Decalogue, without affixing a meaning to some commands, quite foreign to the natural sense of the words, and subjecting them to an arbitrary interpretation. To give my opinion in a few words; the chief scope and intent of the Decalogue was, to root out idolatry, and its more immediate effects, and to add force and authority to the other laws contained in the Pentateuch. For who can persuade himself, that God would have collected together, into the one little system of the Decalogue, those ten precepts, which have scarce any connexion with each other, had they not all naturally tended to destroy idolatry and its primary effects? The author then proceeds to confirm the truth of this assertion by a distinct consideration of each precept of the two tables.

Id. ib. §. 2.

It has been a question, and even matter of admiration, why God, in delivering laws to the Hebrews, kept precisely to the number *ten*. This question is answered by the above-cited author, who assigns the following reasons for this proceeding. First, the number *ten* exceeds all others in perfection and capacity: for in it are comprehended all the diversities of numbers, and their analogies, and all the geometrical figures, which have any relation to numbers. — Secondly, A *Decad* seems to have been in most esteem and use, among all nations, from the earliest times. — Thirdly, As the number *ten* comprehends in it all others, so the Decalogue was to be a kind of *representative* of all the other laws of Moses, which were too numerous to be distinctly and separately rehearsed from mount Sinai. — Lastly, The number *ten* was a sacred number, and most frequently

‘ applied to the things mentioned in the law ; as will be evident to those, who carefully read over the institutes of Moses.’

The Samaritans, to raise and maintain the credit of their temple on mount Gerizim, forged an *eleventh* command, or precept, which, in their Pentateuch, they added at the end of the Decalogue, both in Exodus, and Deuteronomy. It was this. ‘ When the Lord thy God shall have brought thee into the land of Canaan, whither thou goest to possess it, thou shalt erect to thy self large stones, and shalt write on them all the words of this law. And, after thou shalt have passed over Jordan, thou shalt place those stones, which I command thee this day, on mount Gerizim, and shalt build there an altar to the Lord thy God, an altar of stone, &c.’

The Talmudists, and, after them, Postellus, pretend, that the Decalogue was written or engraved in letters of light, i. e. luminous, shining letters ; and that the engraving went quite through the tables ; they add, that the middle of the *mem* final, and of the *samech*, remained miraculously suspended, without adhering to any thing.

The Emperor Julian objected to the Decalogue, that the precepts it contained (those only excepted, which concern the worship of false gods, and the observation of the sabbath) were already so familiar to all nations and people, and so universally received, that they were unworthy, for that very reason, to be delivered by so great a legislator to so peculiar a people.

The Church of Rome has struck the *second* commandment quite out of the Decalogue, and, to make up the number, has split the *tenth* into two. The reason of their doing so is plainly this ; that they are willing to suppress a commandment, which so expressly forbids the use of images in the worship of God.

DECANICA. [Lat.] In ecclesiastical antiquity, the word is used to signify the prisons, or places of confinement, for delinquent clergymen. Some take it to be only another name for the *Diaconicum*, or a corruption of it. Others derive it from *δίκη*, and so make it denote a *tribunal*. But it seems to have been a more general name than *Diaconicum*, including all such places of the church, as were used for the more decent confinement of offending Clercs. See *DIACONICUM*.

DECENNALIA. [Lat.] Antient Roman festivals, celebrated by the emperors, every tenth year of their reign, with sacrifices, games, largesses to the people, &c. The Emperor Augustus first instituted these solemnities, in which he was followed by his successors. At the same time the people offered up vows for the Emperor, and for the perpetuity of the empire ; which were therefore called *Vota decennalia*. From the time of Antoninus Pius, we meet with the following inscriptions on medals.

PRIMI DECENNALES. SECUNDI DECENNALES.
VOTA SOL. DECEN. II. VOTA SUSCEP. DECEN. III.

The design of Augustus, in establishing this solemnity, was, to preserve the empire, and the sovereign power, without giving any offence, or laying any restraint on the people. For, during the celebration, that prince used to surrender up his authority into the hands of the people, who were so charmed with this instance of goodness and condescension in the emperor, that they immediately restored the power, and thereby confirmed it the more strongly in his hands.

DECIMES. [Fr.] *Tenths* : a tax, levied by the King of France upon the ecclesiastics of his dominions. From the beginning of that monarchy, the kings have levied money upon the clergy : but the *Decimes*, or *tenths*, came into use only in the third line, in the reign of Philip Augustus, and after the beginning of the holy war. The first tax of this sort was called *La Dixième*, or *Decime Saladine*, because the money was employed in the crusade against Saladin, Soldan of Egypt, who had driven the Christians out of Jerusalem, and made himself master of almost all the Holy Land. After this time all the payments, levied on the French clergy, were called *Decimes*, or *Tenths*, tho’ they exceeded, or fell short of, the tenth part of their revenues.

These taxes were almost all along continued, through all the reigns after Philip Augustus: and, since crusades were undertaken, not only against infidels, but against heretics, and other excommunicated persons, therefore Tenths were levied for supporting these crusades. Thus, in 1226, Pope Honorius III granted a tenth to Lewis VIII, for carrying on a war against the *Albigenses*. The kings of France, thro' a reciprocal courtesy, gave the Popes leave to levy money upon the French clergy, to assist them against the enemies of the Church. Thus Philip Augustus granted an aid to Innocent III, for sustaining a war against the Emperor Otho IV. The exigencies of the government, likewise, was thought a sufficient reason for levying a tenth. Afterwards, in 1516, Leo X gave his consent to Francis I, to levy a tenth on the clergy, towards an expedition against the Turk: which assessment, for the year 1516, has been continued to the present time.

DECRETALS. So the Canonists call the *Epistles*, or letters, of Popes, in answer to certain questions, proposed to them by bishops, or ecclesiastical judges, and in which they gave a determination of the points in question, according as the case required. The first genuine Decretal, acknowledged by all the learned as such, is a letter of Pope Siricius, written, in the year 385, to Himerus, Bishop of Tarragona, in Spain, concerning some disorders, which had crept into the churches of Spain.

TILLEM.
Hist. Eccl.
T. X. Art.
P. Sirice.

In 1150, Gratian published a collection of Decretals, containing all the ordinances made by the Popes to that time. To this collection were afterwards added several decrees made in after times, in order to compose a compleat body of the Canon Law. In 1227, Gregory IX, ' following the examples of Theodosius and Justinian (the former of whom framed the constitution of the empire, by collecting his own ordinances, and those of his predecessors, into one volume, which was afterwards called the *Theodosian Code*; the latter accommodated likewise the antient laws to the usage of his times, and reduced into one body the decrees of his predecessors, under the name of the *Justinian Code*;) after their manner, formed a Policy, or Constitution, of his own, collecting into one body all the decisions, and all the causes, which served to advance the Papal power. — This book (*compiled by his penitentiary, Raymond de Penafort, a Dominican*) was called *The Decretals of Gregory IX*, who thereby laid the deepest foundation of the Papal monarchy. — But it must be allowed, that this book is much more edifying in the skillful management of a law-suit, than in the salvation of souls.

F. PAUL, of
Eccles. Benef.
ch. xxxi.

This collection of Decretals was likewise called *The Pentateuch*, because it contains *five* books, distinguished in this distich:

Index, Judicium, Clerus, Sponsalia, Crimen:
Hæc tibi designant, quid quæque volumina signant.

This book was published in 1230. See EXTRAVAGANTS.

DEDICATION. In the religious sense of the word, means a solemn devoting, or setting apart, any person, or thing, to the service of God, and the purposes of religion.

LIVY, Dec.
1. lib. ii.

VAL. MAX.
lib. v. c. 10.

DION. Halicarn.
lib. v.

The Dedication, or consecration, of *Temples*, among the Romans, belonged to the great magistrates, as the consuls, prætors, or censors, in the time of the commonwealth, and to the emperors, during the monarchical government. The Dedication was to be authorized by the senate and people (according to the law *Papyria*) with the consent of the college of Augurs. The ceremony was performed in the manner following. They surrounded the temple with garlands of flowers, and the Vestal virgins, holding in their hands branches of olive, sprinkled the outside of the temple with lustral, or holy water. Then, the magistrate holding with one hand the side-post of the gate, the pontiff, calling him by his name, repeated these words, *Ades, Ades, dum dedico templum hoc, ut mihi præeatis, postemque teneatis*: Whence this part of the ceremony was called *postem tenere* or *apprehendere*. Then the pontiff pronounced aloud the form of Dedication, or consecration, which the consecrating magistrate repeated after him; which part of the ceremony was therefore called, *Solemnia verba, præeunte pontifice, effari*. Afterwards they

consecrated the court of the temple, by sacrificing a beast, the entrails whereof were laid upon an altar of green turf. The temple, thus dedicated, acquired the appellation of *Augustum*; and it was usual to fix up an inscription, expressing the name and quality of the person dedicating, and the year of the Dedication. The statue of the god, or goddess, to whom the temple was dedicated, being anointed with some rich ointment, was laid upon a bed of state. On this occasion, the people were entertained with plays, games, and feasts; and the solemnity was annually commemorated, like the birth-days of princes, or the building of towns.

Tacitus gives the following account of the Dedication of the Capitol, made by order of Vespasian. 'In clear and serene weather (says he) they surrounded the temple with garlands, and holy bands, and caused those soldiers, whose names were of good omen, to go into the temple, carrying in their hands branches of such trees, as they thought acceptable to the gods. The soldiers were followed by the Vestal virgins, attended by young children of both sexes, whose parents were living, and sprinkled the place with spring and river-water: then the prætor offered the usual sacrifices of purification, and, having laid the entrails of the victims upon greens, prayed to Jupiter, Juno, Minerva, and the other gods, to bless a work, which the piety of men was consecrating to their glory. Then he touched the holy bands, which were tied to the rope that held the first stone; and the priests and magistrates, with the whole senate, the equestrian order, and the greatest part of the people, heaved up the stone in the air, with loud acclamations, till it was laid on its foundation, on which they threw several pieces of gold and silver, both coined and uncoined.'

Dedications are very frequent in the Jewish history. Moses dedicated the tabernacle, which he built in the wilderness. Solomon made a solemn Dedication of the temple, which he erected to the true God. The Israelites, who returned from the Babylonish captivity, dedicated the new temple, which they built; and, upon the day of this Dedication, sacrificed a great number of victims. The Maccabees, having cleansed the temple, which had been polluted by Antiochus Epiphanes, again dedicated the altar. The temple, likewise, built by Herod, was dedicated; the anniversary of which was appointed to be observed on the day of his accession to the crown. When Nehemiah had finished the walls and gates of Jerusalem, he dedicated them in a solemn manner. The Dedication of houses was performed, according to the rabbins, by pronouncing a certain blessing, while some particular words of the law, written upon parchment, rolled up in a cane or hollow stick, were fastened on the door-post.

Selden says, the practice of dedicating, and consecrating to sacred uses, was derived from the Jews to the Heathens. Spencer, on the contrary, ascribes the Dedications of the Jews to a Pagan original; and he observes, the former were more sparing in these religious ceremonies before the Babylonish captivity, than after. Those, who steer between these two opinions, suppose, they might each borrow something of the other.

The Dedication, or consecration, of Christian churches, is treated of under the article CONSECRATION. It remains only to add, in this, the ceremonies practised at the Dedication of a church, among the Romanists.

Before the Dedication is performed, the relicks, which are to be laid up in the altar of the new church, are put into a clean vessel, together with three grains of incense: there is added a piece of parchment, on which is set down the day of the month and year, and the name of the Bishop, who dedicates. Three crosses are painted on each of the church-walls, and over each cross is placed a candle of an ounce weight. On the morning appointed for the ceremony, the Bishop, pontifically habited, and attended by the clergy, goes to the door of the church, where they recite the seven penitential psalms: after which, he makes the tour of the church walls, sprinkling them in the name of the Holy Trinity. This done, he strikes at the church door with his pastoral staff, repeating the *attollite portas, & introibit rex gloriæ*. A deacon, shut up in the church, asks, *who this king of glory is*; to which the Bishop answers, that it is *the Lord God Almighty, the God of armies*. At the same time the Bishop crosses the door, repeating this Monkish verse:

Ecce crucis signum; fugiant phantasmata cuncta.

i. e.

i. e. *Behold the sign of the Cross ! let all the devils vanish.* The Bishop and clergy, being admitted into the Church, sing the *Veni Creator*. Then one of the Subdeacons takes ashes, and sprinkles them on the pavement in the form of a cross. Next follow the litanies, and other parts of divine service. Then the Bishop, with his pastoral staff, describes, as with a pen, two alphabets, in the ashes sprinkled by the Deacon : which done, he proceeds to the consecration of the altar, which is performed by sprinkling it with a mixture of water, wine, salt, and ashes, in the name of Jesus Christ. The consecration of the altar is followed by a solemn procession of the relicks, which are with great ceremony deposited under it. During the whole solemnity, the church is finely adorned, and tapers lighted up on the altar : afterwards the Bishop says mass, if the fatigue of the ceremony will give him leave ; if not, it is said by another.

1 Maccab. iv.
59. 2 Mac-
cab. x. 6.

JOSEPH. Ant.
lib. xii. c. 2.

Joh. x. 22.
Comm. in
Evang.
Joh. x. 22.

DEDICATION (FEAST OF). An anniversary festival, among the Jews, in memory of Judas Maccabæus's repairing, and dedicating anew, the temple and altar, which had been plundered and prophaned by Antiochus Epiphanes. It was observed on the twenty-fifth day of the month *Cisleu*, and was continued eight days ; during which time they illuminated their houses ; from whence it was likewise called the *Feast of Lights*. Which custom, if we believe the Jews, arose from a miracle, which happened at the Dedication : for when they went into the temple, to set in order the sacred vessels and other utensils, they found but one bottle left of the holy oil, containing no more than enough to supply seven lamps during one night : notwithstanding which, this oil maintained the lamps for eight days.

This festival Christ honoured with his presence at Jerusalem ; which implies his approbation of it : and hence Grotius infers, that festival days, in memory of public blessings, may piously be instituted by persons in authority, without a divine command.

DEFENDERS. In Latin, *Defensores*. They were, antiently, persons, who were the advocates, patrons, or protectors, of the interests of particular churches. About the year 420, each patriarchal church began to have its *Defender* ; which custom was afterwards introduced into other churches. The Emperor of Germany still retains the quality of *Advocate of the Church* : And the Kings of Great-Britain preserve the title of *Defender of the Faith*, granted, originally, to King Henry VIII, on occasion of that prince's writing against Luther, and afterwards confirmed by Pope Clement VII.

DEGRADATION. When applied to the punishment of delinquent ecclesiastics, means the depriving them of that rank and *degree*, which they held in the church.

BINGHAM,
Orig. Ecclef.
B. XVII. ch.
8.

Thef. Theol.
Disp. 33.
Thef. 5.

CHAMIER,
de Euchar.
lib. ix. c. 3.
n. 33.

CORNEL.
Ep. 46. ad
Cypr.

In the antient Christian Church, degrading a clergyman, was reducing him to the state and communion of laymen : by which Vossius, and others, understand the thrusting down a clergy-man, to communicate among lay-men, without the rails of the chancel. But this, tho' partly true, does not fully express that lay-communion, to which a degraded clergy-man was reduced. The full import of the phrase is, the depriving him of his orders, and reducing him to the simple condition of a lay-man. This punishment was inflicted on ecclesiastics for several offences, as adultery, theft, or fraud : and clergy-men, thus reduced, were seldom allowed to recover their antient station, except upon some great necessity, or very pressing reason ; as in the case of Maximus the Confessor, who, upon his returning from the Novatian heresy, and bringing over a great multitude of people with him, was restored, by Cornelius, Bishop of Rome, to his place in the presbytery. But these were only exceptions to the common rule, and dispensations with the general orders and standing discipline of the Church.

Some have thought, that Degradation did not reduce the clergy to the state of meer lay-men, and that on account of the *indelible character* (as it is called) acquired by ordination. But this is an opinion quite unknown to the antient writers of the Christian Church, whose notion of this matter is well represented by the learned Dr Forbes. ' There remains (says he) some distinguishing character in a man that is deposed, by which he is distinguished from other lay-men : but, to make this distinction, it is not necessary, there should be any *form impressed* ; but a transient act, that is long ago past, is sufficient, viz. That he was once a person ordained.

IRENIC. lib.
ii. c. 11.

' The character, that remains in a deposed person, is not the character of any
' present office or power, but only some foot-step or mark of an honour that is *past*,
' and a power that he once had ; by which foot-step he is distinguished from other
' lay-men, who never were ordained ; and may, after a sufficient penance performed,
' if he be found fit, and the advantage of the Church so require, be restored again
' without a new ordination.'

In the Romish Church, the degrading a Bishop is attended with a great deal of Pontif. Ro-
idle ceremony. To give it the more solemn air, a kind of tribunal, or throne, is ^{man.}
erected at the door of the church. The delinquent is presented to the Pope, or a
prelate representing him, dressed in his pontifical habit, and attended by some sol-
diers, a Notary, and a Barber. After a speech, addressed to the spectators, and
acquainting them with the reasons of the Degradation, the offender is stripped of his
pontifical vestments, and at the same time the person, who degrades him, scrapes
his fingers with a knife, or a little piece of glass, declaring to him, that the power
of consecrating, blessing, and sanctifying is taken from him : he erases the marks
of the tonsure in the same manner ; which the Barber compleats, by shaving his
head all over. Then he is told, *that he is driven out of the inheritance of our Lord,*
as an ungrateful son, and that he loses the crown, which is the mark of the royal priest-
hood, because of his evil administration.

We have an instance, in our own history, of the Degradation of a Bishop, in
the person of Archbishop Cranmer, who was degraded by order of Queen Mary.
Upon this occasion, they dressed him in episcopal robes, made only of canvas,
and put the mitre on his head, and the pastoral staff in his hand. In this
attire they exposed him to the people, and then stripped him of his habit, piece
by piece.

The canon law distinguishes *Degradation* into two sorts ; the one *summary* by SELDEN, Ti-
word only ; the other *solemn*, by stripping the person degraded of those ornaments tles of Ho-
and rights, which are the ensigns of his order or degree. The Canonists likewise nour, 787.
distinguish *Degradation* from *Deposition*, understanding by the latter the depriving a
man of his clerical orders, but by the former only the removing him from his rank
or degree.

DEIFICATION. The raising men to the honour and rank of gods. It was
one of the principal sources of *idolatry* in the Pagan world. See IDOLATRY.

The Greeks and Romans placed the inventors of arts and sciences among the gods,
as also the founders of cities, and great generals, and, in process of time, their
kings and emperors. See APOTHEOSIS.

The Deification of Hercules, made by Jupiter himself, is beautifully described
by Ovid ; who introduces that divinity addressing himself, on this occasion, to
the other gods, as follows :

O Eteas spernite flammæ :
Omnia qui vicit, vincet, quos cernitis, ignes :
Nec nisi materna Vulcanum parte potentem
Sentiet : æternum est à me quod traxit, & expers
Atque immune necis, nullaque domabile flamma :
Idque ego defunctum terra cœlestibus oris
Accipiam.

Metam. lib.
ix. ver. 249.

Be all your fears forborn ;
Th' OEteas fires do thou, great hero, scorn.
Who vanquish'd all things, shall subdue the flame.
That part alone of gross material frame
Fire shall devour ; while what from me he drew
Shall live immortal, and its force subdue ;
That, when he's dead, I'll raise to realms above :
May all the powers the righteous act approve. GAY.

Then follows the Deification :

Utque novus serpens, posita cum pelle senecta,
Luxuriare solet, squamaque nitere recenti ;

Ib. ib. ver.
266.

K k k k

Sic

Sic ubi mortales Tirynthius exuit artus,
 Parte sui meliore viget, majorque videri
 Cæpit, & augusta fieri gravitate verendus.
 Quem pater omnipotens, inter cava nubila raptum,
 Quadrijugo curru radiantibus intulit astris.

*As an old serpent casts his scaly vest,
 Wreathes in the sun, in youthful glory dress'd;
 So, when Alcides' mortal mould resign'd,
 His better part enlarg'd, and grew refin'd;
 August his visage shon; almighty Jove
 In his swift car his honour'd off-spring drove:
 High o'er the hollow clouds the coursers fly,
 And lodge the heroe in the starry sky.* GAY.

Nor is the Deification of Æneas less beautifully described.

Id. ib. lib.
 xiv. ver. 600.

Hunc jubet Æneæ quæcunque obnoxia morti
 Abluere, & tacito deferre sub æquora cursu.
 Corniger exequitur Veneris mandata, suisque,
 Quicquid in Ænea fuerat mortale, repurgat,
 Et respergit aquis; pars optima restitit illi.
 Lustratum genetrix divino corpus odore
 Unxit, & ambrosia cum dulci nectare mixta
 Contigit os, fecitque deum; quem turba Quirini
 Nuncupat Indigetem, temploque arisque recepit.

*The god she supplicates, to wash away
 The parts more gross, and subject to decay,
 And cleanse the goddess-born from seminal allay.
 The horned flood with glad attention stands,
 Then bids his streams obey their sire's commands.
 His better parts by lustral waves refin'd,
 More pure, and nearer to ætherial mind,
 With gums of fragrant scent the goddess strews,
 And on his features breathes ambrosial dews.
 Thus deified, new honours Rome decrees,
 Shrines, festivals; and calls him Indiges.* GARTH.

I shall only add, from the same poet, the Deification of Romulus, described in the following lines.

Id. ib. ver.
 824.

Corpus mortale per auras
 Dilapsum tenues; ceu lata plumbea funda
 Missa solet medio glans intabescere cælo.
 Pulchra subit facies, & pulvinaribus altis
 Dignior, & qualis trabeati forma Quirini.

*The parts more pure in rising are refin'd,
 The gross and perishable lag behind.
 His shrine in purple vestments stands in view:
 He looks a god, and is Quirinus now.* GARTH.

These Deifications were to be authorized, in Greece, by the oracle of some god, and, at Rome, by a decree of the senate.

DIOD. Sicul.
 lib. xvii.

DEMO-
 CHARES,
 Hist. lib. viii.

When Alexander the Great had a mind to deify Hephestion, one Philip, who came from Babylon, assured him, that an oracle of Jupiter Ammon had commanded, that Hephestion should be worshipped as a god: upon which, Alexander was the first, who offered sacrifice to the new divinity, and, upon that occasion, slaughtered no less than ten thousand victims. The Athenians paid divine honours to Demetrius Poliorcetes, even in his life-time, saluting him with the appellation of *Son of Venus and the Almighty Neptune*. Pythagoras, the Philosopher, being dead at Metapontum, the Metapontines, admiring his profound doctrine, consecrated his house

house into a temple, and worshipped him as a deity. All Greece decreed sacrifices to be offered, and altars raised, to Lyfander, after his death, on account of his virtues. The instances of Deification, in the Greek and Roman history, are too numerous to all be recited.

Horace, by a fine compliment, anticipates the Deification of the Emperor Augustus (See APOTHEOSIS): nor is Virgil's compliment to the same prince less beautiful. Ep. i. lib. ii.
ver. 1.

Tuque adeo, quem mox quæ sint habitura deorum
Concilia incertum est; urbesne invisere, Cæsar,
Terrarumque velis curam, & te maximus orbis
Auctorem frugum tempestatumque potentem
Accipiant, cingens materna tempora myrto;
An deus immensi venias maris, ac tua nautæ
Numina sola colant; tibi serviat ultima Thule,
Teque sibi generum Tethys emat omnibus undis:
Anne novum tardis fidus te mensibus addas,
Qua locus Erigonen inter Chelasque sequentes
Panditur: ipse tibi jam brachia contrahit ardens
Scorpius, & cœli iusta plus parte reliquit, &c.

Georg. lib.
i. ver. 24.

*And chiefly Thou, whose undetermin'd state
Is yet the subject of the gods debate:
Whether in after-times to be declared
The patron of the world, and Rome's peculiar guard:
Or or'e the fruits and seasons to preside,
And the round circuit of the year to guide;
Pow'rful of blessings, which thou strew'st around,
And with thy goddess-mother's myrtle crown'd.
Or wilt thou, Cæsar, chuse the watry reign,
To smoothe the surges, and correct the main?
Then mariners, in storms, to thee shall pray;
Ev'n utmost Thule shall thy pow'r obey,
And Neptune shall resign the fasces of the sea:
The watry virgins for thy bed shall strive;
And Tethys all her waves in dowry give.
Or wilt thou bless our summers with thy rays,
And, seated near the ballance, poise the days;
Where in the void of Heav'n a space is free,
Between the Scorpion, and the maid, for thee:
The Scorpion, ready to receive thy laws,
Yields half his region, and contracts his claws, &c. DRYDEN.*

We must not omit the Deification of the shepherd Daphnis, in the fifth eclogue of Virgil.

Candidus insuetum miratur limen Olympi,
Sub pedibusque videt nubes & sydera Daphnis.
— — — — —
Ipsi lætitia voces ad sydera jactant
Intonsi montes: ipsæ jam carmina rupes,
Ipsa sonant arbuſta; Deus, deus ille, Menalca.
Sis bonus ô felixque tuis! en quatuor aras:
Ecce duo tibi, Daphni, duo Altaria Phœbo.
— — — — —
Ut Baccho Cererique, tibi fic vota quotannis
Agricolæ facient: damnabis tu quoque votis.

Ver. 56.

*Daphnis, the guest of heav'n, with wond'ring eyes
Views, in the milky way, the starry skies;
And far beneath him, from the shining sphere,
Beholds the moving clouds, and rowling year.*
— — — — —

The

*The mountain-tops unshorn, the rocks rejoice,
The lowly shrubs partake of human voice ;
Assenting nature, with a gracious nod,
Proclaims him, and salutes the new-admitted god.
Be still propitious, ever good to thine ;
Behold, four hallowed altars we design :
And two to thee, and two to Phœbus rise.*

*Such honours as we pay to pow'rs divine,
To Bacchus and to Ceres, shall be thine.
Such annual honours shall be given, and thou
Shalt bear, and shalt condemn thy suppliants to their vow.*

DRYDEN.

DEISTS. In the modern sense of the word, are those persons, in Christian countries, who, acknowledging all the obligations and duties of natural religion, disbelieve and reject the Christian scheme, or revealed religion. They are so called from their belief in GOD alone, in opposition to *Christians*, who add to this faith a belief in CHRIST also.

Evidences of
Nat. and Rev.
Rel. Introd.

The learned Dr Clarke, taking the denomination in its most extensive signification, distinguishes Deists into four sorts. The *first* are, such as pretend to believe the existence of an eternal, infinite, independent, intelligent Being ; and who, to avoid the name of Epicurean Atheists, teach also, that this supreme Being made the world ; tho', at the same time, they agree with the Epicureans in this, that they fancy, God does not at all concern himself in the government of the world, nor has any regard to, or care of, what is done therein ; agreeably to the reasoning of the Epicurean poet :

LUCRET.
lib. i. ver. 57.

*Omnis enim per se Divûm natura necesse est
Immortali ævo summa cum pace fruatur,
Semota à nostris rebus, sejunctaque longe.
Nam privata dolore omni, privata periclis,
Ipfa suis pollens opibus, nihil indiga nostri,
Nec bene promeritis capitur, nec tangitur ira.*

*For whatso'er's divine must live at peace,
In undisturb'd and everlasting ease ;
Nor care for us ; from fears and danger free ;
Sufficient to its own felicity.
Nought here below, nought in our pow'r it needs,
Ne're smiles at good, nor frowns at wicked deeds.* CREECH.

The *second* sort of Deists are those, who believe, not only the being, but also the providence of God, with respect to the *natural* world ; but who, not allowing any difference between moral good and evil, deny, that God takes any notice of the morally good or evil actions of men ; these things depending, as they imagine, on the arbitrary constitution of human laws.

A *third* sort of Deists there are, who, having right apprehensions concerning the natural attributes of God, and his all-governing providence, and some notion of his moral perfections also ; yet, being prejudiced against the notion of the immortality of the human soul, believe, that men perish entirely at death, and that one generation shall perpetually succeed another, without any future restoration or renovation of things.

A *fourth*, and the last, sort of Deists are such, as believe the existence of a supreme Being, together with his providence in the government of the world, as also all the obligations of natural religion ; but so far only, as these things are discoverable by the light of nature alone, without believing any divine revelation.

These, the learned author observes, are the only true Deists : but, as the principles of these men would naturally lead them to embrace the Christian revelation, he concludes, there is now no consistent scheme of Deism in the world. ' The ' heathen Philosophers, those few of them, who taught and lived up to the

Id. ib.

obligations of natural religion, had indeed a consistent scheme of Deism so far as it went. But the case is not so now. The same scheme is not any longer consistent with its own principles, if it does not now lead men to believe and embrace revelation, as it then taught them to hope for it. Deists, in our days, who reject revelation, when offered to them, are not such men as Socrates and Cicero were; but, under pretence of Deism, it is plain, they are generally ridiculers of all that is truly excellent in natural religion itself. Their trivial and vain cavils; their mocking and ridiculing, without and before examination; their directing the whole stress of their objections against particular customs, or particular and perhaps uncertain opinions, or explications of opinions, without at all considering the main body of religion; their loose, vain, and frothy discourses; and, above all, their vicious and immoral lives; shew plainly and undeniably, that they are not really *Deists*, but meer *Atheists*; and consequently not capable to judge of the truth of Christianity.

We are fallen into an age (says another learned author) in which there are a sort of men, who have shewn so great a forwardness to be no longer Christians, that they have catched at all the little cavils and pretences against religion — but they both think, and live so ill, that it is an argument for the goodness of any cause, that they are against it. It was urged as a confirmation of the Christian religion by Tertullian, that it was hated and persecuted by Nero, the worst of men: and I am confident, it would be but small reputation to it in any age, if such men should be fond of it. They speak evil of the things they understand not, and are wont to talk with as much confidence against any point of religion, as if they had all the learning in the world in their keeping, when commonly they know little or nothing of what has been said for that, against which they dispute.

JENKINS,
Reasonable-
ness of Christ.
Relig. in the
Preface.

Prateolus mentions a sect of *DEISTS* (as they were called) which sprung up in Poland, in the year 1564. They were a branch of the Lutherans, and, coming into France in 1566, settled at Lyons. Their leader (he tells us) was one Gregorius Pauli, a minister of Cracow. They boasted, that God had bestowed on them much greater gifts, than on Luther and others, and that the destruction of Antichrist was reserved for them. They asserted, that there is one nature, or *Deity*, common to the Father, Son, and Holy Ghost, but not one and the same essence; and that the Father alone is the one only, true God.

Elench. Hæ-
ref.

These *Deists* (as Prateolus calls them) ought rather to be denominated *Arians*.

DEITIES. See GODS.

DEITY. See GOD.

DELIA. [Gr.] A quinquennial festival, antiently observed in the island of *Delos*. It was instituted by Theseus, at his return from Crete, in honour of Venus, whose statue, given to him by Ariadne, he erected in that place, having, by her assistance, met with success in his expedition. The chief ceremonies were these: They crowned the statue of the goddess with garlands, and observed the day with music and horse-races: they likewise performed a remarkable dance, called *Γέγρας*, i. e. the *Crane*, the figure of which represented the various windings of the Cretan labyrinth, out of which Theseus, who invented the dance, had escaped.

THUCYD.
lib. iii.

CALLIM.
Hymn. in
Delum.

PLUT. in
Thes.

In order to celebrate the *Delia*, the Athenians annually deputed a certain number of citizens, called from thence *Deliaestæ*, who set out for the island of *Delos*, in five ships, carrying with them all things necessary for the feast, and the sacrifices. They were crowned with laurel, which, at their return, they consecrated to some god in his temple.

DEMETRIA. [Gr.] A solemn festival, observed, in Greece, in honour of Ceres, called by the Greeks *Δημήτηρ*; at which it was customary for the worshippers of that goddess to lash themselves with whips, made of the barks of trees, and called *μύροπτοι*. Another festival of this name was observed, by the Athenians, in honour of Demetrius Poliorcetes, on the thirteenth of the month *Munychium*, which from that time was called *Demetrium*.

HESYCHIUS.

PLUT. in
Demetrio.

RICAUT,
Present State
of the Gr.
Ch.

ST DEMETRIO'S-DAY. A day of great devotion, in the Greek Church, marked in the kalendar with red letters, and observed on the 26th of October, in honour of that saint. It is esteemed by the seamen, both Greeks and Turks, to be stormy and tempestuous at sea: the latter call it *Cassim Gheun*, and will not put to sea either ten days before, or ten days after it; and before this day the fleet of gallies returns into harbour, and is laid up for the whole winter.

DEMI-GODS. See GODS.

DEMONIACS. See ENERGUMENS.

Cartular.
Abbat. Glaft.
MS. f. 15.

DENARII DE CARITATE. [Lat.] Customary oblations, antiently made to cathedral churches, about the time of Pentecost, when the parish-priests, and many of their parishioners, went in procession to visit their mother-church. This custom was afterwards changed into a settled due, and usually charged upon the parish-priest, tho' at first it was but a gift of *charity*, or present, towards the support and ornament of the Bishop's see.

DENDROPHORIA. [Gr.] The carrying of boughs or branches of trees. An antient religious ceremony among the Pagans, so called, because certain priests, called from thence *Dendrophori* (tree-bearers), marched in procession, carrying branches of trees in their hands, in honour of some god. The college of the *Dendrophori* is often mentioned in the antient marbles; and we frequently see, in *Basso relievos*, the bacchanals represented as men carrying little shrubs or branches of trees. See DAPHNEPHORIA, and TABERNACLES (FEAST OF).

ST DENNIS'S-DAY. A festival, in the Romish church, observed, on the ninth of October, in honour of St Dennis, and his companions, martyrs and confessors. It is related of these holy men, that, refusing to sacrifice to the heathen gods, they were all beheaded in one and the same moment, and that their tongues, after their heads were cut off, still continued to confess the Lord. And, to declare the merits of the martyr Dennis, after he was beheaded, he stood upon his feet, and, taking up his head in his own hands, carried it to the place, where it now lies buried.

Macr. Hie-
rolex.

In Pfal.cxxxii.

DEO GRATIAS. [Lat.] *God be thanked.* A form of salutation, antiently used by Christians, when they accosted each other. The Donatists ridiculed the use of it; which St Austin defended, affirming, that a Christian had reason to return God thanks, when he met a brother-christian. It is at present used only in the sacred offices of the Romish church. We have something like it in the *communion-service* of our own Church, in which the minister says, *Let us give thanks unto our Lord God.*

BLOUNT.
1. NELS.abr.
641.

DEPRIVATION. In the ecclesiastical sense of the word, is the deposing a bishop, parson, vicar, &c. from his office and preferment. There are two sorts of Deprivation, the one *à beneficio*, the other *ab officio*. The Deprivation *à beneficio*, is, when, for some great crime, a minister is wholly deprived of his benefice: a Deprivation *ab officio*, is, when a minister is for ever deprived of his orders, which is also called *Deposition* and *Degradation*. Deprivation *à beneficio* is an act of the Spiritual Court, grounded upon some crime or defect in the person deprived, by which he is discharged from his spiritual promotion or benefice, upon sufficient causes proved against him.

3. Inst. 204.
Parson's
Counsellor,
98, 99.

The causes of Deprivation are many. If a Clerc obtains a preferment in the church by Simoniackal contract; if he be an excommunicate, a drunkard, fornicator, adulterer, infidel, schismatic, or heretic; or guilty of manslaughter, murder, perjury, forgery, &c. If a Clerc be illiterate, and not able to perform the duty of his church; if bastardy be objected against him; if a person officiates without being really in holy orders, or under age; if he be disobedient to his Ordinary, or a nonconformist to the canons; if he refuses to make use of the Common-Prayer, or preach in derogation of it; if he do not administer the sacraments, or read the articles of religion, &c. If a parson, vicar, &c. have one benefice with cure of souls, and take

take plurality, without a faculty or dispensation ; or if he commit waste in the houses and lands of the church : all these have been held good causes of Deprivation.

DEPUTATUS. [Lat.] The name of an officer in the church of Constantinople, whose business it was to attend, with lighted candles, the procession of the gospel and sacred oblations, when they were carried to the altar. This office the Greek Emperors executed on the day of their coronation. These *Deputati* (Δεπυτάτοι) seem to be the same as the *Acolyths* of the Latin Church. See ACOLYTH.

Macr. Hierol.

DERCETO, or DIRCE. The antient goddess of the Ascalonites, supposed to be the same as *Atergatis*, or the Syrian Venus. See ATERGATIS.

The origin and worship of this deity is thus related. There is in Syria a city called Ascalon, near which is a deep lake, replenished with fishes. Not far from this lake stands the temple of the famous goddess Derceto (the mother of Semiramis), who has the face of a woman, and the rest of her body resembling a fish ; for which the Syrians give this reason. Venus, bearing a spleen against Derceto, caused her to fall in love with a handsome young Syrian, by whom she conceived a daughter : but, being ashamed of the crime she had committed, she slew the young man, exposed the child in a desert place, and plunged her self into the lake, where she was transformed into a fish ; upon which account the Syrians eat no fishes, but worshipped them as gods.

Diod. Sic. lib. ii. ab init.

— — dubia est, de te, Babylonia, narret,
Derceti, quam versa squamis velantibus artus
Stagna Palæstini credunt celebrasse figura.

Ovid. Metam. lib. iv. ver. 44.

*She knew not, whether she shou'd first relate
The poor Dercetis, and her wond'rous fate.
The Palestines believe it to a man,
And shew the lake, in which her scales began.*

EUSDEN.

Inde nefas ducunt genus hoc imponere mensis,
Ne violent timidi piscibus ora Syri.

Id. Fast. lib. ii. ver. 473.

*The Syrians hence revere the scaly brood,
Nor dare to make the hallow'd fish their food.*

Some learned men, from the resemblance between this deity and the Philistine god Dagon, have concluded them to be one and the same ; it being usual with the Pagans to worship the same deity as a male in one place, and a female in another. Consequently, if we take *Dagon* for the *Neptune* of the Greeks, it will be highly probable, that, by *Derceto*, we are to understand the goddess *Amphitrite*, whom the Greeks made to be the wife of Neptune. See DAGON.

Selden, de Diis Syris, Synt. ii. c. 3.

DERVIS. The common name of the Mohammedan Monks, tho' of various orders and institutions. The most noted among them are the *Bektashi*, the *Mevelevi*, the *Kadri*, and the *Seyah*.

Othman History, P. I. B. I. p. 38, &c.

The *Bektashi*, who are allowed to marry, and live in cities and towns, are obliged, by the rules of their order, to visit remote lands, and to salute every one they meet with *Gazel*, or love-songs, applied by way of allegory to the divine love ; and with *Efma*, or the invocation of the names of God, which are an hundred ; and humbly to wish him prosperity, which they do by repeating the word *Eivallah*, a solemn exclamation of the wrestlers, by which the conquered yields the palm to the conqueror : this they do, in order to shew, that they acknowledge every one to be better and more excellent than themselves.

The *Mevelevi*, so called from *Mevelana* their founder, are used to turn round for two or three hours together, with such swiftness, that you cannot see their faces. They are great lovers of Music, both vocal and instrumental ; and for the latter they make use of an Indian reed called *Nei*, which affords a most pleasing sound. In their monasteries they profess great humility and poverty, and, when visited, make no distinction of persons, but pay the same respect to men of all ranks.

ranks. They first bring them Coffee to drink, and, if the ways have been dirty, they wash the feet and sandals of their guest. When he departs, they devoutly accompany him, continually repeating the word *Eivallab*.

The *Kadri*, with a peculiar superstition, emaciate their bodies. They go quite naked, except their thighs, and often join hands, and dance for six hours, nay sometimes a whole day, repeating with great vehemence *Hú, Hú, Hú*, (one of the names of God) till, like madmen, they fall on the ground, foaming at the mouth, and running down with sweat. The Prime Vizir Kupruli Achmed Pasha, thinking this sect superstitious, and unbecoming the Mohammedan religion, ordered them to be suppressed. But, after his death, this sect revived, and is at present more numerous than ever, especially at Constantinople.

The *Seyab* are wanderers, and, tho' they have monasteries, yet, when they once depart from them, they seldom return, but spend their whole life in travelling about. For their superiors impose upon them, when they are sent out, such a quantity of money or provisions, forbidding them to come back, till they have procured it, and sent it to the monastery. Wherefore, when a *Seyab* comes into a town, he cries aloud, in the market-place, *Ya Allah Senden, &c. O God, give me, I pray, five thousand crowns, or a thousand measures of rice*. When he has received the alms of the people, he removes to another town, and, till he has collected the sum imposed upon him, is forced to live in distant parts. Many of these Dervises wander over the whole Mohammedan world, entertaining the people, wherever they come, with agreeable relations of all the curiosities they have met with in their travels.

D'HERBE-
LOT, Bibl.
Orient.

The Dervises are distinguished among themselves by the different forms and colours of their habits. Those of Persia wear blue. Their habit in general is called *Khirkbab*, an Arabic word, which signifies a *torn robe*; which the Mussulmans pretend was the dress of the antient Prophets.

JOVET, Hist.
des Rel. T.
III. p. 152,
&c.

The solitaries, and wanderers, are dressed in a very grotesque manner. Some wear only rags of different colours; others carry on their head a plume made of the feathers of a cock. The cloistered Dervises live ten or twelve together in a monastery. They begin their service with a sermon; after which they kiss their superior's hand, and dance round him, to the music of a Biscayan drum, a flute, and two or three voices.

DESK. See READING-PEW.

Differt. on the
Gods of the
East-Indians,
c.xi. apud Rel.
Cerem. T.III.

DEVANDIREN. King of the gods, according to the superstitious belief of the East-Indian Pagans. They place him in *Xoarcham*, or Paradise, with two wives, and five concubines of surprizing beauty; where he presides over three hundred and thirty thousand millions of deities. They relate of him, that, being cloyed with the delights of heaven, he came down upon earth; and that he fell in love with the wife of a penitent, named *Gaudamen*: that, this holy man being used to rise at cock-crowing, to go and wash in the Ganges, Devandiren assumed the shape of a cock, and crowing much earlier than usual, the penitent arose, and went to the river; but, finding it to be but midnight, returned immediately to his house, where he found the amorous deity in bed with his wife: that the good man, in a rage, cursed the god, and wished that his body might for ever be covered with certain marks, which should exactly represent that part, which had raised his passion: that these imprecations took effect, and the unfortunate god found himself in such a condition, that he did not dare to shew himself to any person; but intreating the penitent to mitigate the severity of his curses, his body was, from that time, covered over with eyes, like another Argus.

DEVIL. See SATAN.

DEVILS. See DÆMONS.

Supplem. de
Script. Eccles.
p. 32.

DEVOTEE. In the primary sense of the word, it means a person wholly given up to acts of piety and *devotion*: but it is usually understood in a bad sense, to denote a bigot, or superstitious person; one, who, thro' a false religion, is perpetually employed in what are called *works of piety*. F. Oudin says of such persons, that their extasies have robbed them of all manner of taste or discernment, and that they

they approve, right or wrong, whatever is uppermost in their thoughts ; whereas persons of understanding and solid piety judge in a very different manner.' A witty writer has said, ' that a Devotee says his prayers, and refuses to pay his debts ; that he plunders his neighbour, and gives the tenth to the poor ; that he ruins honest families, and builds an hospital ; in short, that, with a devotee, religion is the exact counterpoise of injustice.' Mr Jurieu says of these persons, that they dispense with obeying the commandments, which set bounds to the lusts of the flesh ; but they amplify ceremonies : the reason of which conduct is, that the former commandments are enemies to self-love, because they combat concupiscence ; but the ceremonial laws do them no hurt.' Rabelais has given us a genuine and humorous description of these false religionists, in the character of *Garagantua*. ' After a good breakfast (says he) he went to church, and they carried to him, in a great basket, a huge breviary, weighing, in clasps, parchment, and grease, little more or less than one hundred and six pounds. There he heard six and twenty, or thirty masses : mean while came to the same place his Matin-mumbler, muffled up about the chin, round as a hoop, and his breath pretty well antidoted with vine-tree syrup. With him he muttered over all his *Kyrie's*, which he so curiously thumbed and fingered, that there fell not so much as one bead of them to the ground. When he was returned from church, they brought to him, upon a dray drawn by oxen, a confused heap of *Pater Noster's* of *Sancte Claude*, every one of the bigness of a hat-block ; and, sauntering along thro' the galleries, cloisters, and gardens, he riddled over-more of them, than sixteen hermits would have done.' An author of the last century has thus described the strange jargon of some *female Devotees*, whom he strongly condemns : ' They are so proud (says he) that they despise the ordinary exercises of piety, prescribed by the church, and recommended by the Fathers : they boast of being united to God, when, in reality, they are united to their own (or a worse) spirit : they talk of nothing but mystical transubstantiations ; concentrations of the heart ; annihilations of their powers, and of their whole being ; of the marriage of the created essence with the divinity ; the spiritual sacrament of inseparability ; the sleep of all the affections ; the absorption and liquefaction in the embrace of the spouse ; the triple hierarchy of the soul ; the spiritual drunkenness ; the silence of the heart ; negative meditations ; superessential unions ; the well and gulph of annihilation ; of an absorbing enthusiasm ; an insensibility and oblivion of all things, inducing a profound identification with God ; of internal allocutions ; unknown elevations ; amorous extensions and applications ; suspensions, faintings, and sighs of the soul ; a death of the senses and all the affections ; a continued extasy ; of trembling voices, dove-like murmurings, celestial melody, hypermystical perichoreses of God and the soul, &c. These, and the like, fustian, high-sounding, phrases are so often repeated, in the new school of piety, between the masters and their inquisitive disciples, that they feel the influence of them in the extremest recesses of their bodies.' See SUPERSTITION.

Reflex. Moral.
Satyr. &
Comic. p. 259.

Hist. des
Dogmes, &c.
P. I. c. viii.

Lib. i. c. 21.

PHILIP RO-
VENIUS, de
Republica
Christiana, lib.
i. c. 48.

DEVOTING. See ANATHEMA.

The most antient instance of *Devoting* is that, which Balak, King of Moab, would have had Balaam use against the army of Israel, which was encamped in the borders of his country, when he sent that message to him ; ' Come, I pray thee, curse me this people ; for they are too mighty for me. Josephus has furnished us with another example of this kind of *Devoting*, in the troubles, which happened in Judæa, between the two brothers Hircanus, and Aristobulus ; the former of whom sent for one Onias, a reputed saint, into his army, that, by his curses, he might draw down the vengeance of Heaven upon Aristobulus and his faction.

Numb. xxii.

Antiq. lib.
xiv. c. 4.
& de Bell.
lib. i. c. 5.

We have an example of the *Devoting* hostile armies, among the Pagans, recorded by Macrobius as follows : ' Dis Pater (i. e. Pluto), Jupiter, ye Manes, or by what other name ye will be called, I beseech ye to spread fear and terror in the army I shall mention to you, and throughout the city of Carthage. May ye look upon all as *devoted* and *accursed* ; may ye deprive them of light, and remove at a distance from this country all those, who shall bear arms against us, and shall attack our legions and our armies : may all their armies, fields, cities, heads, and lives, be comprized in this wish, as far as they may be by the most solemn *Devoting*. Wherefore I *devote* them ; I charge them with all the mischief that may happen to my self, our magistrates, the Roman people, our armies, and our legions ;

Saturnal. lib.
iii. c. 9.

M m m m

that

' that ye may preserve all those concerned in this war. This if ye do, I promise you, O Earth, mother of all things, and you great Jupiter, a sacrifice of three black sheep.'

DEVOTION. See PRAYER.

DEUTERONOMY. A canonical book of the Old Testament. The word implies a *second law*, the principal design of it being, a *repetition* of the laws already delivered; which was a necessary thing, inasmuch as the Israelites, who had heard it before, were dead in the wilderness, and there was sprung up another generation of men, who had not heard the Decalogue, or any other of the laws, openly proclaimed. It contains likewise some new laws; such as, the taking down malefactors from the tree in the evening; the making of battlements on the roofs of houses; the expiation of an unknown murder; the punishment to be inflicted upon a rebellious son; the distinction of the sexes by apparel; the marrying a brother's wife after his decease: as also, orders and injunctions concerning divorce; laws concerning men-stealers; concerning unjust weights and measures; concerning the marrying of a captive woman; concerning servants that desert their masters service; and several other laws, not only ecclesiastical and civil, but also military. There are inserted likewise some transactions, which happened in the last year of their travels through the wilderness.

Deuteronomy is the last book of the *Pentateuch*, or five books of Moses; tho' some have questioned whether it was written by that legislator, because, in the last chapter, mention is made of his death and burial, and of the succession of Joshua after him. But this only proves, that the last chapter was not written by Moses, but added by some other person; most probably by Ezra, when he published an edition of the holy scriptures. See PENTATEUCH.

DEUTEROSIS. See MISNA.

CAVE, Hist.
Literar. Dif-
fert. II.

DIACONICUM. [Gr. and Lat.] This word has different significations in ecclesiastical authors. Sometimes it is taken for that part of the antient church, in which the Deacons used to sit, during the performance of divine service; namely, at the rails of the altar; sometimes for a building adjoining to the church, in which the sacred vessels and habits were laid up: sometimes for that part of the public prayers, which the Deacons pronounced. Lastly, it denotes an ecclesiastical book, in which are contained all things relating to the duty and office of a Deacon, according to the rites of the Greek Church.

D'HERBE-
LOT, Bibl.
Orient.

DIAH. [Arab.] The law of *Retaliation*, as established by the Mohammedan religion. By the law of Mohammed, when one person has been killed by another, the brother, or nearest of kin to the deceased, may demand of the murderer *the price of blood*. This law is a copy of that of Moses. The words of the Koran, enjoining it, are these: *Retaliation is commanded you in cases of murder, a freeman for a freeman, a slave for a slave, and a woman for a woman*. But it is remarkable, that Mohammed subjoins to the terms of this law these words: *But he, who shall pardon a murderer, shall obtain mercy from God; and when a man shall have pardoned a murderer, he shall no longer have it in his power to exact retaliation of him*. A Persian Poet thus moralizes on this law of retaliation. 'I have given you (says God to a Mussulman) the law of retaliation, which I will my self exactly observe. I have commanded, that you shall return ten for ten, and I have obliged my self to render unto you the like. How comes it to pass, then, that you do not acquit your selves of this obligation, whilst the earth continues, by my order, to pay you its usual tribute? There is no security in this contract; for, according to the principles of your law, I seem to break my word, whilst the ground and the dirt are constant to theirs.'

PLUT. Lacon.
Instit. & in
Aristide.

PAUSAN.
Laconic.

DIAMASTIGOSIS. [Gr.] An antient solemnity, at Sparta, in honour of *Diana Orthia*; so called ἀπὸ τῆς μαστιγῆς, i. e. from *whipping*, because it was usual to whip boys upon the altar of the goddess. These boys were, originally, free-born Spartans; but, in after-times, the children of slaves. They were called Βωμολῆται, from the exercise they underwent at the altar, which was very severe and

and cruel; and, lest the officer, out of compassion, should remit any thing of the rigour of it, the priestess of Diana stood by all the time, holding in her hand the image of the goddess; which naturally was very light and easy to be born, but, if the boys were spared, became so ponderous, that the priestess was scarce able to support its weight. And, lest the boys should faint under the correction, their parents usually were present, to encourage and exhort them to bear with patience this severe discipline. Historians inform us, that the bravery and resolution of the boys was so great upon this occasion, that, tho' they were lashed, till the blood gushed out, and sometimes to death, yet they were never heard to utter the least complaint or cry. Those of them, who died under this religious whipping, were buried with garlands upon their heads, in token of joy and victory, and were honoured with a public funeral.

Whence this custom had its original, is not agreed by antient writers. By some it is said to have been instituted by Lycurgus, and designed for no other end than to accustom youth to bear pain, and to render them fearless, and insensible of wounds. Some pretend it was practised in compliance with an oracle, which commanded, that human blood should be shed upon Diana's altar. By some it is reported to have been as antient as Orestes, who transplanted, out of Scythia into Laconia, the image of Diana Taurica, to whom the Scythians used to offer human sacrifices. The Lacedemonians detested this barbarous kind of worship; but, fearing the anger of the goddess, they made an order, that, every year, a boy should be whipped on her altar, till the blood gushed out. Others relate, that Pausanias, the Spartan general, as he was offering sacrifices and prayers, before the fight with Mardonius, was set upon by a company of Lydians, whom he repelled with whips and staves, the only arms the Lacedemonians were then furnished with: in memory of which this solemnity was instituted.

DIANA. A Pagan goddess of the antient Romans, the daughter of Jupiter and Latona, and born in the island of Delos. She had a three-fold divinity, being stiled *Lucina*, or *Diana*, on Earth; *Luna*, or the *Moon*, in Heaven, and *Hecate*, or *Proserpine*, in Hell. The Poets likewise give her the epithets *Cynthia* and *Trivia*.

Tergeminamque Hecaten, tria Virginis ora Dianæ.

Tu Lucina dolentibus
Juno dicta puerperis;
Tu potens Trivia, & notho es
Dicta lumine Luna.

*Lucina call'd, thou heal'st the woes
Of lab'ring matrons in their throes:
Thee pow'rful Trivia here below,
Bright ruler of the night, above, we know.*

Cicero reckons up three Diana's; one born of Jupiter and Proserpina; another, better known, born of Jupiter and Latona; a third born of Upis and Glauce, and called by the Greeks, after her father's name, *Upis*. Diana was among the deities of Egypt, when the giant Typhæus made war against them; upon which occasion she transformed her self into a cat:

Fele soror Phæbi latuit.

The Egyptians called her *Bubastis*. She was named *Diana*, because she was the daughter of Jupiter, called by the antient Latins *Dius*; and *Delia*, because she was born in the island of Delos. This goddess, with the permission of Jupiter, made a vow of perpetual virginity.

Da mihi perpetua, genitor charissime, dixit,
Virginitate frui; dedit hoc pater ante Dianæ.

CICERO,
Tusc. Quæst.
2.
HYGIN. Fab.
261.

VIRG. Æn.
lib. iv. ver.
511.
CATULL.
Carm. Sec. ad
Dianam.

De Natura
Deorum.

OVID. Met.
lib. v. ver.
330.

OVID. Met.
lib. i. ver.
486.

Give

*Give me, my Lord, she said, to live and die
A spotless maid, without the marriage tie :
'Tis but a small request; I beg no more
Than what Diana's father gave before.* DRYDEN.

She was the goddess of the woods, and spent her time in hunting, accompanied by a chorus of wood-nymphs.

HOR. Carm.
Sæc. ver. 1.

— — Sylvarumque potens Diana.

Diana, goddess of the Sylvan scene !

Under this character, Virgil gives a most beautiful description of her :

VIRG. Æn.
lib. i. ver. 498.

*Qualis in Eurotæ ripis, aut per juga Cynthi
Exercet Diana choros ; quam mille secutæ
Hinc atque hinc glomerantur Oreades : illa pharetram
Fert humero, gradiensque deas supereminet omnes.*

*Such on Eurotas' banks, or Cynthus' height,
Diana seems ; and so she charms the sight,
When in the dance the graceful goddess leads
The choir of nymphs, and over-tops their heads ;
Known by her quiver, and her lofty mien,
She walks majestic, and she looks their queen.*

DRYDEN.

The Scythians offered human sacrifices to this deity.

LUCAN.
lib. i. ver. 440.

Et Taranis Scythicæ non mitior ara Dianæ.

*Where Taranis by wretches is obey'd,
And vies in slaughter with the Scythian maid.*

ROWE.

Every school-boy has read of the sacrifice to Diana in Aulis :

VIRG. Æn.
lib. ii. ver.
116.

*Sanguine placastis ventos, & Virgine cæsa,
Cum primum Iliacas Danaï venistis ad oras.*

*O Grecians, when the Trojan shores you fought,
Your passage with a virgin's blood was bought.*

DRYDEN.

Lucretius gives this as an instance of the mischiefs occasioned by religion :

LUCRET.
lib. i. ver. 84.

*Religio peperit scelerosa atque impia facta,
Aulide quo pacto Triviai virginis aram
Iphianassai turparunt sanguine fœde
Ductores Danaum.*

— — *Religion did, and will,
Contrive, promote, and act the greatest ill.
By that Diana's cruel altar flow'd
With innocent and royal virgins blood.*

CREECH.

This goddess had a temple at Rome upon mount Aventine, built, in the reign of Servius Tullus, at the joint charges of the Romans and Latins.

HOR. Carm.
Sæc. ver. 69.

*Quæque Aventinum tenet, Algidumque
Quindecem Diana preces virorum
Curet.*

Diana,

*Diana, whose exalted shrine
Possesses lofty Aventine,
And Algidum, propitious bear
The Quindecemvirs pious pray'r.*

This temple was adorned with cows-horns ; the occasion of which was this. One Autro Coratius, a Sabine, who had a very fine cow, was advised by a soothsayer to offer it in sacrifice to Diana of mount Aventine ; promising him, at the same time, that, if he offered that sacrifice, he should never want any thing, and that the city, of which he should be a citizen, should subdue all other towns of Italy. For this purpose Coratius came to Rome : but a slave of King Servius having acquainted his master with the design, the king took the opportunity, whilst Coratius was gone to purify himself in the Tiber, and sacrificed the cow to Diana ; in memory of which he hung up the horns in her temple.

But, among all the temples built to this goddess, that of Ephesus was most remarkable for its largeness and magnificence. It was 425 feet long, and 220 feet broad ; and adorned with 127 pillars 60 feet high, of most exquisite workmanship. It had a stair-case made of one entire piece, which was the wood of the vine. The temple was built by the architect Ctesiphon, being 120 years in building, and was burnt by a profligate fellow, named Erostratus, to perpetuate his memory by so flagitious an action. The Ephesians rebuilt it with as much magnificence as at first.

Diana was commonly represented with dishevelled hair, a short tucked up dress, a bow in her hand, and a quiver of arrows on her shoulder. She had a crescent, or half-moon, on her forehead ; and her attendants were the Dryads, Nais, Nereids, and other divinities of the woods, mountains, and rivers. Amongst the trees the *Pine* was sacred to Diana, and amongst the metals *Silver*. The *first fruits* of all things produced by the earth were consecrated to Diana. Oëneus, King of Ætolia, having neglected to make this offering, the goddess sent a wild boar into the fields of Caledon, to destroy them ; which was killed by Meleager and Atalanta.

The most remarkable of her adventures was the transformation of Actæon into a stag. Being a great lover of hunting, as he was one day pursuing the sport, he chanced to see Diana bathing with her nymphs. The goddess was in confusion to be seen by a man in that condition, and immediately, throwing water upon him, changed him into a stag ; upon which his own dogs, mistaking their game, pursued, and tore him to pieces.

OVID. Met.
lib. iii. l. 138,
&c.

Prima nepos inter tot res, tibi, Cadme, secundas
Causa fuit luctus, alienaque cornua fronti
Addita, vosque canes fatiatæ sanguine herili.

*Actæon was the first of all his race,
Who griev'd his grandfire in his borrow'd face ;
Condemn'd by stern Diana to bemoan
The branching horns, and visage not his own ;
To shun his once-lov'd dogs, to bound away,
And from their huntsman to become their prey.*

ADDISON.

The priest of *Diana Aricina* (so called from the town *Aricia*) was to be a murderer, according to Strabo, whose words are these : ' The sacred groves of Diana ' are upon the left side of the way, when you go out of Aricia : As to her temple ' in that place, what was formerly said of Diana Taurica is there confirmed, a ' custom prevailing among them, becoming only Scythians and Barbarians : for he ' only is constituted priest, who has first murdered his predecessor. He is a fugitive, ' and carries always a drawn sword in his hand, to defend himself, and is ever upon ' his guard for fear of an attack.'

Diana, considered as the moon, presided over agriculture, and the fertility of the earth : for which reason, as St Jerom relates, she was represented, at Ephesus, by a statue with a great many breasts or dugs, an emblem of fertility : and we find several antient inscriptions to DIANA POLYMMAMA.

HIERON. in
Epist. ad
Ephes.

Acts xix, 35.

Epist. 207.

The Pagans pretended that the statue of this goddess at Ephesus, and some others, were not made by the hands of men, but miraculously sent from heaven: and Isidore informs us, that Ptolemy, one of the kings of Egypt, having caused an image of Diana to be made at Alexandria, under the name of ἀχειροποιήτων, i. e. *not sullied by mens hands*, in order to persuade the people, that no workmen had been employed in making it, invited the several artists to a feast, in a room, under which was a large quantity of water; into which they were all let down, and drowned. But the thing was known, and Ptolemy, to take off from the horror of the action, ordered funeral honours to be yearly paid to them.

SELDEN,
Analect.
Angl. Brit.
c. ii.

The antient fabulous histories of our own country, which make the Trojan Brutus to have been the first King of the Britons, relate, that that prince was directed by an oracle of the goddess Diana, to land in this island. The story is this. Brutus, having set sail from Greece with a large fleet, arrived at an island called *Legrecia*, where was a temple of Diana. Here he sacrificed to that goddess, and, holding a cup of wine, mixed with the blood of a white deer, in his hand, addressed her in these words:

Diva potens nemorum, terror sylvestribus apris,
Cui licet anfractus ire per æthereos,
Infernaeque domos; terrestria jura resolve,
Et dic quas terras nos habitare velis.
Dic certam sedem, qua te venerabor in ævum,
Qua tibi virgineis templa dicabo choris.

i. e. 'O goddess of the woods, and terror of the mountain boars; thou, whose divinity resides both in Heaven and in Hell; unfold my fate: say, what country thou wouldest have me inhabit, and where I shall pay thee worship, and build a temple to thy honour.' He repeated this nine times, and laying himself down to sleep, received this answer from the goddess, in a vision.

Brute, sub occasum solis trans Gallica regna,
Insula in oceano est undique clausa mari.
Insula in oceano est habitata Gigantibus olim,
Nunc deserta quidem gentibus apta tuis.
Hanc pete, namque tibi sedes erit illa perennis:
Hæc fiet natis altera Troja tuis.
Hic de prole tua reges nascentur, & ipsis
Totius terræ subditus Orbis erit.

i. e. 'O Brutus, there is, in the western part of the world, beyond the kingdom of the Gauls, an island, surrounded on all sides by the sea. It was formerly inhabited by giants; but, being deserted by them, is now a proper country for thy followers to settle in. Thither bend thy course; for there shalt thou find a secure retreat, and thy descendants another Troy: There shall thy posterity reign, and subdue the whole earth.' The story adds, that Brutus, encouraged by this answer of the goddess Diana, settled in Britain, where he reigned, and his posterity after him, till the arrival of the Romans under Julius Cæsar.

The following description of a picture of Diana's temple, as it includes most of the particulars relating to this goddess, will properly close this article.

DRYDEN,
Palamon and
Arcite.

Tired with deformities of death, I haste
To the third temple of Diana chaste.
A sylvan scene with various greens was drawn,
Shades on the side, and in the midst a lawn.
The silver Cynthia, with her nymphs around,
Pursued the flying deer; the woods with horns resound.
Calisto there stood manifest of shame,
And, turn'd a bear, the northern star became:
Her son was next, and, by peculiar grace,
In the cold circle held the second place.

The

The stag *Actæon* in the stream had spy'd
 The naked huntress, and, for seeing, dy'd :
 His hounds, unknowing of the change, pursue
 The chase, and their mistaken master slew.
 Peneian *Daphne* too was there to see,
 Apollo's love before, and now his tree.
 Th' adjoining fane th' assembled Greeks express'd,
 And hunting of the Caledonian beast ;
 OEnides' valour, and his envoy'd prize ,
 The fatal pow'r of *Atalanta's* eyes ;
 Diana's vengeance on the victor shown ;
 The murth'ers mother, and consuming son :
 The Volscian queen extended on the plain,
 The treason punish'd, and the traitor slain.
 The rest were various huntings well design'd,
 And savage beasts destroy'd of every kind.
 The graceful goddess was array'd in green :
 About her feet were little beagles seen,
 That watch'd with upward eyes the motions of their queen. }
 Before her stood a woman in her throes,
 And call'd *Lucina's* aid, her burthen to disclose.
 All these the Painter drew with such command,
 That nature snatch'd the pencil from his hand,
 Asham'd, and angry, that his art cou'd feign,
 And mend the tortures of a mother's pain.

DIACÆNISIMUS. [Gr.] So the Greek Church formerly called the week MAGR. Hierolex.
 after *Easter*, on the fifth day of which the patriarch of Constantinople, with the
 rest of the Bishops and principal ecclesiastics, as also the Archimandrites and Abbots, CODIN. Europal. de Off. Constant. c. xiv.
 used to repair to the palace ; where the Emperor received them, sitting on his
 throne ; but not attended by his courtiers, whose place, for that time, the Bishops
 supplied. On this occasion, the Patriarch incensed the Emperor, and then blessed,
 and saluted him with a kiss on the mouth. Afterwards the rest of the Bishops
 and Ecclesiastics kissed the Emperor's hand, and cheek. The week, in which
 this ceremony was performed, was called *Διακαινήσιμος*, *Renovatio*, because
 it was the first week of the festival of our Saviour's resurrection, or *restoration*
 to life.

DIASIA. [Gr.] A festival, antiently observed at Athens, in honour of *Jupi-* THUCYD. lib. i.
 ter, surnamed *Μελιχίος*, i. e. the *Propitious*. It was so called, *ἀπο τῆς Διὸς καὶ τῆς*
ἄρας, i. e. from *Jupiter* and *Misfortune*, because, by making supplications to ARISTOPH. Schol. in Nub.
Jupiter, men obtained protection, and deliverance from misfortunes. It was cele-
 brated about the latter end of the month *Anthesterion*, without the city, where was SUIDAS.
 a great concourse of the Athenians, feasting and offering sacrifices.

DIET. An assembly of the states of Germany. We shall only take notice,
 in this place, of the more remarkable of those, which have been held on the affairs
 of RELIGION.

I. The *Diet* of *Augsbourg*, in the year 1530, was assembled, to re-unite the MAIMB. Hist. du Lutheran.
 princes of the empire, in relation to some religious matters. The Emperor him-
 self presided in this assembly with the greatest magnificence imaginable. The Elector
 of Saxony, followed by several princes, presented the confession of faith, called
The Confession of Augsbourg. The Emperor ended the Diet with a decree, that no
 alteration should be made in the doctrine and ceremonies of the Romish Church, till
 a council should order it otherwise.

II. The *Diet* of *Augsbourg*, in 1547, was held, on account of the Electors Id. ib.
 being divided concerning the decisions of the council of Trent. The Emperor
 demanded, that the management of that affair should be referred to him, and
 it was resolved, that every one should conform to the decisions of the
 council.

III. The *Diet* of *Augsbourg*, in 1548, was assembled, to examine some me- Id. ib.
 morials, relating to the confession of faith : but, the commissioners not agreeing
 together

together, the Emperor named three divines, who drew the design of that famous *Interim*, so well known in Germany, and elsewhere. See INTERIM.

Id. ib.

IV. The *Diet of Augsbourg*, in 1550. In this assembly, the Emperor complained, that the *Interim* was not observed, and demanded, that all should submit to the council, which they were going to renew at Trent; which submission was resolved upon by a plurality of votes.

Id. ib.

V. The *Diet of Nuremberg*, in 1523. Here Pope Adrian VIth's Nuncio demanded the execution of Leo Xth's Bull, and Charles Vth's Edict, against Luther. But the assembly drew up a list of grievances, which were reduced to an hundred articles, some whereof aimed at the destruction of the Pope's authority, and the discipline of the Romish Church. However they consented, that the Lutherans should be commanded not to write against the Roman Catholics.

Id. ib.

VI. The *Diet of Nuremberg*, in 1524. In this assembly, the Lutherans having the advantage, it was decreed, that the Pope should call a council in Germany, but that, in the mean time, an assembly should be held at Spire, to determine what was to be believed and practised. But Charles V prohibited the holding this assembly.

Id. ib.

VII. The *Diet of Ratisbon*, in 1541, was held for re-uniting the Protestants with the Roman Catholics. The Emperor named three Roman Catholic, and three Protestant Divines, to agree upon articles. The Roman Catholics were Julius Phlug, John Gropper, and John Eckius: the Protestants were Philip Melancthon, Martin Bucer, and John Pistorius. But, after a whole month's consultation, they could agree upon no more than five or six articles; which the Emperor consented the Protestants should retain, forbidding them to solicit any body to change the antient religion.

Id. ib.

VIII. The *Diet of Ratisbon*, in 1546, decreed, that the council of Trent was to be followed; which was opposed by the Protestant deputies, and this caused a war against them.

Id. ib.

IX. The *Diet of Ratisbon*, in 1557, demanded a conference between some famous doctors of both parties; which conference was held at Worms, in September, between twelve Roman Catholic, and twelve Lutheran divines; but was soon dissolved by the Lutherans being divided among themselves.

Id. ib.

X. The *Diet of Spire*, in 1526. In this assembly (wherein presided the Arch-Duke Ferdinand) the Duke of Saxony, and the Landgrave of Hesse, demanded the free exercise of the Lutheran religion: upon which, it was decreed, that the Emperor should be desired to call a general, or national, Council in Germany, within a year, and that, in the mean time, every one should have liberty of conscience.

Id. ib.

XI. The *Diet of Spire*, in 1529, decreed, that in the countries, which had embraced the new religion, it should be lawful to continue in it till the next council; but that no Roman Catholic should be allowed to turn Lutheran. Against this decree six Lutheran princes, viz. The Elector of Saxony, the Marquis of Brandenburg, the two Dukes of Lunenbourg, the Landgrave of Hesse, and the Prince of Anhalt, with the deputies of fourteen imperial towns, *protested* in writing; from which solemn protestation came the famous name of *Protestants*, which the Lutherans presently after took.

Id. ib.

XII. The *Diet of Worms*, in 1521. In this assembly, Luther, being charged by the Pope's nuncio with heresy, and refusing to recant, the Emperor, by his edict of May 26, before all the princes of Germany, publickly outlawed him.

DUPIN, Hist.
Ecclef. XV
Cent. c. viii.

DIGGERS. A fanatical sect, which sprung up in Germany, in the XVth century; so called, because they *dug* their assemblies, under ground, in caves and forests, when they derided the church, its ministers, and sacraments.

3 Inst. 155.

DIGNITARY. In the ecclesiastical sense of the word, is one, who is advanced to an ecclesiastical dignity; as a Bishop, Dean, Archdeacon, Prebendary, &c. An ecclesiastical dignity is defined by the Canonists, *Administratio cum jurisdictione & potestate aliqua conjuncta*, i. e. *An Administration joined with a jurisdiction and some power*: therefore simple prebendaries, without jurisdiction, are not dignitaries. Dignities ecclesiastical are mentioned in the statute 26 H. VIII. c. 31 and 32. of which Dignities Cambden reckons in England 544.

DIPOLEIA. [*Gr.*] An Athenian festival, celebrated on the fourteenth of the month *Scirrophorion*; and so called, because it was sacred τῷ Διὶ Πολίει, to Jupiter, surnamed *Polieus*, i. e. protector of cities. On this day, they placed certain cakes, such as were used at sacrifices, on a brazen table; round which they drove a select number of oxen, of which he, that eat any of the cakes, was presently slaughtered. The original of this custom was as follows: It happened on one of Jupiter's festivals, that a hungry ox eat one of the consecrated cakes; whereupon the priest, moved with a pious zeal, killed the prophane beast. In those days, it was looked upon as a capital crime to kill an ox: wherefore the guilty priest fled; but the Athenians took the bloody ax, and arraigned it, in his stead, and acquitted it of the crime: tho' *Ælian* reports, that the priest was acquitted, and the ax condemned.

PAUSAN.
Atticis.

ÆLIAN. Var.
Hist. lib. viii.
c. 3.

PORPHYR. de
Abstinent.

HESYCH.
SUIDAS.

DIMESSES. A congregation of religious, consisting of young maids and widows, in the state of Venice; founded by Dejanara Valmarana, wife of a Civilian of Verona. This lady, taking the habit of the third order of St Francis, retired with four poor women to a house belonging to her, where they lived together in the practice of all the Christian virtues, under the direction of Father Anthony Pagani, a Franciscan, who prescribed rules for this little society, in 1584. This gave birth to other houses of the same institution, which were governed by Valmarana, in the quality of superior.

Hist. des Ord.
Relig. T.
VIII. c. iii.

None are admitted into this congregation, till after three years probation. There are but eight or nine *Dimeffes* in one house. They elect every year a superior, who must be at least thirty years of age. They are forbidden to admit any men into their houses. Their principal obligations are, to teach persons of their sex the catechism, to assist at the sermons and devotions of the churches, and to visit and serve poor women in the hospitals. They are not under any vow, and may quit the congregation whenever they please, even to marry. Their habit is of black or brown woollen, according to their fancy. There are houses of this institution at Vicenza, Venice, Padua, Udino, and other places in the state of Venice.

DIMISSORY LETTERS. In the antient Christian Church, they were Letters granted to the clergy, when they were to remove from their own diocese, and settle in another, to testify, that they had the Bishop's leave to *depart*; whence they were called *Dimissoriae*, and sometimes *Pacificae*.

BINGHAM,
Orig. Eccles.
B. II. c. iv.
§. 5.

In the Church of England, *Dimissory Letters* are such as are used, when a candidate for Holy Orders has a title in one diocese, and is to be ordained in another: in which case the proper Diocesan sends his Letters, directed to the ordaining Bishop, giving leave that the bearer may be ordained by him.

COWELL.

Persons inferior to Bishops cannot grant these Letters, unless the Bishop shall, by special commission, grant this power to his vicar-general; or unless the Bishop be at a great distance from his diocese, in which case his vicar-general, in spirituals, may grant such licence; as the chapter of a cathedral may do, *sede vacante*: or, lastly, when a Bishop is taken prisoner by the enemy; for then the chapter exercises the same rights and powers, as if the Bishop were naturally dead.

Parerg. Jur.
Can. Angl.

DIMOERITES. Christian heretics, who sprung up in the reign of Valentinian, about the year 377. They confessed, that there were two parts of the human nature in Jesus Christ, to wit, *body* and *soul*; but denied, that he had the third part, to wit *mind*. Apollinarius of Laodicea was the author of this heresy; whence they were likewise called *Apollinarians*. See **APOLLINARIANS**.

EPIPH.
Hæres. lib. ii.

DIN. An Arabic word, by which the Mohammedans understand *religion* in general. They call their own the *right way*, which is the description given of it in several passages of the Koran. An interpreter relates, that Mohammed traced out a right line for the Mussulmans, and, on each hand of it, several others, saying to his disciples; you see all these lines, which are different from the right; they are so many by-roads, which have each their particular dæmon, leading and conducting men in them: but this right line is the only true path, which you ought to follow.

D'HERBE-
LOT, Bibl.
Orient.

An Arabic author, on the subject of religion, says, that the immensity of God is a circle, in which all the lines and ways of different religions terminate;

O o o o

and

and another writer says, that, whatever path we happen to take, it will always conduct us to God : whence it is plain, that there are Deists among the Mohammedans, and several of them, who doubt of the truth of their religion, but who explain themselves upon that head with great caution and delicacy.

In the chapter of the Koran, intitled *Ibrahim*, religion is compared to a *palm-tree*, whose root is fast fixed in the earth, and its branches extended towards heaven ; but impiety to *Coloquintida*, which is easily rooted out of the ground : on which a commentator observes, that the tree of faith and religion always affords its refreshing shade, and bears the most delicious fruits ; whereas the tree of impiety bears neither leaves nor fruits, and is good for nothing but to be burnt.

The Mohammedans have a pretty right notion of religion, in general ; for they believe, that it is so connected with the interests of civil government, that the one cannot subsist without the other. A Persian Poet says, that his prince nourishes and supports, by his care and concern, which he calls the breasts of his tenderness, two twins, which are religion and the state.

An Arabic author has said, that four sorts of persons serve God in their religion : the wise by obedience, the penitent by fear, the devotees by desire, and the just by love.

In the second chapter of the Koran, Mohammed forbids the forcing any one to embrace the Mussulman religion : but this law, the interpreters say, is abrogated by another, which commands them to make war against the Jews, Christians, Magians, and Sabians, to oblige them either to embrace Mohammedism, or pay tribute. The former precept, they add, was sent to Mohammed, on account of an inhabitant of Medina, whose two children had been converted by a Christian of Syria.

DIOCESE. In the ecclesiastical sense of the word, means a particular district, or division, under the government and direction of a *Bishop*.

BINGHAM,
Orig. Eccles.
B. IX. c. i.
§. 3, 4.

It is the general opinion of learned men, that the Christian Church, in the modelling her own external polity and government, followed the state and division of the Roman empire, and that the Ecclesiastical magistracy was originally formed upon the plan of the Civil. This might be proved by a distinct consideration of the several branches of the Christian Hierarchy : but the present article only requires it to be observed, that, as the Roman empire was divided into *Provinces* and *Dioceses* (a province being the cities of a whole region, subjected to the authority of one chief magistrate, who resided in the metropolis, or chief city of the province ; and a Diocese being a larger district, comprehending several provinces, under the direction of a more general magistrate) so the church set up her *metropolitan* and *patriarchal* power, the metropolitan Bishops answering to the civil magistrates of provinces, and the patriarchs to the civil magistrates of Dioceses. But this is to be understood of the state of the Christian Church, after the empire became Christian.

Ibid. c. ii.

Some pretend, that a Diocese, during the three first centuries, was never more than such a number of people, as could meet, and ordinarily did meet, in a single congregation : others extend the limits of the antient Dioceses, so as to include a whole city, and the region about it ; which seems to be the true opinion. And this is the plain reason of that great difference we find in the extent of antient Dioceses, some being very large, others very small, according as each city happened to have a larger or lesser territory under its jurisdiction.

Dioceses were, originally, called *παρoικιαι*, *Parishes* ; by which name is to be understood the episcopal city, with the country-places and villages *round about* it. The name *Diocese* began first to be used in the IVth century, when the exterior polity of the Church began to be formed upon the model of the Roman empire.

England, in regard to its ecclesiastical state, is divided into two provinces, *viz.* *Canterbury* and *York* ; and each province into subordinate *Dioceses* ; of which there are twenty-two in England, and four in Wales. See BISHOP, PATRIARCH, PROVINCE, &c.

HEROD. lib.
ii.

DIONYSIA. [Gr.] Festivals, in honour of *Bacchus*, surnamed Διόνυσος, *Dionysus*. They are said to have been instituted in Egypt, and brought into Greece by one Melampus. They were observed with greater splendor, and more ceremonious superstition, at Athens, than in any other part of Greece : for the years were

numbered by them, and the chief Archon had a part in the management of them, and the priests, that officiated at these solemnities, were honoured with the first seats at publick shews.

The ceremonies, observed in the celebration of the *Dionysia*, were briefly these. They carried, in procession, a vessel of wine, crowned with a vine-branch; which was followed by a goat, and a basket of figs, and last of all the *Phalli*. Sometimes the worshippers imitated, in their dress and actions, the poetical fictions concerning Bacchus. They wore fawn-skins, fine linen, and mitres: they carried *thyrsi*, drums, pipes, flutes, and rattles; and crowned themselves with ivy, vine, fir, &c. Some imitated Silenus, Pan, and the Satyrs, exposing themselves in ridiculous dresses, and practising antick motions: some rode upon asses; others drove goats to the slaughter. Persons of both sexes ran about the hills, deserts, and other places, shaking their heads, dancing in ridiculous postures, filling the air with hideous noises and yelling, personating men distracted, and crying aloud *Εὐοὶ σίβη, Εὐοὶ Βάκχε, or Ιβζκχε*.

Processions made a considerable part of these solemnities; in which certain persons carried sacred vessels, one of which was filled with water: then followed a select number of virgins, called *Κανηφόροι*, because they carried little *baskets* of gold, filled with all sorts of fruits. This was the most mysterious part of the solemnity; and therefore, to amuse the vulgar, serpents were put into them, which, crawling out of their places, astonished the beholders. Next came the *Φαλλόφοροι*, or persons bearing the *Phalli*, which were long poles, to the end of which were fixed things resembling the privities of a man. There were also certain persons, called *Λικιόφοροι*, whose office it was to carry the *Λίκον*, or *mystical van* of Bacchus.

The *Dionysia*, or festivals of Bacchus, are almost innumerable. Some of the more remarkable are as follows. 1. The *Διονύσια ἀρχαιώτερα*, celebrated, on the twelfth of *Anthesterion*, at *Limnæ*, in *Attica*. The chief persons, that officiated, were fourteen women, who were obliged to take an oath, that they were free from all pollution. 2. The *Διονύσια Ἀρκάδεια*, observed in *Arcadia*, where the children, after having been instructed in the music of *Philoxenus* and *Timotheus*, were brought yearly to the theatre, and celebrated the feast of Bacchus with songs, dances, and games. 3. *Διονύσια μέγαρα*, i. e. the *greater Dionysia*, celebrated in the month *Elaphebolion*; and *Διονύσια μικρά*, i. e. the *lesser Dionysia*, which was a sort of preparation to the former, and celebrated in autumn.

DIOSCURI. See *CASTOR* and *POLLUX*.

DIOSCURIA. [Gr.] A Greek festival, in honour of the *Διόσκουροι*, i. e. *Castor* and *Pollux*, who were reputed to be the sons of *Jupiter*. It was observed by the *Cyrenæans*, and *Spartans*, among whom those heroes were born. It was solemnized with feasting, and sports, particularly wrestling-matches, and boxing.

DIPAVALI. A festival of the Indian Bramins, which is celebrated in the manner following. Before sun-rise, they wash their heads, put on their finest cloaths, invite their friends to their houses, and at night illuminate their houses and pagods, and the children go up and down the streets with lighted candles. This festival was instituted in honour of their god *Vishnou*. They tell us, on this occasion, that, while he resided on earth, under the name of *Kristna*, a certain *Ratjasja* had seized on the whole world, and particularly sixteen thousand virgins, whom he kept prisoners: but *Kristna* slew him, and set the maidens at liberty, who all became his mistresses. In memory of this event, he ordered this festival to be instituted, and promised, that whoever should assist at it, should have a full remission of sins, and be entirely happy in this life.

DIPTYCH. A kind of sacred book, or register, made use of, in the antient Christian Church, and in which were written the names of such eminent bishops, saints, and martyrs, as were particularly to be commemorated, just before they made oblation for the dead. It was called *Diptych* (Δίπτυχον) from its being folded together; and it was the Deacon's office to recite the names written in it, as occasion required. Some distinguish three sorts of Diptychs: one, wherein the names

BONA, Rer.
Lit. lib. ii.
c. 12. n. 1.
SCHELSTR.
de Conc.
Antioch.
Can. 2. c. vi.

Lib. v. c. 34.

names of Bishops only were written, such especially as had been governors of that particular Church: a second, in which the names of the living were written, such in particular as were eminent for any office or dignity, or some benefaction and good work; in which rank were bishops, emperors, and magistrates: lastly, a third, containing the names of such as were deceased in Catholic communion.

Theodoret mentions these kind of registers, in relation to the case of St Chrysostom, whose name, for some time, was left out of the Diptychs, because he died under the sentence of excommunication, pronounced against him by Theophilus, Bishop of Alexandria, and other eastern Bishops; with whom the western Church would not communicate, until they had re-placed his name in the Diptychs. For, to erase a person's name out of these books, was the same thing as declaring him to have been an heretic, or some way deviating from the faith.

DIRÆ. [*Lat.*] The general name of the three *Furies*, in the Pagan system of Theology. They were so called, as being *quasi Deorum iræ*, the ministers of divine vengeance, in punishing guilty souls, after death.

VIRG. Æn.
lib. iv. ver.
473.

— — ultricesque sedent in limine Diræ.

Th' avenging Diræ at the threshold sit.

They were the daughters of *Night* and *Acheron*. Their person, and office, are thus described:

Ibid. lib. xii.
ver. 845.

Dicuntur geminæ pestes, cognomine Diræ,
Quas & Tartaream nox intempesta Megæram
Uno eodemque tulit partu, paribusque revinxit
Serpentum spiris, ventosæque addidit alas.
Hæ Jovis ad solium, sævique in limine regis
Apparent, acuuntque metum mortalibus ægris,
Si quando lethum horrificum morbosque Deûm rex
Molitur, meritas aut bello territat urbes.

*Deep in the dismal regions, void of light,
Three daughters at a birth were born to Night.
These their brown mother, brooding on her care,
Indued with windy wings to flit the air,
With serpents girt alike, and crown'd with hissing hair:
In Heav'n the Diræ called, and, still at hand,
Before the throne of angry Jove they stand:
His ministers of wrath, and ready still
The minds of mortal men with fears to fill;
When'er the moody fire, to wreck his hate
On realms, or towns, deserving of their fate,
Hurls down diseases, death, and deadly care,
And terrifies the guilty world with war.* DRYDEN.

Servius, on this passage, observes, that they were called in heaven *Diræ*, on earth *Furies*, or *Eumenides*, and in hell *Stygian Dogs*. See FURIES.

FULLER'S
Church Hi-
story.

DIRECTORY. A kind of regulation for the performance of religious worship, drawn up by the assembly of Divines, in England, at the instance of the parliament, in the year 1644. It was designed to supply the place of the Liturgy, or book of *Common-Prayer*, the use of which they had abolished. It consisted only of some general heads, which were to be managed and filled up at discretion: for it prescribed no form of prayer, or circumstances of external worship, nor obliged the people to any responses, excepting *Amen*. The use of the *Directory* was enforced by an ordinance of the Lords and Commons at Westminster, which was repeated Aug. 3. 1645. By this injunction the Directory was ordered to be dispersed and published in all parishes, chapelries, donatives, &c. In opposition to this injunction,

King Charles issued a proclamation at Oxford, Nov. 13, 1645, enjoining the use of the Common-Prayer, according to law, notwithstanding the pretended ordinances for the new Directory.

To give a short abstract of the Directory: It forbids all salutations, and civil ceremony, in the churches. The reading the scriptures in the congregation is declared to be part of the pastoral office. All the canonical books of the Old and New Testament (but none of the *Apocrypha*) are to be publicly read in the vulgar tongue. How large a portion is to be read at once, is left to the minister, who has likewise the liberty of *expounding*, when he judges it necessary. It prescribes heads for the prayer before sermon; among which, part of the prayer for the King is, *to save him from evil council*. It delivers rules for managing the *sermon*: the introduction to the text must be short and clear, drawn from the words, or context, or some parallel place of scripture: in dividing the text, the minister is to regard the order of the matter, more than that of the words: he is not to burthen the memory of his audience with too many divisions, nor perplex their understandings with logical phrases, and terms of art: he is not to start unnecessary objections: and he is to be very sparing in citations from ecclesiastical, or other human writers, antient or modern.

COLLIER'S
Ecclef. Hist.
Vol. II. P. II.
B. ix.

The Directory recommends the use of the Lord's-Prayer, as the most perfect model of devotion. It forbids private or lay persons to administer baptism, and enjoins it to be performed in the face of the congregation. It orders the communion-table, at the Lord's-Supper, to be so placed, that the communicants may sit about it. The dead, according to the rules of the Directory, are to be buried without any prayers, or religious ceremony.

DIS. The god of riches. See PLUTUS.

DISCIPLE. In the first sense of the word, means one, who *learns* any thing from another. Hence the followers of any teacher, philosopher, or head of a sect, are usually called his *Disciples*. In the Christian sense of the term, *Disciples* are the followers of *Jesus Christ*, in general; but, in a more restrained sense, it denotes those, who were the immediate followers and attendants on his person. The names *Disciple* and *Apostle* are often synonymously used in the gospel history: but sometimes the Apostles are distinguished from Disciples, as persons selected out of the number of Disciples, to be the principal ministers of his religion. Of these there were twelve; whereas those, who are simply stiled *Disciples*, were seventy, or seventy-two, in number. There was not as yet any catalogue of the Disciples in Eusebius's time, i. e. in the IVth century. The Latins kept the festival of the seventy, or seventy-two Disciples, on the 15th of July, and the Greeks on the 4th of January.

Matt. v. 1.

Luke x. 1.

EUSEB. lib.
i. c. 12.

DISCIPLINANTS or WHIPPERS. A sort of pretended penitents in Spain. They wear a long cap, covered with cambrick, three feet high, in the form of a sugar loaf, from which hangs a piece of linnen, that falls before, and covers their face. They wear white gloves, and their sleeves tied with a ribband. They generally undertake this exercise, not out of a religious motive, but as a piece of gallantry, and to please their mistresses. They whip themselves by rule and measure, with a whip of small cords, to the ends of which are fixed little balls of wax, with pieces of broken glass stuck in them. When they meet with a fine woman in the way, they whip themselves so artfully, as to make their blood spurt out in streams upon her, for which they never fail to receive her thanks. At Seville there are seven or eight hundred of these Disciplinants at a time, and they have the reputation of whipping themselves more severely than those of Madrid.

Delices de
l'Espagne.

These Disciplinants make a grand procession on *Good-Friday*; at which are generally present, the king and his whole court, all the religious orders, the courts of judicature, and the several companies. The preparation for it is very mournful. His Majesty's guards march with their arms, and the very drums, covered with mourning. The trumpets give a languishing sound: the banners and crosses are covered with crape. In short, the whole perfectly shews the genius of the nation, naturally turned to an excess of devotion, and pleased with every thing, that has an appearance of piety.

P P P P

DISCIPLINE

DISCIPLINE (ECCLESIASTICAL). The Christian Church being a spiritual community, or society, of persons professing the religion of Jesus, and, as such, governed by spiritual, or ecclesiastical laws, her Discipline consists in putting those laws in execution, and inflicting the penalties enjoined by them, against several sorts of offenders. To understand the true nature of Church-Discipline, we must consider how it stood in the antient Christian Church. And, first,

BINGHAM,
Orig. Ecclef.
B. XVI. c. 2.

The primitive Church never pretended to exercise Discipline upon any, but such as were within her pale, in the largest sense, by some act of their own profession: and even upon these she never pretended to exercise her Discipline so far, as to cancel or disannul their baptism. But the Discipline of the Church consisted in a power to deprive men of the benefits of external communion, such as publick prayer, receiving the Eucharist, and other acts of divine worship. This power, before the establishment of the Church by human laws, was a meer spiritual authority, or, as St Cyprian terms it, a spiritual sword, affecting the soul, and not the body. Sometimes indeed the Church craved assistance from the secular power, even when it was heathen; but more frequently, after it was become Christian. But it is to be observed, that the Church never encouraged the magistrate to proceed against any one, for meer error, or ecclesiastical misdemeanor, farther than to punish the delinquent by a pecuniary mulct, or bodily punishment, such as confiscation or banishment: and St Austin affirms, that no good men in the Catholic Church were pleased, that heretics should be prosecuted unto death. Lesser punishments, they thought, might have their use, as means sometimes to bring them to consideration and repentance.

Ep. 62. ad
Pompon.

Contr. Crescon.
lib. iii.
c. 50.

Nor was it a part of the antient Discipline to deprive men of their natural or civil rights. A master did not lose his authority over his family, a parent over his children, nor a magistrate his office and charge in the state, by being cast out of the Church. But the Discipline of the Church, being a meer spiritual power, was confined to, 1. Admonition of the offender. 2. The lesser and greater excommunication. See ADMONITION and EXCOMMUNICATION.

BINGHAM,
ib. c. iii.

De Babyla,
five contr.
gentes.

PAULIN.
Vit. Ambr.

THEOD. lib.
v. c. xviii.

As to the objects of ecclesiastical Discipline, they were all such delinquents, as fell into great and scandalous crimes, after baptism; whether men or women, priests or people, rich or poor, princes or subjects. That princes and magistrates fell under the Church's censures, may be proved by several instances: particularly, St Chrysostom relates, that Babylas denied communion to one of the Roman Emperors, on account of a barbarous murder committed by him: St Ambrose likewise denied communion to Maximus, for shedding the blood of Gratian; and the same holy Bishop absolutely refused to admit the Emperor Theodosius the Great into his church, notwithstanding his humblest intreaties, because he had inhumanly put to death seven thousand men at Thessalonica, without distinguishing the innocent from the guilty. See ANATHEMA, DEGRADATION, SUSPENSION, &c. See also ECCLESIASTICAL POLITY.

DISCORD. The antients deified *Discord*, and made of it a mischievous divinity. She is represented, by Aristides, with fiery eyes, a pale countenance, livid lips, and wearing a dagger in her bosom.

Virgil describes her thus:

Æn. lib. ix.
ver. 702.

Et scissa gaudens vadit Discordia palla.

And Discord, dy'd in blood, with garments rent. DRYDEN.

Homer thus:

Il. lib. iv.
ver. 440.

— — — — — ἔρις ἄμοτον μεμαῖα,
Ἄρει· ἀνδροφόνιοι κασιγνήτη ἑτάρη τε,
Ἦτ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
Οὐρανῷ ἐπὶ κρητὶ κάρη, καὶ ἐπὶ χθονὶ βάλλει·
Ἦ σφιν καὶ τότε νεῖκε· ὁμοῖον ἔμβαλε μέσσω,
Ἐρχομένη καθ' ὁμίλον, ὀφελυσα σῖνον ἀνδρῶν.

Discord

*Discord, dire sister of the slaught'ring pow'r,
Small at her birth, but rising every hour,
While scarce the skies her horrid head can bound,
She stalks on earth, and shakes the world around:
The nations bleed, where'er her steps she turns;
The groan still deepens, and the combat burns.* POPE.

And Petronius thus:

— — Scisso discordia crine
Extulit ad superos stygium caput: hujus in ore
Concretus sanguis, contusaque lumina flebant.
Stabant ærati scabra rubigine dentes;
Tabo lingua fluens, obsessa draconibus ora;
Atque inter toto laceratam pectore vestem
Sanguinea tremulam quatiebat lampada dextra.

*Fell Discord lifts her head, and braves the skies:
Tremendous glared the goddess' blood-shot eyes.
She grinds her rusty teeth, her jaws run or'e
With streams of putrid blood and yellow gore.
Her hair disorder'd or'e her shoulders spread,
And twining serpents hiss'd around her head.
Torn were her garments; and her trembling hand
Brandish'd aloft a bloody, flaming, brand.*

It was this goddess, who, at the marriage of Peleus and Thetis, threw in the golden apple, which occasioned a contention between the goddesses Juno, Minerva, and Venus.

She was likewise called *Ate* and *Eris*.

DISSENTERS. Separatists from the Church of England, and the service and worship thereof. At the *Revolution*, a law was enacted, that the statutes of Queen Elizabeth and King James I, concerning the discipline of the Church, should not extend to *Protestant Dissenters*. But persons dissenting are to subscribe the declaration of 30 Car. II. cap. 1. and take the oaths, or the declaration of fidelity, &c. Besides this, they are not to hold their meetings, till their place of worship is certified to the Bishop, or to the justices of the Quarter-Sessions, and registered: also they are not to keep the doors of their meeting-houses locked, during the time of worship. And, to secure to them the free exercise of their religion, whoever disturbs or molests them, in the performance of divine worship, on conviction at the sessions, is to forfeit 20 l. by the statute 1. W. and M. See **SCHISM and TOLERATION.**

DIVAN. A book, so called, containing the divinity, or religious mysteries, of the *Christians of St John*, or *Sabians*. It is the only book now extant among them; for their antient sacred books, written in Syriac, are all lost. This *Divan* is a medley of absurd and ridiculous fictions concerning the person and mission of Jesus Christ. God is there described as a corporeal being, and as having one son, whose name was Gabriel. The Angels and Dæmons are all corporeal likewise, some male and some female. They marry, and propagate. God created the world by the ministry of Gabriel, and was assisted in that work by fifty thousand Dæmons. The world floats upon the water like a foot-ball. The cœlestial spheres are surrounded with water: the sun and moon sail round about the earth in their respective vessels. The earth was so fruitful at the first moment of its creation, that what was sown in the morning, was fit to be gathered in the evening. Gabriel taught Adam the art of husbandry; but his first transgression made him forget the instructions, which were given him, and he could recover no more of it than we know at present. The other world is infinitely more beautiful and more perfect than this, but, in all other respects, much like it. The inhabitants of it eat and drink. There are cities, houses, and churches, in which the spirits perform divine service, sing, and play

CHARDIN
and TAVER-
NIER's Tra-
vels.

play upon musical instruments. The Dæmons attend a sick man at the time of his death, and conduct his soul through a road, where there are innumerable wild beasts. If the deceased was a righteous person, his soul is admitted immediately into the presence of God, having trodden under foot those savage creatures. On the other hand, the soul of a wicked man is almost torn in pieces by them, before it is qualified for admission into the divine presence. At the last day, two angels shall impartially weigh the actions of all mankind in a balance. But there shall be a general pardon for all those of their own sect. And they shall one day be saved, after they have suffered the punishment due to their demerits. This is the substance of their doctrine, as contained in the *Divan*.

D'HERBE-
LOT, Bibl.
Orient.

DIVI. [*Perf.*] Dæmons, according to the Persian Theology. The word is plainly derived from the Διῶ of the Greeks, and *Divus* of the Latins. There are male and female *Divi*: the former they call *Neri*, and the latter *Peri*. The Persians believe, that, before the formation of Adam, God created *Divi* or male Dæmons, and appointed them to govern the world for the space of seven thousand years; after which time the *Peri*, or female Dæmons, succeeded them, and had possession of the world for two thousand years more, under the empire of Gián Ben Gián their sovereign. But these two sorts of creatures falling into disobedience, God set over them Eblis, who, being of a more noble nature, and formed out of the element of fire, had been brought up among the Angels. Eblis, having received his commission from God, descended from heaven to earth, and made war against the *Divi* and *Peri*, who were united together for their common defence. But Eblis attacked and defeated them in a general battle, and got possession of this lower world, which as yet was inhabited only by Dæmons. Eblis, tho' he was of the order of Angels, was no wiser than the other creatures; for he is so far forgot himself, as to say, who is like unto me? I mount up to heaven, when I please, and, if I stay on earth, I see it wholly obedient to my will. God, being angry at his pride, resolved to humble him, and in order thereto created man out of the earth, and commanded Eblis, and the rest of the Angels, to worship him. But this rebel, refusing to do it, was despoiled of his sovereignty, and incurred the malediction of God.

This story is probably the obscure remains of some very antient tradition concerning the fallen Angels. See **EBLIS**.

DIVINATION. The knowledge of things obscure, or future, which cannot be attained by any ordinary, or natural means.

It was a received opinion among the antient heathens, that the gods were wont to converse familiarly with some men, whom they endowed with extraordinary powers, and admitted to the knowledge of their counsels and designs. These the Greeks called Μάντις, and *Divination* itself Μαντική. Plato, Aristotle, Plutarch, Cicero, and others, divide it into two sorts, or species. The *first* kind of Divination they call ἀπειρημένη, ἀδίδακτος, *naturalis*, i. e. *unartificial* and *natural* Divination; because it is not attained by any rules or precepts of art, but is infused or inspired into the diviner, without his taking any farther care about it, than to purify and prepare himself for the reception of the divine *afflatus*. Of this sort were all those, who delivered oracles, and foretold future events by inspiration, without observing external signs or accidents. The second species of Divination was called περὶ τεχνῶν, *artificial*, because it was not obtained by immediate inspiration, but was the effect of experience and observation; such was *sooth-saying*: or depended upon human art, and invention, which however was supposed not to be altogether destitute of divine direction and concurrence; such was Divination by lots.

Of *natural Divination*, the most noble species was that by *Oracles*, as being thought to proceed in a more immediate manner from the gods. See **ORACLES**.

A second sort of *natural Divination* was *Theomancy*, a kind of oracular prophecy, but distinguished from *Oracles* by the circumstances of time and place. See **THEOMANCY**.

A third kind was by *dreams*; when the gods, or spirits, were supposed to converse with men in their sleep, and reveal to them future events; or when the images of the things themselves were represented in vision; or, lastly, when future events were revealed by types and figures. Of the first sort was Agamemnon's dream, in the

the second Iliad; when the shape of Nestor advised him to give the Trojans battle, promising him success and victory. Of the second sort was that of Alexander the Great, when he dreamed, that he was to be murdered by Cassander. And of the last species was that of Hecuba, when she dreamed, she had conceived a fire-brand. Diviners by *Dreams* were called *Ονειροκρίται*, *Judges of Dreams*.

Of *artificial Divination*, there were various kinds. The first was by *sacrifices*, or observing the external parts and motions of the victim; the entrails, and flame, in which they were consumed; the cakes and flour, wine and water, &c. See SACRIFICE.

The second species of *artificial Divination* was by *birds*. See AUGURY.

A third, by *lots*, called by the Greeks *κλήροι*, and by the Latins *sortes*. Of these there were two sorts most in use. The first was a sort of Divination by *verses*, which consisted in writing some fatidical verses, particularly those of the Sibylline oracles, upon little pieces of paper, which were put into a vessel, and then drawn out. Sometimes they took a Poet, and, opening in one or more places, accepted of the first verse, they met with, for a prediction. The other kind of *lots* were, black and white beans, clods of earth, or the like, distinguished by certain characters; which were likewise thrown into a vessel, and drawn out.

A fourth, by *ominous words and things*. See OMEN.

Besides these several ways of *natural* and *artificial Divination*, there were several others, most of which are comprehended under the general names of *Μαγεία* and *Ἐπωδαί*, i. e. *Magic* and *Incantations*. See INCANTATION and MAGIC.

The Arabian idolaters had a method of Divination by *arrows*, called in their language *Acadah*. See ACDAH.

The Jews, who were fond of imitating the idolatrous practices of the Heathens, gave themselves to all kinds of Divination, tho' expressly forbidden by the law of Moses, who enumerates several sorts of it, in the following prohibition: *There shall not be found among you any one that maketh his son or his daughter pass through the fire, or that useth Divinations, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.* Deut. xviii. 10, 11.

Divination is forbidden to Christians by the Civil Law, and the canons of the Church. Divination is here considered as an *imposture*, and a *false pretence to inspiration* and the gift of *prophecy*. For 'the general consent of all nations, that there is such a principle as *Divination* in the world (says the learned Stillingfleet) doth make it evident, that it carries no repugnancy at all to natural light, supposing that there is a God, that he should reveal his mind by some particular persons to the world.' To this purpose he cites the words of Cicero, who makes it appear to be the universal sentiment of all nations in the world, and instances particularly in the Assyrians, Egyptians, Cilicians, Pisidians, Pamphylians, Grecians, Romans, Etrurians, and others. It is true, he afterwards mentions some philosophers, who denied it; but they were chiefly the followers of Epicurus, who denied a *providence*, and therefore might well take away Divination. The followers of the three great sects of Socrates, Pythagoras, and Aristotle, acknowledged the reality of Divination; and in general we find, that these two principles, the existence of a Deity, and the certainty of Divination, went together among them; so that from Divination they proved a Deity, and from a Deity Divination. Orig. Sacr. B. II. c. viii. §. 9. De Divinat. lib. ii.

The principal argument, on which the Stoics insisted, to prove the necessity of Divination, is this. 'If there be gods (said they) and they do not reveal to men future events, it is either because they do not love them; or do not know themselves what shall come to pass; or think it of no concern to men to know future things; or that it doth not become their majesty to reveal them; or because they cannot reveal them to men, if they would; but neither is it true, that they do not love men; for the gods are of a bountiful nature, and friends to mankind; neither can they be ignorant of future things, because they are appointed and decreed by them: neither is it of no concernment to men to know future things, for the knowledge of them makes them more cautious: nor is it unbecoming their majesty to reveal them; for nothing is more noble than bounty and doing good; nor can they be ignorant of these things; therefore they may make them known; and, if they do make them known, there must be some way, whereby to know that they do so, or else they signify them to no purpose.' In this piece on CICERO, ibid.

Divination, the Roman Orator and Philosopher excellently lays open the vanity, folly, and uncertainty, of the several false ways of Divination then used.

DIVINE SERVICE. See LITURGY.

DIVINES. See CLERGY.

DIVINITIES. See GODS.

DIVINITY. See THEOLOGY.

DIVINITY (SCHOLASTIC). See SCHOOL-MEN.

Deut. xxiv.
1, &c.

DIVORCE. The Jews, by the law of Moses, were allowed to *repudiate*, or *put away*, their wives, *if they found any uncleanness*, or, as the Hebrew imports, *matter of nakedness in them*. The Commentators are divided in their opinions as to the meaning of this law. The school of *Shammah*, who lived a little before our Saviour, understood the words of some action really infamous, and contrary to the rules of virtue. But the school of *Hillel*, who was *Shammah*'s disciple, translated it thus; *if he hath found any thing in her, or an uncleanness*; by which means they extended the causes of Divorce to the most trifling reasons, such as, the wife's not dressing her husband's meat well, or the husband's liking another woman better. Josephus and Philo plainly shew, that the Jews, in their time, believed Divorce to be lawful upon very trivial causes; and the Hebrews, at this day, hold the same principles.

JOSEPH.
Antiq. lib. iv.
c. 8.

PHILO, de
legib. præ-
cept. 6 &
7.

LEO MUTIN.
Cerem. Jud.
part. IV. c. vi.

Our blessed Saviour, who refined upon the law of Moses, limits the causes of Divorce to the single case of *adultery* or *fornication*; under which words some have comprehended all sorts of gross crimes, such as idolatry, infidelity, &c. But almost all the Fathers, and Interpreters, have taken our Saviour's words in their strict and rigorous meaning.

Seff. 24.
c. vii.

As to the point, whether persons, separated by Divorce, are at full liberty to marry again; it is to be observed, that the *Apostolical Canons*, and the *Decretals* of several Popes, plainly forbid such marriages, and treat them as adulteries: and the council of Trent anathematizes *those, who teach, that the Church errs, when she declares, that the bond of marriage is not dissolved by the adultery of either party*.

Antiq. lib.
xv. c. 11.

Another question, in relation to Divorce, is, whether, by the Jewish law, a woman was allowed to *put away* her husband; concerning which Josephus was of opinion, that *Salome*, the sister of Herod the Great, was the first, who took the liberty to divorce her husband. Afterwards it became no uncommon practice among the Jews, it being done by the three sisters of Agrippa, King of Chalcis; by *Berenice*, the wife of Polemo, King of Pontus; by *Mariamne*, the wife of Archelaus; and by *Drusilla*, the wife of Aziz, King of Emesa. Whether the same privilege be allowed to women, under the Christian dispensation, has likewise been questioned. St Basil believed, that women ought to continue with their husbands, notwithstanding any irregularities they might be guilty of. On the contrary, Justin Martyr, and St Jerom, tell us of women, who sent letters of Divorce, and forsook their husbands, on account of their irregularities.

Ep. ad Am-
phil. c. ix.

LEO MUTIN.
Part. IV. c.
iv. & vi.

Among the Jews, Divorces have become much more uncommon, since their dispersion. However they still continue to put away their wives for the crime of adultery. Upon this occasion, many formalities are observed, which waste time, and give the parties leisure to be reconciled, and live well together. If no accommodation can be brought about, a letter of Divorce is drawn up, as follows. 'On such a day, month, and year, I. N. divorce voluntarily, put away, and restore to liberty, thee N. who wert formerly my wife; and I permit thee to marry whom thou plearest.'

The antient Grecian laws permitted Divorces upon different occasions. The Cretans allowed it to any man who was afraid of having too many children. The Athenians likewise permitted it upon very slight occasions. The Spartans reckoned it extremely scandalous for a woman to depart from her husband: but the Athenians were somewhat more favourable to women, allowing them to leave their husbands upon just occasions. It is observable, that the terms, by which the Greeks expressed

expressed men and womens separation, were different: husbands were said, ἀποπέμπειν, to *dismiss* their wives; but wives only ἀπολείπειν, to *leave*, or *depart from*, their husbands. Valerius Maximus observes, that Divorces were unknown Lib. ii. c. 1. among the Romans for the first six hundred years after the building their city, one P. Servilius being the first Roman, that ever put away his wife. In after-times, both the women and the men might sue for a Divorce, and enter on a separate life.

Among us, Divorces are of two kinds; *à mensa & thoro*, from bed and board, and *à vinculo matrimonii*, from the marriage-tie. The former neither dissolves the marriage, nor debarb the woman of her dower, nor bastardises the issue: but the latter absolutely dissolves the marriage-contract, making it void from the very beginning. The causes of a Divorce *à mensa & thoro* are adultery, cruelty of the husband, &c. those of a Divorce *à vinculo matrimonii*, precontract, consanguinity, impotency, &c. On this Divorce the dower is gone, and the children, if any begotten, bastardised. On a Divorce for adultery, some acts of parliament have allowed the innocent person to marry again. See MARRIAGE.

DOCETÆ. Christian heretics, in the Ist and IId centuries, so called ἀπὸ τῆς δοκίας, *apparere*, because they held, that Jesus Christ was born, lived in the world, died, and rose again, not in reality, but in *appearance* only. It was the common error of the *Gnostics*. See Gnostics.

DOCTORS (JEWISH). See RABBINS.

DOMINICAL LETTER. See SUNDAY-LETTER.

DOMINICAN MONKS. Religious of the order of St Dominic, or *fryars preachers*; called in England *Black-Fryars*, and in France *Jacobins*.

St Dominic was born, in the year 1170, at Calaruega, a small town of the diocese of Osma, in Old Castile. His mother, being with child of him, dreamed she was delivered of a little dog, which gave light to all the world, with a flambeau in his mouth. At six years of age, he began to study humanity, under the direction of his uncle, who was Arch-priest of the church of Gumyel de Ystan. The time, he had to spare from his studies, was spent in assisting at divine offices, singing in the churches, and adorning the altars. At thirteen years of age, he was sent to the university of Palencia, in the kingdom of Leon: where he spent six years in the study of philosophy and divinity. From that time he devoted himself to all manner of religious austerities; and he employed his time, successfully, in the conversion of sinners and heretics. This raised his reputation so high, that the Bishop of Osma, resolving to reform the canons of his church, cast his eyes upon Dominic for that purpose, whom he invited to take upon him the habit of a Canon in the church of Osma. Accordingly Dominic astonished, and edified, the Canons of Osma by his extraordinary humility, mortification, and other virtues. Some time after, Dominic was ordained priest by the Bishop of Osma, and was made sub-prior of the chapter. That prelate, making a scruple of confining so great a treasure to his own church, sent Dominic out, to exercise the ministry of an evangelical preacher: accordingly he went through several provinces, as Galicia, Castile, and Aragon, converting many; till, in the year 1204, the Bishop of Osma, being sent ambassador into France, took Dominic with him. In their passage through Languedoc, they were witnesses of the desolation occasioned by the *Albigenses*, and obtained leave of Pope Innocent III, to stay some time in that country, and labour on the conversion of those heretics. Here it was that he resolved to put in execution the design he had long formed of instituting a religious order, whose principal employ should be, preaching the gospel, converting heretics, defending the faith, and propagating Christianity. By degrees he collected together several persons, inspired with the same zeal, whose number soon increased to sixteen. Pope Innocent III confirmed this institution, at the request of Dominic, who went to Rome for that purpose. Then they agreed to embrace the rule of St Augustin, to which they added statutes and constitutions, which had formerly been observed, either by the *Carthusians*, or the *Premonstratenses*. The principal articles enjoined perpetual silence, abstinence from flesh at all times, wearing of woollen, rigorous poverty, and several other austerities.

Hist. des Ord.
Relig. T. III.
c. xxiv.

The

The first monastery of this order was established at Toulouse, by the bounty of the Bishop of Toulouse, and Simon Earl of Montfort. From thence Dominic sent out some of the community to several parts, to labour in preaching; which was the main design of his institute. In the year 1218, he founded the convent of Dominicans at Paris, in the *Rue St Jacques*, or *St James's-street*, from whence they had the name of *Jacobins*. At Metz, in Germany, he founded another monastery of his order; and another, soon after, at Venice. At Rome, he obtained of Pope Honorius III the church of St Sabina, where he and his companions took the habit, which they pretended the Blessed Virgin shewed to the holy Renaud of Orleans; being a white garment and scapular; to which they added a black mantle and hood ending in a point. In 1221, the order had sixty monasteries, being divided into eight provinces; those of Spain, Toulouse, France, Lombardy, Rome, Provence, Germany, and England. St Dominic, having thus settled and enlarged his order, died at Bologna, August 4, 1221, and was canonized by Pope Gregory IX, July 13, 1234.

The order of the Dominicans, after the death of their founder, made a very considerable progress in Europe, and elsewhere. They therefore erected four new provinces, *viz.* Those of Greece, Poland, Denmark, and the Holy Land. Afterwards the number of monasteries increased to such a degree, that the order is now divided into 45 provinces, having spread itself into all parts of the world. It has produced a great number of martyrs, confessors, bishops, and holy virgins: there are reckoned of this order 3 Popes, 60 Cardinals, 150 Archbishops, 800 Bishops, besides the masters of the sacred palace, who have always been Dominicans.

There are *nuns* of this order, who owe their foundation to St Dominic himself, who, whilst he was labouring on the conversion of the *Albigenses*, was so much concerned to see, that some gentlemen of Guienne, not having wherewith to maintain their daughters, either sold, or gave them to be brought up by heretics, that, with the assistance of the Archbishop of Narbonne, and other charitable persons, he laid the foundation of a monastery at Prouille, where those poor maids might be brought up, and supplied with all necessaries for their subsistence. The habit of these religious was a white robe, a tawny mantle, and a black veil. Their founder obliged them to work at certain hours of the day, and particularly to spin yarn and flax, to make their own linnen. The nuns of this order have above 130 houses in Italy, 45 in France, 50 in Spain, 15 in Portugal, 40 in Germany, and many in Poland, Russia, and other countries. They never eat flesh, excepting in sickness; they wear no linnen, and lie on straw-beds; but many monasteries have mitigated this austerity.

REYNERUS,
p. 161.

In the year 1221, St Dominic sent Gilbert du Fresney, with twelve brothers, into England; where they founded their first house at Oxford, the same year, and soon after another at London. In the year 1276, the mayor and aldermen of the city of London gave them two streets by the river Thames, where they had a very commodious monastery; whence that place is still called *Black-Fryars*. They had monasteries likewise at Warwick, Canterbury, Stanford, Chelmsford, Dunwich, Ipswich, Norwich, Thetford, Exeter, Brecknock, Langley, and Guilford.

Du PIN, Hist.
Eccles. Cent.
XIII. A. D.
1246.

The Dominicans, being fortified with an authority from the court of Rome, to preach and take confessions, made great encroachments upon the English Bishops, and the parochial clergy, insisting upon a liberty of preaching wherever they thought fit. And many persons of quality, especially women, deserted from the parochial clergy, and confessed to the Dominicans; insomuch that the character of the secular clergy was greatly sunk thereby. This innovation made way for a dissoluteness of manners: for the people, being under no necessity of confessing to their parish-priest, broke through their duty with less reluctance, in hopes of meeting with a Dominican confessor; those Fryars being generally in a travelling motion, making no stay where they came, and strangers to their penitents.

OPTAT. de
Schism. Dona-
tistarum.

DONATISTS. Christian schismatics; originally, partisans of Donatus, an African by birth, and Bishop of *Casæ nigrae*, in Numidia. A secret hatred against Cecilian, elected Bishop of Carthage, notwithstanding the opposition of Donatus, excited the latter to form one of the most pernicious schisms, that ever disturbed the peace of the Church. He accused Cecilian of having delivered up the sacred books

to the Pagans, and pretended, that his election was thereby void, and all those, who adhered to him, heretics. Under this false pretext of zeal for the Church, he set up for the head of a party, and, about the year 312, taught, that baptism, administered by heretics, was null; that the Church was not infallible; that it had erred in his time; and that he was to be the restorer of it. But a council, held at Arles, in 314, acquitted Cecilian, and declared his election valid.

The schismatics, irritated at this sentence, refused to acquiesce in the decisions of the council; and, the better to support their cause, they thought it proper to subscribe to the opinions of Donatus, and openly to declaim against the Catholics: they gave out, that the Church was become prostituted; they re-baptized the Catholics; they trod under foot the hostes consecrated by priests attached to the Holy See; they overthrew their altars, burned their churches, and ran up and down, decrying the Romish Church. They had chose into the place of Cecilian one Majorinus: but, he dying soon after, they brought in one Donatus, different from him of *Casæ nigræ*.

This new head of the cabal used so much violence against the Catholics, that the schismatics took their name from him. But, as they could not prove, that they composed a true church, they sent one of their Bishops to Rome, who secretly took upon him the title of Bishop of Rome. This Bishop being dead, the Donatists appointed him a successor. They attempted likewise to send some Bishops into Spain, that they might say, their Church began to spread itself every where.

After many vain efforts to crush this schism, the Emperor Honorius assembled a council of Bishops at Carthage, in the year 410: where a disputation was held between seven of each party. Marcellinus, the Emperor's deputy, who presided in that assembly, decided in favour of the Catholics, and ordered them to take possession of all the churches, which the Donatist Bishops had seized on by violence, or otherwise. This decree exasperated the Donatists; but the Catholic Bishops used so much wisdom and prudence, that they insensibly brought over most of those, who had strayed from the bosom of the Church. It appears however, that this schism was not quite extinct till the VIIth century.

DONATIVE. In the ecclesiastical sense of the word, is a *benefice* given by the patron to a priest, without presentation to the Ordinary, and without institution and induction. As to the origin of Donatives, it was one of these two ways. First by *royal licence*. Thus Sir Edward Coke says, the King may not only found a church or free-chapel Donative, but may licence any subject to do the same. Secondly, Donatives may be grounded upon *peculiar privilege*; as, when a lord of a manor, in a great parish, at a remote distance from his parish church, offers to build and endow a church there, provided it shall belong entirely to him and his family, to put in what incumbent they shall think fit, the Bishops, to encourage such a work, may have permitted them to enjoy this liberty; which, being continued *time out of mind*, is turned into a *prescription*.

STILLING-
FLEET, Ec-
clesiastical
Cases.
1. Inst. 344.

DOSITHEANS. See SAMARITANS, and SIMONIANS.

DOXOLOGY. An hymn, used in the divine service of Christians. The antient Doxology was only a single sentence, without a response, running in these words; *Glory be to the Father, and to the Son, and to the Holy Ghost, world without end, Amen.* Part of the latter clause, *As it was in the beginning, is now, and ever shall be*, was inserted some time after the first composition. The fourth council of Toledo, An. 633, added the word *honour* to it, and read it, *Glory and honour be to the father, &c.* because the Prophet David says, *Bring glory and honour to the Lord.* It is not easy to say, at what time the latter clause was inserted. Some ascribe it to the council of Nice, and pretend, it was added in opposition to the Arians. But the first express mention made of it is in the second council of Vaison, An. 529, above two centuries later.

BINGHAM,
Orig. Ecclef.
B. XIV. c.
v. §. 1, 2.
Conc. Tolet.
c. xii.
Psal. xxviii.
2.
Conc. Vais.
c. ii.

There was another small difference in the use of this antient hymn; some reading it, *Glory be to the Father, and to the Son, with the Holy Ghost*; others, *Glory be to the Father, in or by the Son, and by the Holy Ghost.* This difference of expression occasioned no disputes in the Church, till the rise of the Arian heresy: but, when

VALES. Nct.
in Socrat. 1.b.
i. c. 21.

the followers of Arius began to make use of the latter, and made it a distinguishing character of their party, it was entirely laid aside by the Catholics, and the use of it was enough to bring any one under suspicion of heterodoxy.

IREN. lib. i.
c. i.

TERTULL.
de Spectac.
c. xxv.

This hymn was of most general use, and was a *Doxology*, or *giving of praise* to God, at the close of every solemn office. The western Church repeated it at the end of every psalm, and the eastern Church at the end of the last psalm. Many of their prayers were also concluded with it, particularly the solemn thanksgiving, or consecration-prayer at the Eucharist. It was also the ordinary conclusion of their sermons.

HOMIL. 3.
in Coloss.

SMITH'S ac-
count of the
Greek
Church,
p. 226.

There was likewise another hymn, of great note in the antient Church, called *The great Doxology*, or *angelical Hymn*, beginning with those words, which the angels sung at our Saviour's birth, *Glory be to God on high*, &c. This was chiefly used in the communion-service. It was also used daily in men's private devotions. In the Mozarabic liturgy, it is appointed to be sung before the lessons on Christmas-day. St Chrysostom often mentions it, and observes, that the Ascetics, or Christians who had retired from the world, met together daily to sing this hymn. Who first composed it, adding the remaining part to the words sung by the angels, is uncertain. Some suppose it to be as antient as the time of Lucian, about the beginning of the III century. Others take it for the *Gloria Patri*; which is a dispute as difficult to be determined, as it is to find out the first author and original of this hymn.

Both these Doxologies have a place in the liturgy of the Church of England, the former being repeated after every psalm, the latter used in the communion-service.

SELDEN, de
Synedr. lib.
ii. c. 4. §. 4.

As the antient Doxology of *Glory to the Father, Son, and Holy Ghost* was, amongst the Christians, a solemn profession of their belief in the Holy Trinity; so the Mohammedans, by their Doxology, *There is but one God* (to which they sometimes add, *And Mohammed is his prophet*) which they use both in their public and private prayers, and in their acclamations, sufficiently shew their disbelief of a Trinity of persons in the Godhead.

MAGR. Hic-
rolex.

DRACONARII. [*Lat.*] Certain officers, so called, whose name frequently occurs in the old manuscript Roman Ceremonials. They were soldiers, who accompanied the Pope in his public functions. There are various opinions concerning the reason of the name. It is pretended, they were so called, because they bore, on the top of their spears, the figure of a dragon or serpent, under a cross, to denote the infernal serpent, vanquished by virtue of the cross. Others are of opinion, that the *Guelfs* and *Draconarii* were the same, and that this kind of standard came into use about the year 1265, at which time the Florentines began to use crosses and serpents, as the bearing, or *arms*, of six of the regions of that state; which crosses and serpents, according to their different colours, distinguished each particular region from the rest.

DRUIDS. Priests of the antient Britons and Gauls. Cæsar gives the following account of them.

Comment.
l. vi. de Bello
Gall.

' The Druids have the administration of things divine, provide for the public and private sacrifices, and are the expositors of what concerns religion. To these great numbers of youth resort, and put themselves under their discipline, having them in great honour and esteem. They are the arbiters of all differences that happen, whether public or private. If any wickedness, or murder, is committed, if any dispute arises about lands or inheritances, they are the judges; they determine rewards and punishments. If any private person, or magistrate, refuses to abide by their decision, he is forbid to assist at the sacrifices; which is no light punishment, such persons being looked upon as impious and infamous, and all commerce with them avoided by every body. The Druids have one, who presides over all the rest; and, when he dies, one of the most deserving among them is chosen to be his successor. If there happens to be several of equal merit, they chuse one of them by majority of suffrages: it also sometimes happens, that the election is determined by force of arms. At a certain time of the year, the Druids assemble in a consecrated place, or grove, in the confines of the *Carnutes*, a country in the middle part of Gaul.

‘ Thither all, who have any controversies, resort, submitting them to their judgments and decisions.

‘ The institution of the Druids is thought to have been originally in Britain, and from thence brought into Gaul; and, even now, those, who would acquire a more compleat knowledge of their mysteries, take a voyage to that island. The Druids are exempted from serving in war, and paying taxes, and have an immunity from all other duties; upon which account many put themselves under their discipline, and every one endeavours to have a son or relation among them. These, it is said, are taught a great number of verses by heart, it being forbid to put them in writing; for which reason it happens that some of them are twenty years under tuition. There seem to be two reasons for their not allowing pen, ink, and paper in matters of religion. The first is, that they may the better conceal the mysteries of their religion from the vulgar; and the second, that they may exercise the memories of their disciples. The principal point of doctrine in them, is, the immortality of the soul; which doctrine, they think, is an incitement to virtue, and has a tendency to lead men to a contempt of death. They hold the transmigration of souls, and teach the youth, committed to their care, concerning the stars and their motions, the magnitude of the earth, the nature of things, and the virtue and power of the immortal gods.’

The Druids sacrificed human victims to the gods: some they thrust through with darts; others they crucified; and others they laid on a pile of straw, and burned to death. On account of these barbarous sacrifices, Augustus Cæsar prohibited the religion of the Druids, and Tiberius and Claudius quite abolished it. STRABO, Geogr. lib. iv. SÆTON. in Claudio, c. xxv.

It is not agreed from whence the Druids had their name. The most received opinion is, they were so called from the Greek *δρῦς*, an oak; for a reason assigned by Pliny, who says, ‘ The Druids hold nothing more sacred than *mistletoe*, and the oak that produces it. They chuse their sacred groves of oak, and perform no religious ceremony without the leaves of that tree.’ Vossius chuses to derive the name from the Celtic *Dru*, which signifies *faith* or *fidelity*; a proper appellation to be given to priests. Lib. xvi. c. 43. De Idolol. lib. i. c. xxxv.

Cicero ascribes the practice of *divination* to the Druids. ‘ There are, says he, in Gaul, Druids, among whom I my self knew Divitiacus Æduus, and have formerly conversed with him. He professed the knowledge of nature’s secrets, called by the Greeks *Physiologia*, and foretold things to come, partly by auguries, and partly by conjecture.’ De Divinat. lib. i.

Merula gives an account of six stone figures of the antient Druids, which he saw in a church-yard, in the neighbourhood of Voiland. ‘ They were fixed (says he) in the wall of the church: each was seven foot high; their feet naked, and their heads bare; they had on them a kind of Grecian robe; their beards hung down to their middle; they held in one hand a book, and in the other a Diogenes’s staff; their aspect was severe and stern, and their eyes fixed on the ground.’ Cosmog. P. II. lib. iii.

Lucan mentions the *Druids*, and their opinion of the soul’s immortality.

Et vos barbaricos ritus, moremque sinistrum
Sacrorum Druidæ positis repetistis ab armis.
Solis nosse deos, & cœli numina vobis,
Aut solis nescire datum: nemora alta remotis
Incolitis lucis; vobis autoribus, umbræ
Non tacitas Erebi sedes, Ditisque profundi
Pallida regna petunt; regit idem spiritus artus
Orbe alio: longæ (canitis si cognita) vitæ
Mors media est.

Lib. i. ver.
445.

*The Druids now, while arms are heard no more,
Old mysteries and barbarous rites restore:
A tribe, who singular religion love,
And haunt the lonely coverts of the grove.
To these, and these of all mankind alone,
The gods are sure reveal’d, or sure unknown.*

If

*If dying mortals dooms they sing aright,
 No ghosts descend to dwell in dreadful night :
 No parting souls to grisly Pluto go,
 Nor seek the dreary, silent, shades below :
 But forth they fly, immortal in their kind,
 And other bodies in new worlds they find.
 Thus life for ever runs its endless race,
 And, like a line, death but divides the space ;
 A stop, which can but for a moment last,
 A point between the present and the past.* ROWE.

DRYADS. *Wood-nymphs*; so called from the Greek word $\delta\epsilon\upsilon\varsigma$, an oak. They are a kind of *half-goddeses*.

OVID. Epist.
 iv. ver. 49.

— — SEMIDEÆ Dryades, Faunique bicornes.

Ovid represents them dancing round an old oak.

Id. Metam.
 lib. viii. ver.
 743.

Stabat in his ingens annoso robore quercus,
 Una nemus — — — — —
 Sæpe sub hac Dryades festas duxere choreas ;
 Sæpe etiam, manibus nexis ex ordine, trunci
 Circuiere modum.

*An antient oak in the dark center stood,
 The covert's glory, and itself a wood.
 — — — — — beneath whose shade
 The Dryads oft their hallow'd dances led.* DRYDEN.

KÆMPFER,
 Hist. Jap. lib.
 v. c. 5.

DSISOO. A Japonnese deity, particularly worshipped by the Mendicants. He is the god of the high-roads, and the protector of all land-travellers. The poor people on the highways ask charity of passengers in the name of this god. This *Dsisoo* is erected by the side of the road, adorned with flowers, upon a pedestal about six or seven feet high, with two shorter stones laid just before him, which are hollow, and may be looked upon as altars ; on which are fixed two lamps, which such devotees as pass by light up in honour of the deity : but, before they enter on this act of devotion, or make any oblations to the god himself, they are enjoined to wash their hands ; for which purpose there is a basin kept always full of water, at some distance from the idol. This *Dsisoo* may aptly enough be compared to the Mercury of the antients, their office and employment being much the same.

PRATEOL.
 Elench. Hæ-
 ref.

DULCINISTS. Christian heretics ; followers of Dulcinus, a lay-man, of Novara in Lombardy, about the beginning of the XIVth century.

Dulcinus concealed the greatest vices under the exterior garb of religion. He had a concubine, whom he called *The Saint*. He taught, that the law of the Father, which had continued till Moses, was a law full of rigour and justice ; that the law of the Son, since his birth, was a law of grace and wisdom ; but that the law of the Holy Ghost, which began with himself in the year 1307, was a law entirely of love, which would last to the end of the world. In consequence of this doctrine, he pretended, that it was an act of charity in any one, when solicited, to yield to the passion of another. He had a thousand followers, whom he called the true Church. Pope Clement V excommunicated Dulcinus and his partisans : as for the heresiarch, and his concubine, they were seized at Verceil in Savoy, and burned, by order of the Pope.

E.



E A S T E R. A festival of the Christian Church, observed in memory of our Saviour's resurrection. The Latins, and others, call it *Pascha*; an Hebrew word, which signifies *passage*, and is applied to the Jewish feast of the *Passover*, to which the Christian festival of *Easter* corresponds. This festival is called, in English, *Easter*, from the *Saxon* *EOSTRE*, an antient goddess of that people, worshipped with peculiar ceremonies in the month of April.

Concerning the celebration of this festival, there were antiently very great disputes in the Church. Tho' all agreed in the observation of it in general, yet they differed very much as to the particular time when it was to be observed; some keeping it precisely on the same stated day every year, others on the fourteenth day of the first moon in the new year, whatever day of the week it happened on; and others on the first Sunday after the first full moon. This diversity occasioned a great dispute, in the II^d century, between the Asiatic Churches, and the rest of the world; in the course of which Pope Victor excommunicated all those Churches. But the council of Nice, in the year 324, decreed, that all Churches should keep the *Pasch*, or festival of *Easter*, on one and the same day, which should be always a Sunday. This decree was afterwards confirmed by the council of Antioch, in the year 341. Yet this did not put an end to all disputes concerning the observation of this festival; for it was not easy to determine on what Sunday it was to be held, because, being a moveable feast, it sometimes happened, that the Churches of one country kept it a week, or a month, sooner than other Churches, by reason of their different calculations. Therefore the council of Nice is said to have decreed farther, that the Bishops of Alexandria should adjust a proper Cycle, and inform the rest of the world, on what Sunday, every year, Easter was to be observed. Notwithstanding which, the *Roman* and *Alexandrian* accounts continued to differ, and sometimes varied a week, or a month, from each other: and no effectual cure was found for this, till, in the year 525, Dionysius Exiguus brought the *Alexandrian* Canon, or Cycle, entirely into use in the *Roman* Church. Mean time, the Churches of France and Britain kept to the old *Roman* Canon, and it was two or three ages after, before the new *Roman*, that is, the *Alexandrian* Canon was, not without some struggle and difficulty, settled among them.

But, tho' the Christian Churches differed as to the time of celebrating Easter, yet they all agreed in shewing a peculiar respect and honour to this festival. Gregory Nazianzen calls it the *Queen of Festivals*, and says, it excels all others, as far as the sun exceeds the other stars. Hence, in some antient writers, it is distinguished by the name of *Dominica Gaudii*, i. e. the *sunday of joy*. One great instance of the public joy was given by the Emperors, who were used to grant a general release to the prisons on this day, with an exception only to such criminals as were guilty of the highest crimes. The antient Fathers frequently mention these *Paschal Indulgences*, or *Acts of Grace*, and speak of them with great commendations. It was likewise usual at this holy season for private persons to grant slaves their freedom, or manumission.

To these expressions of public joy may be added, that the Christians were ambitious, at this time especially, to shew their liberality to the poor. They likewise kept the whole week after Easter-day, as part of the festival; holding religious assemblies every day, for prayer, preaching, and receiving the communion. Upon which account the author of the *Constitutions* requires servants to rest from their labour the whole week. All public games were prohibited during this whole season; as also all proceedings at law, except in some special and extraordinary cases.

The festival of *Easter* was, likewise, the most noted and solemn time of baptism, which, except in cases of necessity, was administered only at certain stated times of the year.

BINGHAM,
Orig. Ecclef.
B. XX. C. V.

THEOD. lib.
i. c. 10.
SOCRAT. lib.
ii. c. 9.
EUSEB. de
vit. Constant.
lib. iii. c. 14.

LEO, Ep. 63.
ad Marcian.
Imper.

Orat. 19. in
fun. Patris,
T. v.

Cod. Theod.
lib. ix. Tit.
38. leg. 3.

Cod. Justin.
lib. iii. Tit.
12. leg. 8.

Lib. viii. c.
53.
Cod. Theod.
lib. xv. Tit.
5. leg. 5.
lib. lib. ii.
Tit. 8.

GREG. NAZ.
Orat. 2. in
Pasch.

The eve, or vigil, of this festival was celebrated with more than ordinary pomp, with solemn watchings, and with multitudes of lighted torches, both in the churches, and in private houses, so as to turn the night it self into day. This they did as a *prodromus*, or fore-runner of that great light, the *sun of righteousness*, which the next day arose upon the world.

PRIDEAUX,
Connect. Part
II. B. IV.

The paschal canon, or rule, of Dionysius having become the standing rule, for the celebration of Easter, to all the western churches, it will be proper briefly to explain it. The particulars of it are as follows; *viz.* That Easter be always on the Sunday next after the Jewish *Passover*; that, the Jewish *Passover* being always on the fourteenth day of the first vernal moon, the Christian Easter is always to be the next Sunday after the said fourteenth day of that moon; that, to avoid all conformity with the Jews in this matter, if the fourteenth day of the said moon be on a Sunday, this festival is to be deferred to the Sunday following; that the first vernal moon is that, whose fourteenth day is either upon the day of the vernal equinox, or the next fourteenth day after it; that the vernal equinox, according to the council of Nice, is fixed to the twenty-first day of March; that therefore the first vernal moon, according to this rule, is that, whose fourteenth day falls upon the twenty-first of March, or the first fourteenth day after; that the next Sunday, after the fourteenth day of the vernal moon (which is called *The Paschal Term*) is always Easter-day; that, therefore, the earliest paschal term being the 21st of March, the 22d of March is the earliest Easter possible; and the 18th of April being the latest paschal term, the seventh day after, that is, the 25th of April, is the latest Easter possible; that the cycle of the moon, or golden number, always shews us the first day of the paschal moon, and the cycle of the sun, or dominical letter, always shews us which is the next Sunday after. Upon these principles the following scheme, for finding Easter for ever, is built.

March.

I	2	3	4	5
	I			Kalendæ
	2			VI
	3			V
	4			IV
	5			III
	6			Prid. Non.
	7			Nonæ.
16	8			VIII
5	9			VII
	10			VI
13	11			V
2	12			IV
	13			III
10	14			Prid. Id.
	15			Idus.
18	16			XVII
7	17			XVI
	18			XV
15	19			XIV
4	20			XIII
	21	16	C	XII Nicene Equinox.
12	22	5	D	XI First Easter possible.
1	23		E	X
	24	13	F	IX
9	25	2	G	VIII
	26		A	VII
17	27	10	B	VI
6	28		C	V
	29	18	D	IV
14	30	7	E	III
3	31		F	Prid. Kalend.

April.

I	2	3	4	5
	I	15	G	Kalendæ
11	2	4	A	IV
	3		B	III
19	4	12	C	Prid. Non.
8	5	1	D	Nonæ.
16	6		E	VIII
5	7	9	F	VII
	8		G	VI
13	9	17	A	V
2	10	6	B	IV
	11		C	III
10	12	14	D	Prid. Id.
	13	3	E	Idus.
18	14		F	XVIII
	15	11	G	XVII
15	16		A	XVI
4	17	19	B	XV
	18	8	C	XIV
12	19		D	XIII
	20		E	XII
1	21		F	XI
	22		G	X
9	23		A	IX
	24		B	VIII
17	25		C	VII Last Easter possible.
	26		D	VI
	27		E	V
	28		F	IV
	29		G	III
	30		A	Prid. Kalend.

In this scheme, the first column contains the *Golden Numbers*; the second, the *days of the month*; the third, the golden numbers, which point out the *pascchal terms*, or the 14th day of the first vernal moon; the fourth column, the *Dominical Letters*; and the last, the old *Roman Kalendar*. If therefore, for instance, you would know on what day Easter falls this present year 1737, first find the golden number 9; which, being placed over against *March 25*, tells you thereby, that *March 25* is the first day of the first vernal moon this year: next find the same golden number 9 in the third column; which, standing over against *April 7*, shews you, that *April 7* is the *Pascchal Term*, or 14th of that moon: in the next place, look in the fourth column for this year's *Dominical Letter B*, immediately following the *Pascchal Term*; this gives you *April 10*, for *Easter-sunday*, 1737. The same method of proceeding will give you Easter in every year for ever.

In the *Romish Church*, on Easter-eve, the bells are rung about four in the afternoon; the ornaments of the churches and altars are changed from black to white; and the *pascchal taper* is placed in a great candlestick made in the shape of an angel. On the morning of Easter-sunday, Matins are said before day-break, because our Saviour rose at that time. When the Pope officiates, two Cardinal Deacons are placed on the right and left of the altar, dressed in white robes, to represent the two Angels, who watched our Saviour's sepulchre.

Sacra Cerem.
Eccl. Rom.
lib. ii.

In the *Greek Church*, it is usual, on Easter-day, upon meeting their friends, to greet them with this salutation, *Jesus Christ is risen from the dead*; to which the person accosted replies, *He is risen indeed*. On *Good-Friday*, two priests carry in procession, on their shoulders, the picture or representation of a tomb, in which the crucified Jesus, painted on a board, is deposited. On *Easter-Sunday*, this sepulchre is carried out of the church, and exposed to public view, when the priest solemnly assures the people, that Christ is risen from the dead, and shews them the picture turned on the other side, which represents Jesus Christ rising out of the sepulchre. The whole congregation embrace each other, and, in transports of joy, shoot off pistols.

TOURNE-
FORT'S
Voyages,
Letter III.

EBADIANS. A race of Arabian Christians, collected out of the different tribes, who settled in Hirah, a town of Arabian Irak, and in the territories round about it; where they built little huts, and by degrees formed several little villages, in order to enjoy the free exercise of their religion. *Ebad* signifies, in Arabic, the *slave*, or *servant*, of God; and *Ebadah*, the *worship*, or *service*, paid to God; concerning which an Arabian author observes, that some serve God out of interest, others out of fear, and others out of love: the first is the service of traders, the second of slaves, and the third of free-men.

D'HERBE-
LOT, Bibl.
Orient.

EBDOMADARIUS. [*Lat.*] An *Ebdomadary*, or officer, formerly appointed weekly, in cathedral churches, to supervise the regular performance of divine service, and prescribe the particular duties of each person attending in the choir, as to reading, singing, praying, &c. To which purpose the *Ebdomadary*, at the beginning of his week, drew up a bill, or writing, of the respective persons, and their several offices; which was called *Tabula*, and the persons entred in it, *Intabulati*.

R. BALDOCK;
Statutes of the
Cathedr. Ch.
of St. Paul's.
MS.

EBIONITES. Christian heretics in the 1st century; so called from their leader EBION. The *Ebionites*, as well as the *Nazareens*, had their origin from the circumcised Christians, who had retired from Jerusalem to Pella, during the war between the Jews and Romans, and made their first appearance, after the destruction of Jerusalem, about the time of Domitian, or a little before.

TILLEM.
Hist. Eccl.
T. II. p. 106.
EPIPH. Hær.
30.
THEOD. lib.
ii. c. 2.

Ebion, the author of the heresy of the Ebionites, was a disciple of Cerinthus, and his successor. He improved upon the errors of his master, and added to them new opinions of his own. He began his preaching in Judea: he taught in Asia, and even at Rome: his tenets infected the isle of Cyprus. St John opposed both Cerinthus and Ebion in Asia; and it is thought, that this apostle wrote his gospel, in the year 97, particularly against this heresy.

PHILASTR.
c. xxxvii.

The Ebionites held the same errors as the Nazareens. They united the ceremonies of the Law with the precepts of the Gospel: they observed both the Jewish sabbath, and the Christian sunday. They called their place of assembling a *synagogue*, and

EPIPH. Hær.
51. c. ii.

EPIPH. ubi
supra.

and not a *church*. They bathed every day ; which was the custom of the Jews. In celebrating the Eucharist, they made use of unleavened bread, but no wine.

IREN. lib. i.
c. 26.

EPIPH. HÆR.
30. c. 2, 18,
22, 17.

They added to the observance of the Law divers superstitions. They adored Jerusalem as the house of God. Like the Samaritans, they would not suffer a person of another religion to touch them. They abstained from the flesh of animals, and even from milk : and, lest any one should object to them that passage of the Gospel, where Jesus says, he desires to eat of the Passover, they corrupted it. When they were sick, or bitten by a serpent, they plunged themselves into water, and invoked all sorts of things to their assistance.

ORIG. in
Cels. lib. v.

EUSEB. lib.
iii. c. 27.

They disagreed among themselves in relation to Jesus Christ. Some of them said, he was born, like other men, of Joseph and Mary, and acquired sanctification only by his good works. Others of them allowed, that he was born of a virgin, but denied that he was the *word* of God, or had a pre-existence before his human generation. They said, he was indeed the only true prophet, but yet a meer man, who, by his virtue, had arrived at being called Christ, and the Son of God. They supposed, that Christ and the Devil were two principles, which God had opposed the one to the other.

EPIPH. ubi
supra.

Tho' the Ebionites observed the Law, yet they differed from the Jews in many points. They acknowledged the sanctity of Abraham, Isaac, Jacob, Moses, Aaron, and Joshua ; but they laughed at all those, who came after them. They rejected some parts of the Pentateuch ; and, when they were too closely pressed by this book, they entirely abandoned it.

EUSEB. lib.
iii. c. 27.

EPIPH. ibid.

Of the New Testament, they acknowledged only the gospel of St Matthew ; that is, that which was written in Hebrew, and which they called the *Gospel according to the Hebrews*. But they took from it the two first chapters, and corrupted other passages of it. They absolutely rejected St Paul, as an apostate, and an enemy of the Law, and published several calumnies against him. They had likewise false *Acts of the Apostles*, in which they mixed a great many fables.

EPIPH. ibid.

As to their manner of life, they imitated the Carpocratians, the most infamous of all heretics. They rejected virginity, and continence : they obliged children to marry very young : they allowed married persons to separate from each other, and marry again, as often as they pleased.

THEOD. lib.
ii. c. 2.
EUSEB. lib.
vi. c. 17.

St Justin, St Irenæus, and Origen, wrote against the Ebionites. Symmachus, author of one of the Greek versions of the scriptures, was an Ebionite. See CERINTHIANS, and NAZAREENS.

D'HERBE-
LOT, Bibl.
Orient.

EBLIS. The name, by which the Mussulmans express that malignant being, whom we call the *Devil*. The word is plainly a corruption of the Greek *Διάβολος*, *Diabolus*.

Huffain Vaéz, in his commentary on these words of the Koran, *And they adored him, except Eblis, who refused to do it*, tells us, that the angels having received an express commandment from God to prostrate themselves before Adam, they all obeyed, except Eblis and his companions. The reason he gave for his disobedience was, that, being formed of the element of fire, it was beneath him to submit to a creature formed out of the dust of the earth. After the refusal of Eblis, and his companions, to render homage to Adam, God said to him, *Get thee hence ; for thou shalt be deprived of my favour, and shalt be accursed to the day of judgment*. Eblis demanded of God, that he would grant him a respite till the general resurrection ; but God rejected his petition. See SATAN.

RICAUT,
Hist. of the
Ottom. Em-
pire.

EBRBUHARITES. A sort of Mohammedan Monks, so called from their founder *Ebrbubar* : they make great profession of piety, and contempt of the world. But the rest of the Mohammedans reckon them meer heretics, because they believe themselves not obliged to go in pilgrimage to Mecca. They plead in excuse for this, that the purity of their souls, their sublime contemplations, extasies, &c. shew them Mecca, and Mohammed's tomb, without their stirring out of their cells.

They fast on Mondays and Thursdays. They tell ridiculous stories of their founder ; as, that he was nourished with barley-bread, oil of olives, honey, grapes, &c. and that he eat but three times a year.

ECCLESIASTES (THE BOOK OF.) A canonical book of the Old Testament. That Solomon was the author of this book, appears from the first line of it: *The words of the preacher, the son of David, king of Jerusalem.* The design of it is to shew the vanity of all sublunary things: in order to which the author enumerates the several objects, upon which men place their happiness in this life, and then discovers the emptiness and insufficiency of all worldly enjoyments, by many curious reflections on the evils of human life. The conclusion of the whole is, in the words of the preacher; *Fear God, and keep his commandments; for this is the whole duty of man.* St Jerom observes, that this pious inference prevented the Jews from suppressing this whole book of Ecclesiastes; which they had thoughts of doing (as well as many other writings of Solomon, which are now lost and forgotten) because it asserts, that the creatures of God are vain, and all things as nothing.

DUPIN,
Canon of Scr.
B. I. c. iii.
§. 13.

HIERON. in
locum.

The word *Ecclesiastes* is Greek, and signifies *The Preacher*. The Hebrews call it *Cobeletb*, which literally signifies a *Collector*, because it is supposed to be a sermon, or discourse, delivered to an assembly. The Talmudists make King Hezekiah to be the author of it; Kimchi ascribes it to Isaiah; and Grotius to Zorobabel. But the book itself seems to afford no foundation for these conjectures.

Ecclesiastes (according to a modern author) is a dialogue, in which a man of piety disputes against libertine, who favoured the opinions of the Sadducees: his reason is, because there are some things in it, which seem to contradict each other, and could not proceed from the same person. But this may be wholly owing to Solomon's method of disputing *pro* and *con*, and proposing the objections of the Sadducees, to which he replies.

Thoughts of
some Divines
of Holland.

The generality of commentators believe this book to be the product of Solomon's repentance, after having experienced all the follies and pleasures of life: notwithstanding which, some have questioned, whether Solomon be saved; and his repentance is still a problem in the Church of Rome.

ECCLESIASTICAL POLITY. See **POLITY (ECCLESIASTICAL).**

ECCLESIASTICUS. An apocryphal book of scripture; distinguished by this name, because it was read (*in Ecclesia*) in the Church, as a book of piety and instruction, but not of infallible authority. The anonymous preface to this book informs us, that the author of it was a Jew, called Jesus, the son of Sirach, who wrote it in Hebrew; but it was rendered into Greek by his grandson, of the same name. The Hebrew copy of this book, which St Jerom saw, was not intitled *Ecclesiasticus*, but *Proverbs*. It is stiled by many of the antients Πανάρετος, *The book of every virtue*. But the most common name, among the Greeks, is, *The wisdom of Jesus the son of Sirach*.

This book was written under the high-priesthood of Onias the third, and translated in the reign of Ptolemy Evergetes, or Physcon. Some of the antients have ascribed it to Solomon. The author, no doubt, had in his view the subject and thoughts expressed in the *Proverbs* of that king, and has followed his method of teaching morality by sentences, or maxims.

ORIGEN,
CHRYSOS-
TOM, CYPRI-
AN, &c.

This book begins with an exhortation to the pursuit of wisdom; after which follow many maxims of morality to the forty fourth chapter, where the author begins to rehearse the praises of *famous men*, such as the patriarchs, prophets, and the most illustrious persons of the Jewish nation.

The Latin version of *Ecclesiasticus* has more in it than the Greek, several particulars being inserted in it, which are not in the other. These seem to have been interpolated by the first author of that version; but now, the Hebrew being lost, the Greek, which was made from it by the grandson of the author, must stand for the original; and from that the English translation was made.

PRIDEAUX,
Connection;
P. II. B. V.

ECCLESIASTICS. Though this is a name, at present, peculiar to the clergy, in contradistinction to the laity, of the Christian Church; yet, in antient writers, when Christians in general are spoken of, in opposition to Jews, Infidels, and Heretics, they have all the name of *Ecclesiastics*, or men of the Church; as being neither of the Jewish synagogue, nor of heathen temples, nor of heretical conventicles, but members of the Church of Christ. In this sense *ἄνδρες ἐκκλησιαστικοί* is often used by Eusebius, and Cyril of Jerusalem; and the same is observable in the writings of Origen, Jerom, Epiphanius, and others.

BINGHAM,
Orig. Ecclef.
B. I. c. i. §. 8.

T t t t

ECDUSIA.

ANTONIN.
Liberal. Me-
tam. xvii.

ECDUSIA. [Gr.] An antient Grecian festival, observed by the Phæstians, in honour of Latona, upon the following account. Galatea, the daughter of Eurytius, was married to Lamprus, the son of Pandion, a citizen of Phæstus in Crete; who, being of an honourable family, but wanting an estate answerable to his birth, and being unable to provide competent fortunes for daughters, commanded his wife, when big with child, that, if she was brought to bed of a daughter, she should put it to death. Galatea, soon after, was brought to bed of a daughter, and, being overcome by maternal affection, resolved to disobey her husband's cruel command: wherefore, to secure the infant, she called it *Leucippus*, telling her husband it was a boy. At length, being no longer able to conceal the artifice, she repaired to the temple of Latona, where she begged of the goddess, that her daughter might be transformed into a boy. The goddess granted her request, and was from thenceforth called by the Phæstians *ἐκδύσια*, because the child *put off*, or changed, its sex.

D'HERBE-
LOT, Bibl.
Orient.

ECRAR. [Arab.] *Confession of sins.* The Mohammedans make *confession* to be the fifth capital and fundamental article of the Christian Religion. In the chapter *Taubat* of the *Koran*, Mohammed says, that confession of sins draws the mercy of God on sinners. The verse is couched in these terms: *And for the rest, who confess their sins, it will come to pass, that God will pardon them.* On this passage an expositor says: 'Confession of one's faults is a remnant of light, which serves to prepare the soul of the sinner, by taking from it obstinacy, which is properly that, by which sin reigns. The proof of this is, that he, who confesses his sin, has his eyes open to see it's deformity: for, when the darkness of sin grows thick, and the heart is entirely obscured thereby, crimes take such deep root in the soul, that the sinner finds no deformity in them; on the contrary, he judges them to be suitable to his nature, and thus suffers the terrible punishment of being a reprobate.'

BARON. An.
640. n. 2.

ECTHESIS OF HERACLIUS. An exposition of faith, in the form of an edict, published, in the year 639, by the Emperor Heraclius, with a view to pacify the troubles, which the Eutychian heretics had occasioned in the eastern Church. The Emperor, at first, had only a pious design, which was to calm the minds of the people, and to oblige the Bishops to submit to the decrees of the council of Chalcedon, which had condemned the heresy of Eutychius: but he suffered himself to be byassed by Athanasius, a Jacobite, who, supported by Sergius Patriarch of Constantinople, and Cyrus Patriarch of Alexandria, persuaded him, that we ought to acknowledge but one nature in Jesus Christ, because he had but one will; which was the heresy of the *Monothelites*. Heraclius presently changed his opinion, and, under the direction of the same heads of party, published a formulary of faith, called *Ecthesis*, which in Greek signifies *exposition*.

This formulary was so artfully drawn up, and the poison it conveyed so subtle, that the most learned divines could not discover its heterodoxy, without the deepest attention. However it occasioned great dissensions among the Bishops of the East, and was unanimously opposed by those of the West. Maximus, Abbot of St Christopher near Constantinople, wrote with great zeal against this pretended exposition of faith. Pope Severinus condemned it, the same year it came out; and John IV renewed the condemnation in 640. The Emperor Heraclius, being informed of this condemnation, and deeply concerned for the disorders he had occasioned, revoked his *Ecthesis*, and made a new edict, by which he declared, that Sergius was the author of this exposition of faith, and that it had been obtained from him by surprise. The edict of revocation is in the public acts of the senate of Rome. It was not till 649, under Martin I, that they proceeded in form against the *Ecthesis of Heraclius*, in the Lateran council, held that year at Rome.

RICAUT'S
History of the
Ottoman Em-
pire.

EDHEMITES. A sort of Monks, among the Turks, so called from *Ibrahim Edhem*, their founder. They live upon barley-bread, and fast frequently; and the greatest part of them live in deserts, with lions and tygers, which they take care to manage and make tame.

Ibrahim Edhem was a slave, and an Abyssine by birth; who went one day under the fort *Horonan*, to discourse with Ibnimelick, King of Cairo. His disciples relate,

relate, that he was a person of great sobriety, continuing to read the Koran in the mosques, praying day and night with his face to the ground, and often repeating these words: 'O Lord, thou hast given me so much wisdom, as clearly to know, that I am under thy direction; and therefore, scorning all power and dominion, I resign my self to the speculation of philosophy, and an holy life.'

EGERIA, or ÆGERIA. A nymph, or goddess, worshipped, by the antient Romans, in the forest *Aricina*; seven miles from Rome, according to Livy, or, according to Festus, a little way without the gate *Collina*. Numa Pompilius, the second King of Rome, pretended to have frequent conversation with this deity, and, to give the stronger sanction to the laws and ordinances, which he drew up for the government of the Roman republic, he gave out, that they were dictated to him by the nymph *Egeria*. Ovid makes her the wife of Numa.

Egeria est — — — Dea Grata Camœnis;
Illa Numæ Conjux Consiliumque fuit.
Principio nimium promptos ad bella Quirites
Molliri placuit jure, Deumque metu.
Inde datæ leges; ne firmior omnia posset,
Cœptaque sunt pure tradita sacra coli.
Exuitur feritas, armisque potentius æquum est,
Et cum cive pudet conseruisse manus.

Fest. lib. iii.
ver. 275.

*The Muse well-pleas'd records Egeria's fame,
Who taught her consort Numa to subdue,
By laws, religion, and by arts of peace,
Rome's martial genius, wild, unciviliz'd,
And break the fierce Barbarians into men.
Each Roman put his savage nature off,
And men grew mild and sociable to men,
Nor longer thirsted after kindred blood.*

Women with child sacrificed to Egeria, for a safe and easy delivery.

Not very different from this policy of Numa, was that of *Fo hi*, the first Emperor of China, who (according to the Chinese historians), that he might give the greater force to his new laws, declared, that he had seen them traced on the back of a dragon-horse, or creature shaped like a horse, with the wings and scales of a dragon, which arose out of a great lake.

FESTUS.

General History of China,
Vol. I. p. 270.

EGHIAMIASEN. That is, the *only son*. So the Armenians call the chief of the three churches, near the city of Erivan, in Persia. This, as their histories tell us, was built 300 years after the birth of Christ; and they add, that, when the walls were as high as a man, the devil, in the night, destroyed all they built by day: but that, at last, Jesus Christ appearing one night, the devil could no longer obstruct the building of the church. It is dedicated to St George, to whom the Armenians pay a great veneration. In the church, they shew a stone, on which, they say, our Saviour appeared to St Gregory.

GEMELLI,
Voyageround
the world.
P. II. B. I.
c. i.

EICETÆ. Syrian Monks, who appeared about the year 830, and taught, that, in order to render prayer acceptable to God, it was necessary to perform it dancing. They assembled in the church, with the nuns, and other women under their direction; and, taking each other by the hand, they danced, and sang praises to God. They authorized their superstition by the pretended example of Moses and his sister Miriam, who, they said, danced and sung at the passage over the Red-Sea; and by the example of David, who danced before the ark of God, when it was carried from the house of Abinadab to Jerusalem. John Damascenus wrote against them.

SANDERUS,
Hæref. 120.

ELAGABALUS or ALAGABALUS. An antient deity of the inhabitants of *Apamea* and *Emessa* in *Syria*. The Greeks and Romans called him *HELIOGABALUS*. This deity was the *sun*, according to Dio and Herodian, who explain the name by the Greek $\eta\lambda\iota\omicron\varsigma$: the same likewise appears from certain marbles,

VOSSIUS, de
Idolol. lib. ii.
c. 5.

marbles, on which is inscribed SOL ELAGABALUS or ALAGABALUS; and from an antient coin, with this inscription, SACERDOS SOLIS DEI ELA-GABALI. The etymology of the name is variously given. The most probable opinion is, that *Elagabalus* or *Alagabalus* signifies, in Syriac, *Deus Montis*, i. e. *God of the mountain*: whence the symbol of this deity was a large stone, or rock, rising up in the form of a mountain. Festus Avienus speaks of the temple of the god *Elagabalus*.

Urbs mediis Apamea dehinc confurgit in arvis,
Et, qua Phœbeam procul incunabula lucem
Prima fovent, Emesæ fastigia celsa renident.

Denique flammivomo devoti pectora foli
Vitam agitant. Libanus frondosa cacumina turget,
Et tamen his certant celsi fastigia Templi.

*In the mid plains fair Apamea stands;
And next Emessa, on the neighbouring lands:
These to the sun their adoration pay,
And victims bleed to the bright god of day;
His fane with tow'ring Libanus contends,
And in the clouds it's glitt'ring summit ends.*

LAMPRID. in
Vit. Heliogab.

From this deity Antoninus Varius took the name of *Heliogabalus*, because he had formerly been a priest of this god; and he was the first, who built a temple to *Elagabalus*, at Rome; where he was worshipped under the figure of a pyramidal stone.

ATHEN.
Δειπνοσοφ.
lib. xiv.

PLUTARCH.
de Virtute
mulierum.

ELAPHEBOLIA. [Gr.] An antient Grecian festival, in honour of Diana, surnamed Ἐλαφιβόλα, i. e. the *huntress*; for which reason a cake, made in the form of a deer, was then offered to her. This festival was instituted upon the following occasion. The Phocensians, being reduced to the last extremity by the Theffalians, and disdaining to submit to them, Daiphantus proposed, that a vast pile of combustible matter should be erected, upon which they should place their wives, children, and their whole substance, and, in case they were defeated, set all on fire together, that nothing might fall into the hands of the enemies. But, because they thought it unreasonable to dispose of the women in this manner, without their consent, they summoned them to the public assembly, where the proposal was no sooner made, than they unanimously approved it, and decreed Daiphantus a crown, in reward of so generous and noble a project. This being done, the Phocensians met and engaged their enemies with such fury and resolution, that they entirely defeated them. In memory of which victory, this festival was instituted, and was frequented by a greater number of worshippers, than any other in that country.

TILLE-
MONT, Hist.
Ecclef. T. II.
p. 214.
EPIPH. Hæ-
ref. 19. c. i.

ELCESAITES. Christian heretics, who made their appearance in the reign of the Emperor Trajan, and took their name from their leader *Elxai*. St Epiphanius pretends, that the sect itself is of much antienter date, being one of the seven, which was formed among the Jews, before the coming of Jesus Christ, and continued till the destruction of Jerusalem. Scaliger makes them to be the same with the famous sect of the *Essenes*, mentioned by Josephus and Philo.

EPIPH. Hæ-
ref. 53. c. i.

The Elcesaites kept a mean between the Jews, the Christians, and the Pagans. They were spread all over Palestine. They worshipped but one God; nevertheless, they thought they did great honour to him by frequent washings. They observed the Jewish sabbath, circumcision, and the other ceremonies of the Law: but they rejected all kinds of sacrifice, and killing of animals; denying that the Patriarchs ever offered sacrifice, or that the Law enjoins it. They rejected the Pentateuch, and the Prophets; nor had they more respect for the writings of the Apostles, particularly those of St Paul. They had a form of swearing by divers created things, as the earth, salt, and particularly water, which they considered as a kind of divinity, and the source of life. They detested chastity and continence, and obliged their disciples to marry. They acknowledged a Messiah, whom they called the

EUSEB. lib.
vi. c. 38.

great

great King; but it is difficult to know whether they meant Jesus Christ, or some other pretended Messiah. They gave him a human form, but invisible, the dimensions of which were thirty-eight leagues in height, and the hands, feet, and other members in proportion. They pretended, that the Holy Ghost was a woman, and of the same size and magnitude as the Messiah. They were much addicted to Judicial Astrology, Magic, and enchantments. They held, that it is lawful to renounce the faith with the lips, provided a man keeps it in his heart.

As to their leader *Elxai*, he was by birth a Jew, a man of corrupt morals; who embraced the antient sect of the *Offenians*. He composed a book of prophecies. He had two sisters, named Martha and Marthana, who were respected by his followers as goddesses. When they went abroad, these deluded people followed them in crouds, and gathered up the dust of their feet, and their very spittle, which they carefully preserved as remedies against several diseases.

ELDERS. Among the Jews, were persons the most considerable for age, experience, and wisdom. Of this sort were the seventy men, whom Moses associated to himself in the government of his people. Such likewise, afterwards, were those, who held the first rank in the synagogue, the president, or head, of which was stiled *Elder* by way of eminence.

In the first assemblies of the primitive Christians, those, who held the first place or rank, had likewise the denomination of *Elders*. The word *presbyter*, which occurs so often in the New Testament; is of the same signification. Hence the first councils of Christians were called *presbyteria*, or *councils of Elders*.

Elders is a denomination still preserved in the Presbyterian discipline. They are officers, who, in conjunction with the pastors, or ministers and deacons, compose the consistories, or sessions of the Kirk. In Scotland, the number of *Elders* is indefinite, being generally twelve in each parish.

ELECT (THE). See PREDESTINATION.

ELEUSINIA. [Gr.] An antient Grecian festival, observed, in honour of *Ceres*, by the Celeans and Phliasians every fourth year; by the *Pheneatæ*, Lacedemonians, Parrhasians, and Cretans; but especially by the Athenians, every fifth year, at *Eleusis*, a town of Attica; from whence it was translated to Rome by the Emperor Adrian, and never totally abolished till the reign of Theodosius the Elder.

It was the most celebrated and mysterious solemnity of any in Greece; and so superstitiously careful were they to conceal it's sacred rites, that whoever divulged them was thought an impious person, and it was accounted unsafe to have any intercourse with him. Hence Horace says,

— — vetabo qui Cereris sacrum
Vulgarit arcanæ, sub îsdem
Sit trabibus, facilemque mecum
Solvat phaselum.

Od. 2. lib. iii.
ver. 26.

*The wretch, who impiously dares
Ceres' mysterious rites betray,
In the same ship shall ne'er embark
And cut, with me, the liquid way.*

This festival is said by some to have been instituted by *Ceres* herself, when she had supplied the Athenians with corn, in a time of famine. Others attribute both these facts to King *Eretheus*. Some will have it to have been instituted by *Musæus*, the father of *Eumolpus*, and others by *Eumolpus* himself.

Persons of both sexes were initiated at this solemnity; the neglect of which was looked upon as so heinous a crime, that it was one part of the accusation, for which *Socrates* was put to death. Persons initiated were thought to be under the more immediate care of *Ceres*, and, after death, were supposed to be honoured with the first place in the *Elysian fields*. Persons, convicted of witchcraft, murder, or such like crimes, were debarred from these mysteries; and, originally, the Athenians excluded all, who were not members of their common-wealth: hence, when

U u u u

Hercules,

PLUTARCH.
in Theseo.

Hercules, Castor, and Pollux, desired to be initiated, they were first made citizens of Athens.

The mysteries of the *Eleusinia* were of two sorts, viz. The greater and the lesser. The μικρὰ μυστήρια, or lesser mysteries, were sacred to *Proserpine*, the daughter of *Ceres*, and were instituted on the following occasion. On a time, when the Athenians were celebrating the accustomed solemnity, Hercules, passing that way, desired he might be initiated; but, it being unlawful for any stranger to enjoy that privilege, Eumolpus thought of an expedient to satisfy that hero's request, without violating the laws; which was by instituting the lesser mysteries; which were afterwards solemnly observed in the month *Antheſterion*, at *Agræ*, a place near the river *Ilissus*; whereas the μεγάλα μυστήρια, or greater mysteries, were celebrated in the month *Boedromion*, at *Eleusis*, a town of Attica, from whence *Ceres* (to whom alone they were dedicated) was called *Eleusinia*. In latter times, the lesser festival was used as a preparative to the greater.

The ceremonies of initiation into the greater mysteries were as follows. The candidates, having sacrificed a sow to *Ceres*, and being crowned with myrtle, were admitted by night into a spacious edifice, called the *mystical temple*. At their entrance, they purified themselves with a kind of holy water. After this, the sacred mysteries were read to them out of a book, called πετρωμα, because it was nothing else but two stones fitly cemented together. This done, strange and amazing objects presented themselves: sometimes the place seemed to shake; sometimes it appeared bright and resplendent; at other times was covered with darkness and horror: sometimes they were astonished with thunder and lightning, or frightful noises; at other times with terrible apparitions. The chief person, who attended at these initiations, was the ἱεροπόνητης, or *revealer of holy things*. He was a citizen of Athens, and held his office during life. He was obliged to chastity; for which reason he anointed himself with the juice of hemlock, which, by its extreme coldness, is said to extinguish the natural heat. Besides the *Hierophantes*, there was another officer, appointed for this solemnity, called the βασιλεὺς, or *king*: he was one of the Archons, and his business was to offer up prayers and sacrifices, and to see that no indecencies or irregularities were committed. There were several other officers, whom it is not material to take notice of.

This festival began on the fifteenth of the month *Boedromion*, and ended upon the twenty-third. On the first day, the worshippers only assembled together: On the second, they purified themselves, by washing in the sea: On the third, they offered sacrifices: On the fourth, they made a solemn procession, wherein the holy baskets of *Ceres* were carried in a consecrated cart. On the fifth, they ran about with lighted torches in their hands, in memory of *Ceres's* seeking *Proserpine* by the light of a torch, kindled in the flames of mount *Ætna*. On the sixth, they carried the statue of *Jacchus*, the son of *Jupiter* and *Ceres*, who accompanied the goddess in her search after *Proserpine*, in solemn procession from *Ceramicus* to *Eleusis*. On the seventh, they celebrated games, in which the victors were rewarded with a measure of barley, that grain being first sown in *Eleusis*. On the eighth, they celebrated the lesser mysteries a second time, because it once happened, that *Esculapius*, coming, on that day, to Athens, and desiring to be initiated, had the lesser mysteries repeated. On the ninth and last day, they filled two earthen vessels with wine, one of which being placed towards the East, and the other towards the West, after the repetition of certain mystical words, they were both thrown down, and the wine, being spilt on the ground, was offered as a libation. During all this time, it was unlawful to arrest any man, or present any petition: it was also unlawful for the initiated to sit upon the covering of a well, to eat beans, mullets, or weazles; or to ride in a chariot to *Eleusis*; which latter prohibition was designed to prevent the rich from distinguishing themselves from the poor.

The city of *Eleusis*, where these mysteries were celebrated, was so jealous of the glory arising from thence, that, when reduced to the last extremity by the Athenians, it would not surrender, but on condition, that the *Eleusinia* should not be taken from them, or transferred to any other city.

Tertullian, Theodoret, Arnobius, and Clemens Alexandrinus, who have mentioned the *Eleusinia*, pretend, that the great secret, which they were forbidden by law to divulge, upon pain of death, was, the representation, or figures, of both male and female privities, which were handed about, and exposed to the company.

ELEUTHERIA.

ELEUTHERIA. [Gr.] An antient Grecian festival, observed at *Plataea*, in honour of *Jupiter Eleutherius*, or the *assertor of liberty*, by Delegates from almost all the cities of Greece. It was instituted upon the following account. Mardonius, the Persian General, being defeated in the territories of *Plataea*, by the Grecians, under the conduct of Pausanias the Spartan, the Plataeans erected an altar, and a statue of white marble, to *Jupiter Eleutherius*, by whose assistance they supposed the Grecians had asserted the liberties of Greece against the forces of the Barbarians: and, a general assembly being summoned from all parts of Greece, Aristides the Athenian proposed, that deputies might be sent every fifth year from the cities of Greece, to celebrate *ελευθερια*, i. e. the *games of liberty*; which was agreed to, and great prizes appointed to be contended for.

PAUSAN. in
Boeoticis.

PLUTARCH.
in Aristide.

The Plataeans kept also another *Eleutheria*, or anniversary solemnity, in honour of those, who had valiantly lost their lives in defence of their country; the manner of which was as follows. On the sixteenth of the month *Mæmacterion*, a procession began about break of day, preceded by a trumpeter, sounding a point of war: then followed chariots loaden with myrrh, garlands, and a black bull: after these came young free-men, carrying libations of wine and milk, oil, and precious ointments: last of all came the chief magistrate, clad in a purple robe, having a sword in one hand, and a water-pot in the other. The procession passed through the midst of the city to the sepulchres; where the magistrate drew water out of a neighbouring spring, and washed and anointed the monuments: then he sacrificed the bull upon a pile of wood, making supplication to infernal Mercury, and Jupiter, and invited the souls of those brave men, who had died in defence of their country, to the entertainment: lastly, filling a bowl with wine, he said, *I drink to the memory of those, who lost their lives for the liberties of Greece.* These solemnities, Plutarch tells us, were observed to his days.

ELUL. The sixth month of the Hebrew, *ecclesiastical*, year; tho' but the twelfth of the civil. It consists of but twenty-nine days, and answers pretty nearly to our August. Upon the seventh, or ninth, day of this month, the Jews fast, in memory of what happened after the return of those, who went to view the promised land. Upon the twenty-second was observed the festival of the *Xylophory*, or carrying wood to the temple. On the twenty-sixth they commemorated the dedication of the walls of Jerusalem by Nehemiah. See YEAR (JEWISH) and KALENDAR.

Num. xiii.
xiv.
JOSEPH.
de Bello Jud.
lib. ii. c. 17.
Nehem. xii.
28.

ELYSIAN FIELDS, or ELYSIUM. Certain plains, abounding with woods, fountains, verdure, and every thing delightful, supposed (according to the Pagan Theology) to be the seat or receptacle of heroes, and good men, after death.

Virgil introduces his hero into the Elysian Fields, which he thus beautifully describes.

Devenere locos lætos, & amœna vireta
Fortunatorum nemorum, sedesque beatas.
Largior hic campos æther, & lumine vestit
Purpureo; solemque suum, sua sydera norunt.
Pars in gramineis exercent membra palæstris;
Contendunt ludo, & fulva luctantur arena:
Pars pedibus plaudunt choreas, & carmina dicunt.
— — — — —
Hic manus, ob patriam pugnando vulnera passi,
Quique sacerdotes casti, dum vita manebat,
Quique pii vates, & Phœbo digna locuti;
Inventas aut qui vitam excoluere per artes,
Quique sui memores alios fecere merendo.

VIRG. Æn.
lib. vi. ver.
638.

*They took their way,
Where long extended plains of pleasure lay.
The verdant fields with those of Heav'n may vie,
With Æther vested, and a purple sky:*

*The blissful seats of happy souls below ;
Stars of their own, and their own suns they know.
Their airy limbs in sports they exercise,
And, on the green, contest the wrestler's prize.
Some in heroic verse divinely sing ;
Others in artful measures lead the ring.*

*Here Patriots live, who, for their country's good,
In fighting fields, were prodigal of blood.
Priests of unblemish'd lives here make abode,
And Poets, worthy their inspiring god ;
And searching wits, of more mechanic parts,
Who grac'd their age with new invented arts :
Those, who to worth their bounty did extend,
And those, who knew that bounty to commend. DRYDEN.*

I cannot omit Homer's beautiful description of the same happy mansions.

Odyss. δ.

Ἄλλὰ σ' ἐς Ἠλύσιον πεδίον καὶ πείρατα γαίης
Ἀθάνατοι πέμψουσιν, ὅθι ξανθὸς Ραδάμανθός τε,
τῇ περρῆϊσιν βιοτὴ τέλει ἀνθρώποισι·
Ὅς περρὸς, ἔτ' ἄρ' χεῖμων πολὺς, ἔτε ποτ' ὄμβρος,
Ἄλλ' αἶε Ζεφύροιο λιγυπνεύοντας αἴητας
Ὡκίαν' ἀνίσιν, ἀναψύχων ἀνθρώπους.

*Elysium shall be thine; the blissful plains
Of utmost earth, where Rhadamanthus reigns.
Joys ever young, unmix'd with pain or fear,
Fill the wide circle of th' eternal year.
Stern winter smiles on that auspicious clime :
The fields are florid with unfading prime :
From the bleak pole no winds inclement blow,
Mould the round hail, or flake the fleecy snow :
But from the breezy deep the blest imbale
The fragrant murmurs of the western gale. POPE'S Odyssiey.*

Lucian has left us the following romantic description of the Elysian Fields :
' We were conducted to the city of the island of the blessed, to assist at their feasts.
' At our entrance, we were ravished to see a city of gold, and walls of emerald,
' the pavement being all inlaid work of ebony and ivory. The temples were of
' rubies and diamonds, having great altars raised upon one single precious stone, on
' which hecatombs were seen to smoke. They have seven gates, all of cinnamon,
' and a moat of sweet-scented lustral water, an hundred yards broad, and just as
' deep as is necessary to bathe at one's ease. Yet they have public baths of admirable
' artifice, wherein they burn nothing but faggots of cinnamon. The edifice was of
' chrystal, and the basons, or bathing-tubs, were large vessels of porcelane, full of
' dew. The blessed have no body, and are impalpable ; yet they eat and drink,
' and perform the other natural functions : they never grow old, but enjoy per-
' petual youth and vigour. Of all the seasons they know none but the spring, and
' feel no other wind but *Zephyrus* : the earth is covered with flowers and fruits all
' the year round, which are gathered every month. There are three hundred
' sixty-five fountains of fresh water, as many of honey, and four hundred of sweet
' ointment, but smaller than the others, with several rivers of milk and wine.
' They keep their feasts without the city, in the *Elysian Fields*, under the shade
' of a wood, which surrounds it ; they sit upon beds of flowers, and have their
' meat brought by the winds. They are at no pains to make garlands ; for the
' little birds, which hop round them singing, scatter flowers upon them, which
' they have cropped in the neighbouring meadows : they never cease singing, during
' the meal, and rehearse fine verses. Their dances are performed by boys and
' virgins, and their Musicians are Eunomus, Arion, Anacreon, and Stesichorus.
' When they have finished their songs, appears a second choir of Musicians, com-
' posed of swans and nightingales, which, with the Zephyrs, make up a most
' pleasing

‘pleasing consort. But what contributes most to the felicity of the Blessed, is, that there are two springs, the one of laughter, and the other of joy, of which each person drinks a whet, before he sits down to table, which renders him gay and chearful all the rest of the day.’

It is supposed by Bochart, and others, that the fable of *Elysium* is of Phœnician extraction, and that *Alizuth*, in Hebrew, signifies *joy* or *exultation*; which word the Greeks, adapting it to their pronounciation, altered into *Elysium*: from whence an opinion has much prevailed, that the Greeks had heard of *Paradise* from the Hebrews, and that the Hebrews describing *Paradise* as a place of *Alizuth* or *joy* gave occasion to all the fables of the Grecian *Elysium*.

Authors differ as to the situation of these happy plains. Diodorus Siculus, in his description of the funerals of the Egyptians, takes notice of the pleasant meadows near Memphis, on the banks of the Acherusian lake: Here Homer places the Elysian Fields. Virgil seems to place them in Italy; but then it is under ground. Hesiod places them in certain islands of the ocean. Dionysius the Geographer assigns for them the *white island* in the Euxine Sea. Plutarch will have them to be in the Moon. But the generality of authors make them to be situated in the *Fortunate Islands*.

EMBER-WEEKS or DAYS. In the Christian Church, they are certain seasons of the year, set apart for the imploring God's blessing, by prayer and fasting, upon the *ordinations* performed in the church at such times: and this in conformity to the practice of the Apostles, who, when they separated persons for the work of the ministry, prayed and fasted before they laid their hands on them. These *ordination-fasts* are observed four times in the year, *viz.* The wednesday, friday, and saturday, after the first sunday in Lent, after Whitsunday, after the fourteenth of September, and after the thirteenth of December: it being enjoined, by a canon of the Church, *that Deacons and Ministers be ordained, or made, only upon the sundays immediately following these Ember-fasts.* Acts xiii. 3.
Can. 31.

Some derive the term *Ember* from a German word, which signifies *abstinence*; others from one, which signifies *ashes*, because it was customary with the Antients to accompany their fastings with sprinkling of ashes, or sitting upon them. Dr Marreschal derives it from a Saxon word, which signifies *course* or *circuit*; so that these fasts, being not occasional, but returning every year in certain courses, may properly be said to be *Ember-days*, because *fasts in course*. Observations upon the Sax. on Gospels, p. 528.

The Ember-weeks were formerly observed, in different churches, with some variety, but were at last settled, as they are now observed, by the council of Placentia, A. D. 1095.

St Augustin, who lived in the Vth century, speaks of the Ember-fasts, but mentions them only as observed in the diocese of Rome; from whence we may conclude, that the observation of them was not, at that time, general in the Church. The council of Mentz, convened by Charlemagne in 813, mentions the Ember-weeks as a new establishment, introduced in France, in conformity to the Roman Church. Ep. 86.

EMIR. A name given by the Mussulmans to the *Evladi resul alla*, i. e. sons of the prophet of God. They derive their descent from *Fatima*, a sister of Mohammed. In former times, they were, like the Levites among the Jews, destined to the worship of God, and received a yearly stipend out of the treasury. They are now dispersed over the whole empire, and are distinguished from the other Mussulmans by wearing a green turban, instead of a white. They may be tried before ordinary judges, but are to receive their punishment only from their own head, of the same extraction, called *Nakib*, i. e. chief of the saints. The Turks make it their observation, that the *Emirs*, before their fortieth year, are men of the greatest gravity, learning, and wisdom; but, after that, if they are not quite fools, yet they discover some sign of levity and stupidity. Tho' this is interpreted by the Turks as a sort of divine impulse, in token of their birth and sanctity, it is nevertheless a common saying among them, when they see any stupid person, *Emir Soidur*, *he is of the race of the Emirs*. Othman Hist. Part I. B. II. c. iv. not. 5^o.

EMPYREUM. See HEAVEN.

X X X X

ENCRATITES.

TILLEM.
Hist. Eccl.
T. II. p. 412,
&c.
EPIPH. Hæc.
47.

ENCRATITES. Christian heretics, followers of Tatian, the Assyrian, who founded this sect in the reign of Marcus Aurelius, A. D. 172. He established the first school of the *Encratites* in Mesopotamia; from whence they spread to Antioch, and into Cilicia, Pisidia, and other provinces of Asia Minor; and even as far as Rome, and into Gaul, Aquitain, and Spain.

They were called *Encratites*, or *Continentes*, because they gloried in *abstaining* from marriage, the use of wine, and animals. They acknowledged a power in the Devil independent of God. They made great use of the *Acts* of St Andrew, St John, and St Thomas, and other apocryphal pieces, such as the *Gospel* of the *Egyptians*. Their chastity, however, was a little suspected, because they used all sorts of means to draw women into their sect, and were always seen in company with them. See **TATIANISTS**.

MONTFAU-
CON, Antiq.
T. II. Part
II. B. V.
c. vii.

ENDOVELLICUS. A Pagan deity, antiently worshipped in Spain. Gruter gives us twelve or thirteen inscriptions, found in Spain, in a place called *Villavitiola*, all relating to this god. Antiquaries have, in vain, endeavoured to find out who *Endovellicus* was; some taking him for the *Mars*, and others for the *Cupid*, of the Spaniards. All that we know is, that the worship of this deity was very much in vogue in that part of Spain; as is evident from the great number of inscriptions to him.

BINGHAM,
Orig. Ecclef.
B. XI. c.
v. §. 3.
Conc. Elib.
c. xxxvii.
Lib. viii. c.
32.
Ep. 76. ad
Magnum.

ENERGUMENS. *Dæmoniaks*, or persons supposed to be *possessed* by the *Devil*. It was a question, in the antient Christian Church, whether it was fitting to administer baptism to persons possessed by evil spirits, during the time of their possession. The council of Eliberis orders it to be deferred, till they are dispossessed and cured; but, in case of extremity, and imminent danger of death, allows them to be baptized. The same cautions are laid down in the *Apostolical Constitutions*. And this was the antient rule in the time of Cyprian, who tells us, it was often found by experience, that such *Energumens*, as were baptized in time of sickness and urgent necessity, were thereby delivered from the unclean spirit, with which they were possessed, and thenceforward lived a very laudable and reputable life in the Church, and made a daily proficiency in grace and faith.

Id. ib. B. XV.
c. iv. §. 16.

With regard to the Eucharist, tho' they did not receive *Energumens* promiscuously to the communion, yet neither did they wholly reject them; but, in the intervals of their distemper, if they shewed any signs of piety and sobriety, they admitted them to partake of it. This was the practice of, at least, some of the Churches, as we learn from the canons of Timothy, Bishop of Alexandria, and the resolution given to the question by the Egyptian Fathers.

CASSIAN.
Collat. 7.
c. xxx.

BINGHAM,
ib. B. XIV.
c. x. §. 7.

Though the *Energumens* were under the particular care of the *Exorcists*, who were to pray over them in private, yet it was thought a becoming act of mercy and charity to let them have the public prayers of the Church, and grant them liberty to be present at such prayers as immediately respected their condition. Therefore the Deacon addressed himself to them, saying, *Pray, ye Energumens, who are vexed with unclean spirits*; then he exhorted the congregation to pray, 'that the merciful God, through Christ, would rebuke the unclean and evil spirits, and deliver his supplicants from the oppression and tyranny of the adversary; that he, who rebuked the legion of Devils, and the prince of Devils, would rebuke these apostates from piety, and deliver them from the molestations and agitations of Satan.' Then the *Energumens* bowed down their heads, and received the Bishop's benediction, in the following terms: 'O thou only begotten Son, the son of the great Father, thou that bindest the strong one, and spoilest his goods; that givest power unto us to tread on scorpions; that hast delivered up the murdering serpent unto us, as a sparrow unto children; thou, before whom all things shake and tremble; that makest Satan to fall as lightning from Heaven; thou, whose looks dry up the deep, and make the mountains melt, &c. rebuke the evil spirit, and deliver the works of thy hands from the vexation of the adverse spirit. For to thee belongs glory, honour, adoration, &c. Amen.'

Constit. lib.
viii. c. 6.

The *Energumens* are so called from the Greek word *ἐνεργούμενοι*, which, in its largest sense, denotes persons under the motion or operation of any spirit whatever, good or bad; but, in a restrained sense, it is used, by ecclesiastical writers, to denote persons, whose bodies are seized and possessed by an evil spirit. These were

were the persons, about whom the *Exorcists* of the antient Church were chiefly concerned. See EXORCISTS.

As to the fact of the primitive Christians casting out devils by the efficacy of prayer, Origen assures us, that the meanest Christians, without any ceremony, but merely by their prayers, did ordinarily eject the Devil out of mens bodies. And for this they appealed to the heathens themselves; as appears from the testimony of all the apologists, who wrote in defence of the Christian religion. MINUTIUS
FELIX,
LACTAN-
TIUS, &c.

ENGIL. [*Arab.*] The Gospel. A corruption from the Greek *εὐαγγέλιον*, *evangelium*. The word *Engil* is an hundred times repeated in the Koran, and is commonly joined with *Taourat*, which signifies the *Law of Moses*; so that whenever Mohammed refers his Mussulmans to the *Taourat* and *Engil*, we are to understand by these two words the *Old and New Testament*, or, in general, the *scripture*. It is certain nevertheless, that, by *Engil*, the Mussulmans do not understand that gospel, which the Christians have in their hands, and which the Mohammedans look upon as corrupted; but a chimerical Gospel, which they say was sent by God to Jesus Christ, and of which nothing remains but what is cited, as from it, in the Koran. D'HERBE-
LOT, Bibl.
Orient.

The Mohammedans insert what they please in the Gospel, and often cite passages from it, which are not to be found in it. For example, they say, that the Emperor of the Abyssines, who reigned in the time of Mohammed, abjured the Christian religion, to embrace the Mussulman, at the solicitation of their prophet; and that this prince, having received the news of a great victory gained by his army in Arabia, assembled his Divan, at which he appeared in a mean and ragged dress; that his courtiers demanded the reason of these marks of affliction, on a day of public rejoicing; and that he replied to them; I find it written in the book of the Gospel, which was sent from God to Jesus the son of Mary, that, when God bestows any new favour on his servants, he expects from them some particular act of humility, in acknowledgment of the benefit received. This seems to be taken from these words of Jesus Christ; *He that exalteth himself shall be abased; but he that humbleth himself shall be exalted*: for whatever the Mussulmans quote, as from the Gospel, has some foundation in the Gospel; tho' they always give it a new turn, that they may not be thought to borrow any thing from the Christians, and to persuade the ignorant, that they have the true originals in their hands; which yet they have never been able to produce.

The Mohammedans have a pleasant conceit, that the Gospel, which begins with *Bismilab*, that is, *In the name of the Father, the Son, and the Holy Ghost*, is not that, which God sent to Jesus Christ; which latter, they say, begins with *Bismillab*, i. e. *in the name of God, clement, and merciful*, and contains only instructions; whereas the former is only a history of his life, written by four of his disciples. Nevertheless those among them, who are better instructed in what relates to Christianity, allow, that the gospel, which is at present in the hands of the Christians, as well as that, which was in being in the time of their false prophet, is the true gospel of Jesus Christ; but they maintain, that it has been altered and corrupted by the Christians, no less than the Old Testament has been by the Jews.

An Arabic writer pretends, that St Peter wrote a Gospel, which he published under the name of St Mark, who had translated it into Latin; and that St John, besides his own Gospel, which he wrote in Greek, translated likewise into Greek that, which St Matthew had written in Hebrew.

ENOCH (THE PROPHECY OF). An apocryphal book, of which there remains but a few fragments.

Enoch was certainly one of the most illustrious prophets of the first world, since Moses says of him, that *he walked with God*. This prophet is famed in the Church for two things: the first is, his being taken up into Heaven, without seeing death; the second is, his prophecy, a passage of which St Jude has cited in his epistle. The Antients greatly esteemed the prophecy of Enoch. Tertullian expresses his concern, that it was not generally received in the world. That Father, on the authority of this book, deduces the original of idolatry, astrology, and unlawful arts, from the revolted angels, who married with the daughters of men. And it is on the testimony of this book, that the Fathers of the II^d and III^d centuries, as Irenæus, Cyprian, Genes v. 24.
Heb. xi. 5.
Ver. 14.
De habitu mn-
lier. c. iii.

Cyprian, Lactantius, received for true this fable of the marriage of the Angels with the daughters of men. St Augustin, who was less credulous, allows indeed, that Enoch wrote something divine, because he is cited by St Jude; but he says, it was not without reason, that this book was not inserted in the Canon, which was preserved in the temple of Jerusalem, and committed to the care of the sacrificators. St Augustin sufficiently insinuates, that the authority of this book is doubtful, and that it cannot be proved, that it was really written by Enoch. Indeed, the account it gives of giants engendered by angels, and not by men, has manifestly the air of a fable; and the most judicious critics believe, it ought not to be ascribed to Enoch.

This apocryphal book lay a long time buried in darkness; till the learned Joseph Scaliger recovered a part of it. That author gives us some considerable fragments of it, in his notes on the chronicle of Eusebius; particularly in relation to the above-mentioned story of the marriage of the Angels with the daughters of men.

JURIEU,
Hist. des Dog-
mes & Cultes,
Part I. c. 4.

Scaliger, Isaac Vossius, and other learned men, attribute this work to one of those Jews, who lived in the times between the Babylonish captivity and our Saviour Jesus Christ. Others are of opinion, it was written, after the rise and establishment of Christianity, by one of those fanatics, with whom the Primitive Church was filled, who made a ridiculous mixture of the Platonic philosophy and the Christian divinity: such as the authors, or forgers, of the Sibylline oracles, the dialogues of Hermes Trismegistus, and the like. The reasons of this opinion are these. 1. The original of the book is Greek; and therefore it was not composed by any Jew, living in Judea, or Chaldæa; for they always wrote in Hebrew, or in some of its dialects. 2. It is evident, the author was a Christian, because he makes perpetual allusions to the texts of the New Testament. It is therefore, probably, the invention of some Christian, who took occasion from the epistle of St Jude to forge this work. As for St Jude himself, it is probable, he cites what concerns the general judgment, not from any book, then subsisting under the name of Enoch, but from tradition.

The desire of getting the book of Enoch into his possession engaged the famous M. Peiresch in much search after it, and in considerable expences. He was told, it was in Ethiopia, and procured it to be brought from thence to him. But it proved to be an imposture, and the work of one Bahaila Michail.

D'HERBE-
LOT, Bibl.
Orient. p. 304,
310.

The eastern people, who call Enoch by the name of *Edris*, pretend, that, in the continual wars, which were carried on between the sons of Seth and Cain, Enoch was the first, who introduced the custom of making those slaves, whom they took in battle. They believe farther, that Enoch received from God the gift of wisdom and knowledge, and that God sent him thirty volumes from Heaven, filled with all the secrets of the most mysterious sciences. They add, that Enoch was the innocent cause of idolatry: for one of his friends, afflicted at his removal, having, at the instigation of the devil, formed a statue, which represented him so naturally, that he conversed whole days with it, and paid particular honours to it; others followed his example, and this gradually degenerated into superstition.

Præp. Evang.
lib. ix.

The Rabbins maintain, that, when Enoch was translated to Heaven, he was admitted into the number of the Angels, and that he is the person, known generally by the name of Michael; one of the chief princes of Heaven, who keeps a register of the virtues and sins of the Israelites. They add, that God and Adam were his masters; that they taught him to sacrifice, and worship the deity aright. The invention of some letters, and some books of astrology, are ascribed to Enoch. Eusebius says, the Babylonians acknowledged Enoch to be the author of astrology, and that he is the same as the *Atlas* of the Greeks.

Milton, in the vision of what was to happen before the flood, speaks of the translation, and prophecy of Enoch; where the Angel, addressing himself to Adam, says;

Paradise Lost,
Book XI.
l. 670.

*But he, the seventh from thee, whom thou beheld'st
The only righteous in a world perverse,
And therefore hated, therefore so beset
With foes, for daring single to be just,
And utter odious truth, that God wou'd come
To judge them with his saints: him the Most High*

(Rapt in a balmy clou'd with winged steeds)
 Did, as thou saw'st, receive, to walk with God,
 High in salvation, and the climes of bliss,
 Exempt from death; to shew thee what reward
 Awaits the good; the rest what punishment.

ENTHUSIASTS. In the religious sense of the word, are those, who pretend to extraordinary revelations, impulses, &c. from Heaven.

‘ Immediate revelation being a much easier way for men to establish their opinions, and regulate their conduct, than the tedious, and not always successful, labour of reasoning, it is no wonder, that some have been very apt to pretend to revelation, and to persuade themselves, that they are under the peculiar guidance of Heaven in their actions and opinions, especially in those of them, which they cannot account for by the ordinary methods of knowledge, and principles of reason. Hence we see, that, in all ages, men, in whom melancholy has mixed with devotion, or whose conceit of themselves has raised them into an opinion of a great familiarity with God, and a nearer admittance to his favour, than is afforded to others, have often flattered themselves with a persuasion of an immediate intercourse with the Deity, and frequent communications from the Divine Spirit——’

LOCKE'S Essay on Human Understanding, B. IV. c. xix.

‘ Their minds being thus prepared, whatever groundless opinion comes to settle itself strongly upon their fancies, is an illumination from the Spirit of God, and presently of divine authority: and whatsoever odd action they find in themselves a strong inclination to do, that impulse is concluded to be a call or direction from Heaven, and must be obeyed; it is a commission from above, and they cannot err in executing it. This I take to be properly *Enthusiasm*.

The name of *Enthusiasts* was given to the *Messalian* heretics, in the IVth century, on account of their constant pretences to inspiration and revelations. Among us the term is of the same import with *fanatic*, and is applied to the *Quakers*, antient *Anabaptists*, and modern *Prophets*. Take one instance of Enthusiasm, which occurs in our English history.

Joh. Damasc. de Hæres. n. 80.

In the time of the Rump-Parliament, A. D. 1649, at Walton upon Thames, in Surry, a soldier coming into the Church with a candle and lanthorn, and being refused to hold forth there, went into the church-yard, and told the people, ‘ he had a vision, and received a command from God, which he was to deliver, and which they were to govern themselves by, under pain of damnation. It consisted of five lights. 1. That the sabbath was abolished as unnecessary, Jewish, and meerly ceremonial; and here (*says he*) I should have put out my first light; but the wind is so high, I can't light it again. 2. Tithes are abolished, as Jewish, and ceremonial, a great burthen to the saints of God, and a discouragement of industry, and tillage.’ And here the second light should have been put out, but for the reason above-mentioned. ‘ 3. Ministers are abolished, as anti-christian, and of no farther use, now that Christ himself descends into the hearts of his saints, and his spirit enlightens them with revelations and inspirations. 4. Magistrates are abolished, as useless, since Christ himself is, in the purity of the spirit, come amongst us, and has erected the kingdom of the saints upon earth.’ After this, he pulled out a Bible, and holding it up to the people, went on with the following blasphemy. ‘ 5. Here is a book you have in great veneration, consisting of two parts, the Old and New Testament: I must tell you, it is abolished: it contains beggarly rudiments, milk for babes. But now Christ is in glory among us, and imparts a fuller measure of his Spirit to his saints than this can afford; and therefore I am commanded to burn it before your faces.’ Upon this he set fire to the leaves, and then, putting out his candle, let them know his fifth light was extinguished.

COLLIER'S Eccles. Hist. Vol. II. P. II. B. IX.

EON DE L'ETOILE (THE DISCIPLES OF). Certain Enthusiasts, in the XIIth century; followers of *Eon de l'Etoile*, a gentleman of *Bretagne*, who was presented to Pope Eugenius III, at the opening of the council of Rheims. He was a visionary, and so ignorant, that, having heard it sung in the Church, *Per EUM qui venturus est judicare vivos & mortuos*, he imagined, and asserted, that it was he, who was to judge the quick and the dead. He was followed as a great prophet: sometimes he walked with a great train of people at his heels; sometimes

Du PIN, Hist. Eccles. Cent. XII. c. vi.

times he lived in solitude, and afterwards appeared in greater splendor than before. He was esteemed to be a magician, and it was pretended, that, to draw the mob after him, he made great entertainments, but that they were meer illusion, and that the victuals, which were eaten at his table, and the presents, which he made, bewitched mens minds. The Archbishop of Rheims, having apprehended him, presented him to His Holiness and the council. His answers were so full of phrenzy and enthusiasm, that they looked upon him as a fool, and shut him up in a close prison, where he died soon after. Several of his followers, more senseless than himself, chose rather to be burned, than to renounce him.

BEDA, de
Tempore, c.
xiii.

EOSTRE. A goddess of the antient Saxons, from whom they called the month of April *Eostur monath*, because at that time of the year they celebrated her festival; and hence the *Paschal festival* is, to this day, called, in English, **EASTER.**

EPHESIANS (ST PAUL'S EPISTLE TO THE). See EPISTLES OF ST PAUL.

EPHOD. One part of the habit of the Hebrew Priests. The word is derived from *aphad*, which signifies to gird, or *tye*; the *Ephod* being a kind of girdle, which, brought from behind the neck, and over the two shoulders, and hanging down before, was put cross upon the stomach, then carried round the waist, and made use of as a girdle to the tunic.

Exod. xxviii.
6, &c.

HIERON. ad
Marcellan.

Judg. xvii. 5.

There were two sorts of Ephods; one of plain linnen for the priests, and another embroidered for the high-priest. Moses gives us an ample description of the latter. It was composed of gold, blue, purple, crimson, and twisted cotton. Upon that part of it, which passed over the shoulders, were two large precious stones, one on each shoulder; upon which were engraven the names of the twelve tribes, upon each stone six. The Ephod, worn by common priests, was of linnen only. St Jerom observes, that it was peculiar to the priesthood; and it was an opinion among the Jews, that no sort of worship, true or false, could subsist without a priesthood and an Ephod. Thus Micah, having made an idol, and placed it in his house, did not fail to make an Ephod for it.

1 Sam. xii.
18.

2 Sam. vi. 14.

JOSEPH. Ant.
lib. xx. c. 8.

Tho' the Ephod was, properly, an ecclesiastical habit, yet we find it sometimes worn by lay-men. Samuel, tho' a Levite only, and a child, wore a linnen Ephod; and David, in the ceremony of removing the ark from the house of Obed-Edom to Jerusalem, was girt with a linnen Ephod. The Levites, regularly, were not allowed to wear the Ephod: but, in the time of Agrippa, a little before the taking of Jerusalem by the Romans, the Levites obtained of that prince permission to wear the linnen stole, as well as the priests. The historian observes, that this was an innovation, contrary to the laws of their country, which were never struck at with impunity.

SPENCER, de
Urim &
Thummin.

CUNÆUS, de
Rep. Hebr.
lib. i. c. 14.

1 Sam. xxx. 7.

Some authors are of opinion, that the Jewish kings had a right to wear the Ephod; because David, coming to Ziklag, and finding that the Amalekites had plundered the city, and carried away his and the peoples wives, ordered Abiathar the high-priest to bring him the Ephod; which being done, David enquired at the Lord, saying, *shall I pursue after this troop?* &c. whence they infer, that David consulted God by *Urim* and *Thummim*, and consequently put on the Ephod. The generality of commentators believe, that David did not dress himself in the high-priest's Ephod, and that the text signifies no more, than that the King ordered Abiathar to put on the Ephod, and consult God for him.

Judg. viii. 27.

PROCOPIUS
al. apud
TOSTAT.
AUGUST.
THEOD. &
al.

Antiq. lib. v.
c. 8.

The Ephod of Gideon is remarkable for having become the occasion of a new kind of idolatry to the Israelites. What this consisted in is matter of dispute among the learned. Some authors are of opinion, this Ephod (as it is called) was an idol: others, that it was only a trophy, in memory of that signal victory; and that the Israelites paid a kind of divine worship to it; so that Gideon was the innocent cause of their idolatry, in like manner as Moses was, when he made the brazen serpent, which came afterwards to be worshipped. It is remarkable, that Josephus has omitted this circumstance in the life of Gideon; whether it was on account of the uncertainty which attends it, or because it was the only blemish, if we except his severity to the men of Succoth and Penueel, in the life of that great man.

EPHYDRIADES.

EPHYDRIADES. *Nymphs of the Fountains.* See NYMPHS.

EPIPHANIANS. A branch of the NICOLAITES. See NICOLAITES.

EPIPHANY. A Christian festival; otherwise called *The manifestation of Christ to the Gentiles.* It is observed on the 6th of January.

The Gentiles, to whom our Saviour was, on this day, manifested, were the *Magi*, or, as we render the word, *wise men*, whose visit, and presents, to the infant Jesus are recorded by St Matthew. Matth. ii. i.

There are several questions in relation to this whole transaction; as, first, what that star was, which is said to have directed the wise men in their journey. That it was not, in reality, a *star*, is certain, because *it went before them, and stood over where the young child was*; which could not be true of any one of the heavenly bodies. It must therefore be a luminous appearance, or seeming star, in the lower region of the air, observed by the wise men to differ from the ordinary stars of Heaven; which, as a new and prodigious sight, seemed to them to presage something of great moment and consideration. Some authors have suggested, that this seeming star, which appeared to the wise men in the East, might be that glorious light, which shone upon the shepherds of Bethlehem, when the Angels came to impart to them the tidings of our Saviour's birth; and which, at a distance, might appear like a star.

GROTIUS, de
verit. Relig.
Christ. lib. iii.
c. 14.

Another question is, how the wise men could guess at the birth of our Saviour from the appearance of this star. The most probable answer is, that they did not collect the birth of Jesus Christ from this uncommon appearance (which only served as their guide in finding him out) but were determined to their journey by the general expectation, the eastern world was then in, of an universal monarch.

The feast of *Epiphany* was not, originally, a distinct festival, but made a part of that of the *nativity* of Christ; which being celebrated *twelve* days, the first and last of which, according to the custom of the Jews in their feasts, were high or chief days of solemnity, either of these might fitly be called *Epiphany*, as that word signifies the *appearance* of Christ in the world.

This festival was, in one respect, more taken notice of, in the Greek Church, than the *Nativity* itself, being allowed as one of the three solemn times of baptism, which the *Nativity* was not; a privilege, which it wanted in the Latin Church. St Chrysostom tells us, that, this being likewise the day of our Saviour's baptism, it was usual to carry home water, at midnight, from the church, and that it would remain as fresh and uncorrupt for one, two, or three years, as if immediately drawn from the spring.

Homil. 24.
de Bapt.
Christi.

Theodosius the Younger gave this festival an honourable place among those days, on which the public games were not allowed; and Justinian made it a day of vacation from all pleadings at Law, as well as from popular pleasures. It is to be observed, likewise, that those, to whom the care of the *Paschal Cycle*, or rule for finding Easter, was committed, were obliged, on or about the time of *Epiphany*, to give public notice, when Easter and Lent were to be kept the ensuing year.

Cod. Theod.
l. 15. tit. 5.
leg. 5.

Cod. Just.
l. iii. tit. 12.
leg. 6.

The King of Spain performs the ceremony of offering three chalices, or communion-cups, on *Epiphany*, or *Twelfth-day*. This offering, it is said, owes its original to the piety of the Emperor Charles V. In the first of these cups is put a piece of gold, in the second *incense*, and in the third *myrrh*; in memory of the offerings of the wise men to the child Jesus.

VAIRAC,
Present State
of Spain.

For the same reason, likewise, the kings of England, on this day, offer gold, frankincense, and myrrh.

I shall only add, that the festival of *Epiphany* is called, by the Greeks, the *Feast of Lights*, because our Saviour is said to have been baptized on this day, and baptism is by them called *illumination*.

EPISCOPACY. The government of the church by *Bishops*. See BISHOP.

EPISCOPARIANS. Those, who adhere to *episcopacy*. See BISHOP.

EPISTEMONARCH. An officer of high dignity and respect, in the Greek Church, so called from the Greek ἐπιστάτης, to *know*, and ἀρχή, *command*. His office is to watch over the doctrines of the Church, and to inspect all matters relating to faith, in the quality of a censor. His office answers pretty nearly to that of *master of the sacred palace*, at Rome.

EPISTLES. Certain canonical books of the New Testament, being *Letters*, written, by the Apostles, or first preachers of Christianity, to particular *churches*, or *persons*, on particular *occasions*, or *subjects*.

Of these, the apostle St Paul wrote *fourteen* ; viz.

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|--|--|
| 1. The Epistle to the <i>Romans</i> . | 8. The <i>first</i> Epistle to the <i>Thessalonians</i> . |
| 2. The <i>first</i> Epistle to the <i>Corinthians</i> . | 9. The <i>second</i> Epistle to the <i>Thessalonians</i> . |
| 3. The <i>second</i> Epistle to the <i>Corinthians</i> . | 10. The <i>first</i> Epistle to <i>Timothy</i> . |
| 4. The Epistle to the <i>Galatians</i> . | 11. The <i>second</i> Epistle to <i>Timothy</i> . |
| 5. The Epistle to the <i>Ephesians</i> . | 12. The Epistle to <i>Titus</i> . |
| 6. The Epistle to the <i>Philippians</i> . | 13. The Epistle to <i>Philemon</i> . |
| 7. The Epistle to the <i>Colossians</i> . | 14. The Epistle to the <i>Hebrews</i> . |

St James wrote *one*, *general*, Epistle.

St Peter, *Two*.

St John, *Three*. And

St Jude, *One*.

See the subsequent articles.

EPISTLES OF S. PAUL. Letters, written by the Apostle St Paul to particular churches, or persons, on particular occasions, or subjects. They are in number fourteen, and make a part of the Canon of the New Testament. See the preceding article.

CAVE, Hist.
Literar.
Sac. Apostol.

Acts of the
Apostles,
passim.

St Paul, called before *Saul*, was a Jew, born at Tarsus, a city of Cilicia, of the tribe of Benjamin, and of the sect of the Pharisees. He was, by occupation, a Tent-maker; was well skilled in human learning, and educated in the Jewish law, at the feet of a famous doctor, named Gamaliel. Being exceedingly zealous for the religion of his country, he was, at first, a furious persecutor of the Christians; but was, in a miraculous manner, converted, and became a disciple and apostle of Christ, A. D. 33. To avoid the resentment of his countrymen, he retired into Arabia, where having staid three years, he returned to Damascus, A. D. 36. Here having escaped from the treachery of the Jews, who sought to kill him, he repaired to Jerusalem, where he met with St Peter. The year following, being driven away by the Greeks, he went to Tarsus; from whence Barnabas went with him to Antioch, A. D. 42. Here they staid a whole year; and, in the year of famine, A. D. 44. were employed to carry the alms of the church to Jerusalem. St Paul, together with St Barnabas, being, by a particular designation of the holy Spirit, ordained to preach the gospel to the Gentiles, spent the two following years in visiting several places. In the year 47, they were present at the apostolical synod of Jerusalem, and from thence returned to Antioch. The following year, Paul, taking with him Silas, again set about the office of an Evangelist, A. D. 49. He came to Corinth, where he found Aquila and Priscilla. Having staid half a year at Corinth, he sailed to Syria, A. D. 50. From thence he went to Jerusalem, and soon after returned to Antioch. In the year 51, he came to Ephesus, where he continued three years. From thence he passed into Macedonia and Achaia. He went again to Corinth, A. D. 54; and from thence to Jerusalem. Here, being apprehended, in the temple, by the Jews, he was accused before Felix, by whom he was detained in bonds two years. In the year 56, having appealed to the Emperor Augustus, he was sent to Rome, and, in his passage, was shipwrecked on the island Melita. He was brought to Rome in the year 57, and was kept a prisoner at large, under the care of Burrhus, captain of the Prætorian guard. In the year 59, being set at liberty, he betook himself to his accustomed office of preaching the Gospel, and, in the following years, went over Asia Minor, Crete, and perhaps some of the western parts. In the year 63, he returned to Rome, where, on occasion of Nero's conflagration, he suffered martyrdom, being put to death by beheading.

The *Epistles* of St Paul, which are in number fourteen, were not written in the same order, in which they are placed in the canon of the New Testament. The following is a table of the order, and year, in which each Epistle was written.

1. <i>Thess.</i> }	An. 49.	Rom. An. 54.	1. Tim. }	An. 63.
2. <i>Thess.</i> }			Tit. }	
Galat. }		Ephes. }		
1. Cor. }	An. 53.	Philip. }	2. Tim. An. 64.	
2. Cor. }		Coloss. }		
		Philem. }		
		Hebr. }		

The order, in which they stand in the Canon, seems to have been chosen with respect to the Churches or persons, to whom they were written. Thus those Epistles, which were written to Churches, or collective bodies of Christians, are placed before those, which were written to particular persons, or individuals. Each of these divisions likewise are ranged according to the dignity or pre-eminence of the cities, or persons, to whom they were sent. Thus the *Epistle to the Romans* stands first on account of the superior dignity and grandeur of the city of Rome.

The style of St Paul's Epistles is simple and unadorned; but majestic, and sometimes eloquent. Eusebius says, that he excels all the Apostles in the choice, and force, of his expressions; and Epiphanius compares him to a skilful archer, who always hits the mark by cloathing his sentiments in the properest language. That the writings of this Apostle are, in some places, obscure, and *hard to be understood*, is confessed by St Peter himself, his cotemporary. This is chiefly true with respect to the doctrinal and discursive parts of them; for the practical directions, with which they abound, are very plain and intelligible.

A learned modern has excellently laid open the causes of that obscurity, we meet with in the writings of this Apostle. 'The nature of epistolary writings, in general, (says this author) disposes the writer to pass by the mentioning of many things, as well known to him, to whom the letter is addressed, which are necessary to be laid open to a stranger, to make him comprehend what is said. — But we having now, at this distance, no information of the occasion of his writing, little or no knowledge of the temper and circumstances of those he wrote to, but what is to be gathered out of the Epistles themselves, it is not strange, that many things in them lie concealed to us, which, no doubt, they, who were concerned in the Letter, understood at first sight. — The language, wherein these Epistles are writ, is another, and that no small occasion of their obscurity to us now. The words are Greek, a language dead many ages since. — Besides, there is a peculiarity in it, that much more obscures and perplexes the meaning of these writings, than what can be occasioned by the looseness and variety of the Greek tongue. The terms are Greek; but the idiom, or turn of the phrases, may be truly said to be Hebrew or Syriac. — Nor is this all: the subject, treated of in these Epistles, is so wholly new, and the doctrines contained in them so perfectly remote from the notions that mankind were acquainted with, that most of the important terms in it have quite another signification from what they have in other discourses.'

Farther; St Paul was 'a man of quick thought, warm temper, mighty well versed in the writings of the Old Testament, and full of the doctrine of the New. All this put together suggested matter to him in abundance; so that one may consider him, when he was writing, as beset with a croud of thoughts, all striving for utterance. In this posture of mind, it was almost impossible for him to observe minutely that order and method of ranging what he said, from whence results an easy and obvious perspicuity. Hence those many large parentheses, which a careful reader may observe in his Epistles. Upon this account also it is, that he often breaks off in the middle of an argument, to let in some new thought, suggested by his own words.' Add to this 'the frequent change of the personage he speaks in. — Sometimes, by the pronoun I, he means himself, sometimes any Christian, sometimes a Jew, and sometimes any man, &c. — In the current also of his discourse, he sometimes drops in the objections of others, and his

answers to them, without any change in the scheme of language, that might give notice of any other speaking besides himself.

To these intrinsic difficulties, arising from the text itself, this ingenious author adds an external cause of obscurity in St Paul's Epistles; which is 'The dividing of them into chapters and verses, whereby they are so chopped and minced, that not only the common people usually take the verses for distinct aphorisms, but even men of more advanced knowledge, in reading them, lose very much of the strength and force, of the coherence and light, that depends on it. — These divisions also have given occasion to the reading these Epistles by parcels and scraps, which has farther confirmed the evil arising from such partitions. — If Tully's Epistles were so printed, and so used, I ask, whether they would not be much harder to be understood, than they are now?'

Id. ibid.

This learned author draws the character of St Paul, as a writer, in the following words. 'He is certainly a coherent, argumentative, pertinent writer: but tho' he has weighty aims in his Epistles, which he steadily keeps in his eye, and drives at in all that he says; yet I do not say, that he puts his discourses into an artificial method, or leads his reader into a distinction of his arguments, or gives them notice of new matter by rhetorical or studied transitions. He has no ornaments borrowed from the Greek eloquence; no notions of their philosophy mixed with his doctrine to set it off. The *enticing words of man's wisdom*, whereby he means all the studied rules of the Grecian schools, he, as he says himself, (1 Cor. ii. 4.) wholly neglected: the reason whereof he gives in the next verse, and in other places. But, tho' politeness of language, delicacy of stile, beauty of expression, laboured periods, artificial transitions, and a very methodical ranging of the parts, with such other embellishments, as make a discourse enter the mind smoothly, and strike the fancy at first hearing, have little or no place in his stile; yet coherence of discourse, and a direct tendency of all the parts of it to the argument in hand, are most eminently to be found in him.'

CAVE, ubi supra.

There are some other Epistles ascribed to St Paul, particularly *six Epistles to Seneca*, which are extant, together with *eight Epistles of Seneca to St Paul*, in *Sixtus Senensis's Bibliotheca Sancta*, lib. ii. But they are universally allowed to be spurious.

I shall subjoin a short account of each Epistle.

I. *The Epistle to the Romans*. That St Paul was the author of this Epistle, and consequently that it is canonical, appears, 1. From the inscription and title, 2. From the usual salutation at the end of the Epistle, compared with 2 Thess. iii. 17. 3. From the stile and matter of it, which are of a piece with the rest of St Paul's writings; and 4. From the consent and tradition of the universal Church.

It was written to certain Christian converts, living at Rome. As business had brought thither many Christians out of the other provinces, they had laid the foundations of a Church in that capital of the Roman empire. There were at that time likewise many Jews at Rome, who inhabited on the other side of the Tyber. It is usually asked, why St Paul, writing to the Romans, chose rather to write in the Greek, than the Latin language: to which it may be answered, that, tho' the Apostle could not be ignorant of the Latin tongue, yet he was better acquainted with the Greek, and Juvenal will inform us, that the Greek was in daily use among the Romans, even the women. To which may be added, that, as this Epistle contains all the grounds of the Christian doctrine, it might be proper that copies of it should be sent to other Churches; and the Greek language was the most convenient for this purpose, as being of greater extent, and more generally spoken, than the Latin.

This Epistle was written at Corinth, and sent by Phœbe, a servant, or deaconess, of the church at *Cenchreæ*, in the port of Corinth.

LOCKE, on the Epistle to the Romans.

In order to a thorough understanding of this, and some other of St Paul's Epistles, it may not be amiss to premise, that the birth, life, death, resurrection, and ascension of Jesus Christ were events, which came to pass within the confines of Judea, and that the Jews were the depositaries of those writings, which were appealed to in proof of the Christian doctrine. This gave the Jews a great authority among the Gentile converts; nor did they fail to make use of this advantage several ways, to the disturbance of the Gentiles, that embraced Christianity. Those of them, who

who received the Gospel, continued nevertheless devoted to the law of Moses, and their antient rites, and contended, that they were necessary to be observed, even by Christians. This gave no small trouble to the newly-converted Gentiles, and was a great prejudice to the Gospel. We find this complained of in Acts xv. 1. 2 Cor. xi. 3. Gal. ii. 4. Phil. iii. 2. Col. ii. 4, 8, 16. Tit. i. 10, 11, 14, &c.

The principal aim of St Paul, in this *Epistle to the Romans*, is, to persuade them to a steady perseverance in the profession of Christianity, by convincing them, that God is the God of the Gentiles, as well as of the Jews, and that now, under the Gospel, there is no difference between Jew and Gentile. This he does several ways. 1. By shewing, that, the Jews and Gentiles being equally sinful, the former could have no title, on account of their having the Law and the Promises, to exclude the latter from being the people of God under the Gospel. 2. That Abraham was the common father of all that believed, as well uncircumcised as circumcised. 3. That God had purposed from the beginning to take the Gentiles to be his people under the Messiah, in the room of the Jews, who had rejected him. 4. That the Jews had no reason to complain of being rejected, since they had been warned of it, and might find it threatned in their antient prophets.

But, besides the assurance he gives the Roman Christians, that they were the people of God, without circumcision or other observances of the Jews, which is the main drift of this Epistle; he has woven into his discourse the chief doctrines of Christianity, and given them a comprehensive view of the dispensations of providence, from first to last, in reference to eternal life. He represents to them, that by Adam's transgression sin entered into the world, and death by sin; that by Moses God gave the children of Israel a Law, which if they obeyed, they should recover that immortal life, which had been lost by Adam's transgression; that this Law, through the weakness of human nature, had failed of attaining the great end, for which it was given; that therefore there was no way left to those, that were under the Law, but faith in Jesus Christ.

This was the state of the Israelites. As to the Gentile world, he tells them, that, tho' God made himself known to them by the legible characters of his being and power, visible in the works of the Creation, yet they glorified him not, nor worshipped the one only and true God, but revolted from him, and worshipped stocks and stones; that therefore God had cast them off, and given them up to vile affections, which led them to all sorts of vices; that God, by sending his son, had afforded them, together with the Jews, the means of being justified, by faith in Jesus Christ; and lastly, that, tho' justification unto eternal life be only by grace, through faith in Jesus Christ, yet was it their duty to endeavour after righteousness, and to obey the precepts of the Gospel.

Several exhortations, suited to the state, the Christians of Rome were then in, make up the latter part of this Epistle.

II. *Epistle (The first) to the Corinthians*. The Church of the Corinthian Christians had been planted by St Paul himself; who wrote this Epistle to them between two and three years after he had left them. Corinth was a rich trading town, and the inhabitants Greeks, a people of quick parts and inquisitive, but naturally vain and conceited of themselves. During the absence of St Paul, there had got in among them a new instructor, a Jew by nation, who had raised a faction against the Apostle. The main design therefore of this Epistle is, to support his own authority and credit with that part of the Church, which still adhered to him; to vindicate himself from the aspersions and calumnies of the opposite party; to lessen the credit of the chief and leading men in it; and by this means break the faction, and put an end to the schism. This is the whole subject from *ch. i.* to the end of *ch. x.* The remaining part of this Epistle is spent in answering some questions they had proposed to him (concerning *matrimony*, things offered in *sacrifice to idols*, &c.) and in resolving some doubts; not without a mixture, on all occasions, of reflections on his opposers, and exhortations to union.

LOCKE, on
the 1st Epistle
to the Corin-
thians.

This Epistle was not written at *Philippi*, as the Greek inscription has it, but at *Ephesus*, as appears from *ch. xvi. 8.* where the Apostle says, he will *tarry at Ephesus until Pentecost*.

III. *Epistle (The second) to the Corinthians*. St Paul, having received an account, by Titus, of the success of his former Epistle, and the repentance and submission of the Corinthian Christians, takes courage, in this; speaks of himself more freely; and

LOCKE, on
the 2d Epistle
to the Corin-
thians.

and deals more roundly and sharply with his opposers; as may be seen, *ch. i. 12. ii. 14. vi. 10. x. 1. xiii. 10. ii. 17. iv. 2—5. v. 12. vi. 11—16. xi. 11. and xii. 15.* The main drift of the Apostle, in this, is the same, as in the former Epistle; namely, to take off the people from their new leader, and to put an end to the faction and disorder, which that false Apostle had caused in the Church of Corinth. He also, in this Epistle, exhorts them to a liberal contribution to the poor saints at Jerusalem.

This Epistle was written in the same year, and soon after the former.

LOCKE, on
the Epistle
to the Gala-
tians.

IV. *Epistle to the Galatians.* The design and subject of this Epistle is much the same with that of the *Epistle to the Romans*, but treated in somewhat a different manner. The business of it is to dissuade the Galatians from bringing themselves under the bondage of the Mosaical Law.

St Paul himself had planted the Churches of Galatia, and therefore, having before instructed them in the Christian faith, he does not, in this Epistle, lay down the doctrines of the Gospel at large, as he does in that to the Romans, who were converted by others. It is observable likewise, that he deals more roundly with his disciples the Galatians, than he does with the Romans, to whom, being a stranger, he writes not in so familiar a stile, nor, in his reproofs and exhortations, uses so much the tone of a master, as he does to the Galatians.

Some disorders, which had crept into the Churches of Galatia, occasioned the writing this Epistle. For some zealots for the Jewish constitution had very near persuaded them out of their Christian liberty, and made them willing to submit to circumcision, and all the ritual observances of the Jewish Church, as necessary under the gospel, *ch. i. 7. iii. 3. iv. 9, 10, 21. v. 1, 2, 6, 9, 10.* Besides, their dissensions and disputes about this matter had raised very great animosities among them, *ch. v. 6, 13—15.* The reforming them in these two points is the main business of this Epistle.

From what place this Epistle was written, is matter of dispute. Some are of opinion it was sent from Antioch, after Paul's second journey thither: others think it was dispatched from Ephesus, after the Apostle's third journey to that city: lastly, others date it from Rome, when Paul dwelt there in his own hired house.

LOCKE, on
the Epistle to
the Ephesians.

V. *Epistle to the Ephesians.* St Paul being informed, that the Christians of Ephesus stood firm in the faith (by which he means their confidence of their title to the privileges and benefits of the Gospel, without submission to the Law) he writes this Epistle to them, in which he congratulates their steadiness and perseverance, and prays, that they may be enlightened, so as to be able to see the mighty things done for them, and the immense advantages they received by the Gospel.

This Epistle is not written in the formal way of reasoning and argumentation, but is all, as it were, in a rapture, and in a stile far above the plain didactical way. The Apostle pretends not to teach them any thing, but couches all he would instil into their minds in prayers and thanksgivings; which affording a greater liberty and flight to his thoughts, he gives utterance to them in noble and sublime expressions.

The latter end of this Epistle, according to St Paul's usual method, contains practical directions and exhortations.

It was written, when the author was in bonds at Rome, and sent by Tychicus.

VI. *Epistle to the Philippians.* This Epistle was written much about the same time with the foregoing, and is a return of the Apostle's joy and thanks to the Philippian Christians, who had sent Epaphroditus to visit and salute him in their name, to carry him supplies from them for his support in his confinement, and to assure him of their steady adherence to the Christian faith, which he had planted among them.

This Epistle is, of all St Paul's, the most pathetic, and full of kind and affectionate expressions. It was sent to the Philippians by Epaphroditus, who waited upon the Apostle from the Church of *Philippi*.

VII. *Epistle to the Colossians.* St Paul had not planted the Christian faith, in person, at *Colosse*; but was concerned, nevertheless, in the conversion of the *Colossians*, by sending other persons to them for that purpose, particularly Epaphras. He wrote, therefore, this Epistle to them, in which he expresses his great satisfaction at their constancy

constancy in the faith, and confirms them in it against those, who would persuade them (as they endeavoured to do all other Christian converts) to a necessity of observing the ceremonial law, also to arm them against a mixture of Gentile philosophy with Christian principles.

This Epistle was written at the same time, and place, with those to the *Ephesians*, and *Philippians*, and in the same strain of expressions. It was sent by Tychicus and Onesimus.

VIII. *Epistle (The first) to the Thessalonians*. St Paul, himself, planted the Christian faith at *Thessalonica*. His design in this, and the following Epistle, was the same, *viz.* By an early care, to support and cherish the Thessalonian Christians against the furious attacks, and the false and malicious suggestions of the Jewish zealots.

This, and the following Epistle, were both written, during St Paul's stay at Corinth.

IX. *Epistle (The second) to the Thessalonians*. Grotius is of opinion, that this Epistle was written before the preceding, because St Paul makes mention, in this, of a letter he had already written to the Thessalonians. It is probable, the Thessalonians might have received a letter counterfeited in the name of St Paul, because he observes to them, that he had signed this with his own hand, which was *the token in every Epistle*, to distinguish them from counterfeits.

X. *Epistle (The first) to Timothy*. Timothy, to whom this Epistle was written, had been placed, by St Paul, over the Churches of Ephesus, and the neighbouring provinces. The Epistle to this very Church of Ephesus, some time before, shews, that the Jewish zealots had been the principal authors of the irregularities and disputes among the Ephesian Christians. And, upon comparing the subject of that Epistle with this to Timothy, it is natural to conclude, that the faction, which had gained but little ground at the date of the former, had, by this time, made such a progress, as to call for a vigorous and timely suppression.

This Epistle is said to have been written from Laodicea, after St Paul's first imprisonment.

XI. *Epistle (The second) to Timothy*. This Epistle is universally agreed to have been dated from Rome, during the Apostle's second confinement under Nero, and and not long before his martyrdom. The substance of it is clearly of a piece with the first, the prevailing errors above-mentioned calling for yet fresh advice and encouragement to Timothy, who was sent to suppress them.

XII. *Epistle to Titus*. St Paul had constituted Titus Bishop in the island of Crete, where he himself had preached the Gospel. The occasion of the Apostle's writing this Epistle to him was much the same with those to Timothy. The naturally bad disposition of the Cretans was improved and made worse by the Jewish zealots, abounding in that island: against whose ignorant and malicious prejudices the Apostle levels all the characters he gives of a good Bishop, or Church-governor, and the several directions for the conduct of persons of both sexes, according to their respective ages, stations, and degrees.

This Epistle is said to have been written from Nicopolis, a city of Macedonia.

XIII. *Epistle to Philemon*. This Epistle is written to a private person, and upon a private occasion. Onesimus, a servant to Philemon, the Colossian, one of St Paul's converts, had robbed, and ran away from his master. St Paul, accidentally meeting with him at Rome, converted him to the Christian faith, and sent him back to his master, with this letter of reconciliation.

The ingenious author of *the Christian Hero* has put this Epistle into a modern dress, after observing, that nothing more fully expresses a man's particular character, than his letters to his intimate friends. It is as follows,

S I R,

‘ I T is with the deepest satisfaction, that I hear you every day commended for
 ‘ [your generous behaviour to all of that faith, in the articles of which I had the
 ‘ honour and happiness to initiate you; for which, tho’ I might assume an authority
 ‘ to oblige your compliance in a request I am going to make to you, yet I chuse
 ‘ rather to apply my self to you as a friend, than an Apostle; for with a man of
 ‘ your generous temper, I know I need not a more powerful pretence than that of
 ‘ my age and imprisonment. Yet is not my petition for my self, but in behalf of the

‘ bearer, your servant Onesimus, who has robbed you, and ran away from you.
 ‘ What he has defrauded you of, I will be answerable for ; this shall be a demand
 ‘ upon me ; not to say, that you owe me your very self. I called him your servant ;
 ‘ but he is now also to be regarded by you in a greater relation, even that of your
 ‘ fellow-christian : for I esteem him a son of mine, as much as your self : nay
 ‘ methinks it is a certain peculiar endearment of him to me, that I had the happi-
 ‘ ness of gaining him in my confinement. I beseech you to receive him, and think
 ‘ it an act of providence, that he went away from you for a season, to return more
 ‘ improved to your service for ever.’

This letter (adds the author) is the sincere image of a worthy, pious, and brave man, and the ready utterance of a generous Christian temper. How handsomely does he assume, tho’ a prisoner ? How humbly condescend, tho’ an Apostle ? Could any request have been made, or any person obliged, with a better grace ?—Deservedly, therefore, is this Epistle, tho’ of a private nature, joined, in the Canon, with the other Epistles of this great Apostle.

XIV. *Epistle to the Hebrews*. All the antient copies, and translations, and the concurrent testimonies of the best writers, antient and modern, afford such an evidence of St Paul’s being the true author of this Epistle, that the objections to the contrary are of little, or no weight. His mentioning himself, in it, as lately a prisoner, and in Italy, and his promise to visit the Hebrews, together with Timothy, who had been released from imprisonment, both denote the writer, and point out the time of writing this Epistle ; namely, just after the deliverance of St Paul from his first trial at Rome.

The Hebrews, to whom this Epistle was addressed, were the believing Jews of Palestine, with whom St Paul held a constant intimacy and correspondence. The design of it was to convince them, and, by their means, all the Jewish converts, wheresoever dispersed, of the insufficiency and abolishment of the ceremonial and ritual law. In order to which, he undertakes to shew, first, the superior excellency of Christ’s person above that of Moses ; secondly, the superiority of Christ’s priesthood above the Levitical ; thirdly, the meer figurative nature, and utter insufficiency, of the legal ceremonies and sacrifices ; and, fourthly, that to forsake the Mosaical Law was not, as the Jews boldly asserted, to apostatize from God, but was their indispensable duty and obligation. These particulars are intermixed with proper inferences and exhortations, all tending to shew the Jewish Christians the unreasonableness, folly, and danger of relapsing into Judaism.

The most probable reason, why the Apostle did not prefix his name to this Epistle, seems to be, that he might give the less offence to the infidel Jews of that country, who were enraged at him as a preacher to the Gentiles ; or that, having acknowledged himself to be an *Apostle* of the *circumcision*, he might, by concealing his name, give the less disgust to such Jewish Christians as were not fully weaned from their prejudices in that matter.

EUSEB. Hist.
lib. iii. c. 25.

Origen, in a passage of his homilies on this Epistle, speaks of it as follows.
 ‘ The stile of this letter seems to be more polite than that of St Paul, who owned
 ‘ himself to be rude and plain in speech. It contains however admirable thoughts,
 ‘ which are not unworthy the writings of that Apostle. I am of opinion, that the
 ‘ thoughts are that Apostle’s, but the stile and composition some other person’s.
 ‘ Therefore, if any Church thinks it to be the writing of St Paul, we have reason
 ‘ to approve their opinion, because it is not without ground that our ancestors have
 ‘ taught us, by tradition, that it was St Paul’s. Some ascribe it to Clement, Bishop
 ‘ of Rome, and others to St Luke.’

This Epistle was placed among the canonical writings of St Paul, in the canon of the council of Laodicea, and in all the other catalogues of the canonical books of the Greek Church. As to the Latin Church, St Jerom informs us, it was not commonly received by many. The Arians rejected it, because it furnished arguments against their tenets, and for the same reason the Catholics defended it. In fine, there were no doubts started concerning it till the III^d century, and those doubts ceased in the Vth.

Crit. Hist.
of the N. T.
P. I. c. xxi.

F. Simon has a remarkable passage in relation to this Epistle. ‘ The book (says
 ‘ he) where the most of that sort of citations are found (*viz. Of the sense, and not
 ‘ the very words of scripture*) is the *Epistle* of St Paul to the *Hebrews*, where we
 ‘ find nothing else but passages of the Old Testament, explained in a manner that
 ‘ is

‘ is altogether allegorical, and foreign to the letter ; which has given an occasion
 ‘ to some writers to suspect, that St Paul was not the author. But it seems on the
 ‘ contrary, that, if we reflect upon the Pharisees method in their expounding scrip-
 ‘ ture, it cannot be attributed to any other than to that holy Apostle ; who, having
 ‘ studied in Jerusalem under the Doctor Gamaliel, did penetrate into all the most
 ‘ refined points of their secret and mystical interpretations of the Bible. And
 ‘ indeed, after I had recommended the reading of this Epistle to a Jew, who was
 ‘ well read in his own antient authors, he, having perused it, freely declared, that
 ‘ it must needs have been written by some *Mekubal* (*man of tradition*) of his own
 ‘ nation. And he was so far from telling me, that St Paul had wrested the true
 ‘ sense of scripture with his allegories at pleasure, that he extolled his profound
 ‘ skill in the sublime sense of the Bible, and always returned to his great *Mekubal*,
 ‘ of whom he never spake but with admiration.’

EPISTLE OF S. JAMES.	} See	S. JAMES'S GENERAL EPISTLE.
EPISTLES OF S. PETER.		S. PETER'S GENERAL EPISTLES.
EPISTLES OF S. JOHN.		S. JOHN'S GENERAL EPISTLES.
EPISTLE OF S. JUDE.		S. JUDE'S GENERAL EPISTLE.

EPISTLES and GOSPELS. Select portions of scripture, taken out of the writings of the Evangelists and Apostles, and appointed to be read, in the communion-service, on sundays, and holidays. They are thought to have been selected by St Jerom, and by him put into the lectionary. It is certain they were very antiently appropriated to the days whereon we now read them, since they are not only of general use throughout the western Church, but are also commented upon in the homilies of several antient Fathers, which are said to have been preached upon those very days, to which these portions of scripture are now affixed.

The *Epistles and Gospels* are placed in an admirable order and method, and bear a special relation to the several days, whereon they are read. The year is distinguished into two parts ; the first being designed to commemorate Christ's living among us, the other to instruct us to live after his example. The former takes in the whole time from *Advent* to *Trinity-sunday*, the latter all the sundays from *Trinity* to *Advent*. During the first of these seasons, the *Epistles* and *Gospels* are calculated to raise in us a grateful sense of what our Saviour did, and suffered, for us, and set before our eyes his nativity, circumcision, and manifestation to the Gentiles ; his doctrines, and miracles ; his baptism, fasting, and temptation ; his agony and bloody sweat ; his cross and passion ; his death, burial, resurrection, and ascension ; and his mission of the Holy Ghost. During the second season of the year, the *Epistles* and *Gospels* tend to instruct us in the true paths of Christianity, and point out to us what virtues to follow, and what vices to avoid. See COLLECTS.

EPULONES. [*Lat.*] Certain priests of the antient Romans, so called, *ab epulis*, because they presided at the sacred banquets, sports, and sacrifices. They were instituted by Numa, to the number of *three* ; but were afterwards encreased to *seven* ; the four last of whom are supposed to have been added by Sylla. Their office was, to appoint, and give notice, when these feasts were to be held in honour of the gods ; to take care that nothing was wanting towards their celebration ; to collect the gifts of particular persons, made out of devotion, and to oblige the heirs of those, who had given any thing of this kind by will, to pay it, or compel them by law. CICERO, Orat. de Harusp. respons. Liv. lib. xxxiii.

This priesthood is by *Pliny the Younger* set upon an equal foot with that of the Augurs ; when, upon a vacancy in each order, he supplicates his master Trajan to be admitted to either. The whole Epistle, being an instance of modesty and wit, deserves to be set down.

PLINIUS TRAJANO. *Cum sciam, Domine, ad testimonium laudemque morum meorum pertinere tam boni principis judicio exornari, rogo, dignitati, ad quam me provexit indulgentia tua, vel auguratum, vel septemviratum, quia vacant, adjicere digneris, ut jure sacerdotii precari deos pro te publice possim, quos nunc precor pietate privata. i. e.*

‘ PLINY TO TRAJAN. Being convinced, Sir, of what consequence it
 ‘ is to my character to enjoy the favour and esteem of so good a prince, I beg you
 ‘ would

‘ would add to the dignity, your indulgence has already conferred upon me, that of
 ‘ *Augur* or *Epulo*, in both which orders there is now a vacancy ; that, by the right
 ‘ of priesthood, I may publicly pray to the gods, whom I now invoke only in
 ‘ my private devotions, for your majesty’s health and happiness.’

EQUIRIA. [*Lat.*] Games of the antient Romans, in honour of the god *Mars* ; so called, *ab equis*, because they consisted chiefly of *horse-races*. They were celebrated twice in the year ; the first time in *February*, in the *Campus Martius*.

OVID. Fast.
 lib. ii. ver.
 857.

Jamque duæ restant noctes de mense secundo,
 Marsque citos junctis curribus urget equos.
 Ex vero positum permanfit Equiria nomen ;
 Quæ Deus in campo prospicit ipse suo.

*To end the second month, two nights remain ;
 Mars drives the foaming steed, and shakes the flowing rein :
 Hence the Equiria, martial games, begun ;
 In his own field the nimble coursers run,
 Whilst from his temple’s height the warrior God looks on.*

The second *Equiria* were celebrated in *March*.

Id. ib. lib. iii.
 ver. 519.

Altera gramineo spectabis Equiria campo,
 Quem Tyberis curvis in latus urget aquis.

*Again th’ Equiria in the field are seen,
 Where yellow Tyber laves the verdant green.*

ERATO. One of the *Muses*. See **MUSES**.

EUSTATH.
 sub. fine Iliad.
 4.

PLUTARCH.
 Erot.

PAUSAN.
 Bæot.

EROTIA or **EROTIDIA.** [*Gr.*] An antient festival of the *Theſpians*, in honour of *Ἔρως*, i. e. *Cupid*, the god of love. It was celebrated every fifth year, with sports and games, wherein the Musicians and others contended. If any quarrels had happened among the people, it was usual at this time to offer sacrifices and prayers to the deity of love, to put an end to them, and procure a reconciliation.

ESAIAS or **ESAIAH.** See **ISAIAH**.

D’HERBE-
 LOT, Bibl.
 Orient.

ESCHK ALLAH. *Divine Love.* [*Arab.*] The Mohammedans have such noble and sublime sentiments concerning the divine love, that they seem, in this respect, to equal the Christians themselves. The degrees of *Divine Love*, according to that people, are friendship, love, desire, ardour, and extasy. Some add to these enthusiasm and rage.

In the chapter *Taoubat* of the Koran, the love of God is laid down as essentially necessary to all the faithful, in these words : ‘ If you love your fathers, and your
 ‘ mothers, your children, your brethren, your wives, your relations, the goods you
 ‘ have acquired, the business you have in hand, and lastly your houses and habita-
 ‘ tions, in which you take delight, more than God and his Prophet, and more
 ‘ than war against the infidels, you will draw down on you the vengeance of God,
 ‘ who will entirely abandon you.’

Ahmed, the son of Jahia, a native of Damascus, reading one day, to his father and mother, the history of the sacrifice, which Abraham would have made of his son to God, those good people said to him ; arise, begone, we give and consecrate thee to God : after which words, Ahmed, taking the road to Mecca, said to God, I have no father and mother but thee, and dedicated himself entirely to the service of the temple. After twenty years absence, Ahmed, desiring to see his parents, came to Damascus, and knocking at the door, his mother demanded who it was, to whom he replied, I am your son Ahmed : but the good woman answered him ; we had formerly a son of that name, whom we gave to God ; but now we acknowledge neither Ahmed, nor any other, for our son.

A celebrated Arabian author says, that love is, properly, a tendency and inclination, which the sole and true good has for its sovereign beauty, in general, and in particular; and this may be considered in four different manners: for it is either from general to general, or from general to particular, or from particular to particular, or, lastly, from particular to general: which he thus explains.

The first manner of considering love is, when God contemplates his own essence, in the mirror of his own essence, without the intervention of any substance; and it is by this means he produces from all eternity this first kind of love. The second way of considering love is from general to particular, and is, when God, by his own essence, which is one, throws an infinity of regards on the splendors of his beauty, whether it be the excellence of his divine attributes, or the perfection of his works. The third sort of love, which leads from particular to particular, is that of men, who, considering the rays and reflections of the sovereign beauty, found in transient and perishable objects, make them the subject of their employment, and the object of their felicity. Lastly, The fourth manner of considering love is, from particular to universal, and it is this, which makes the souls, chosen by God, quit all thoughts and affections for things below, and consider their qualities and properties only as means to raise themselves to him, who possesses them all in their source. This was the state of that Arabian, who said; 'My heart is beyond the bounds and confines of created things; my heart is above the circumference of the Heavens; my heart is entirely disengaged from all qualities and attributes; lastly, my heart can receive no other impressions than those of the splendor of the divine essence.'

It was with respect to the first of these kinds of love, that a Persian Poet expressed himself allegorically, in the following verses:

*No other, but himself, is acquainted with his beauty.
He has lifted up its standard in his eternal kingdom:
He stands in no need of Heaven to serve him as a chess-board,
Nor the sun and stars as chess-men:
Himself alone, with himself, plays the ineffable game of love.*

From these four sorts of love (says another Arabian) it may be collected, that God, properly speaking, can love only himself, and that, when he says of men, *I love them, and they love me*, he seems to give a pledge for the purchase of our love: but, to speak the truth, it is he himself, who is concealed under the veil, and who, being as it were in disguise, is at once the seller and the buyer, or, to speak more properly, the buyer and the thing bought.

ESCHRAKITES. A sect of the Mohammedans, who believe, that the sovereign good of man consists in the contemplation of God. They avoid all manner of vice, and appear always in good humour. They love music and poetry, and despise the sensual paradise of Mohammed. The most able preachers in the royal mosques are of this sect.

RICAUT,
Hist. of the
Ottom. Em-
pire.

The *Eschrakites* believe a Trinity in the Godhead, which they usually illustrate by three folds in an handkerchief, which, in that respect, is three, tho' but one entire piece of linnen.

ESDRAS (THE TWO BOOKS OF). Apocryphal books of scripture. These two books (which appear among the apocryphal books of our Bible) were always excluded the Jewish Canon, and are too absurd to be admitted as canonical by the Romanists themselves. They are supposed to have been written originally in Greek by some Hellenistical Jew; tho' some imagine, they were first written in Chaldee, and afterwards translated into Greek. It is uncertain when they were composed, tho' it is generally agreed, that the author wrote before Josephus.

The *first book of Esdras* is chiefly historical, and gives an account of the return of the Jews from the Babylonish captivity, the building of the temple, and the establishment of divine worship. The truth it contains is borrowed from the canonical book of *Esra*: the rest is exceedingly fabulous and trifling. The *second book* is written in the prophetic way, and pretends to visions and revelations, but so ridiculous and absurd, that the spirit of God could have no concern in the dictating of them.

ESMA ALLAH. [*Arab.*] *The names of God.* In the chapter *Aaraf* of the Koran, it is said; *God has many excellent names; invoke him by those names, and separate your selves from those, who give him false names.* An interpreter says, this verse was pronounced on occasion of Abougehel, who, over-hearing a Mussulman, in his prayers, invoking God, sometimes by the name of *Allah*, and sometimes by the name of *Rahman*, which signifies *clement* and *merciful*, said to the companions of Mohammed; your prophet teaches you, that there is but one God, why then does this Mussulman invoke two? Then Mohammed answered this ignorant by the words of the preceding verse.

The Mohammedans pretend, that God has ninety-nine excellent names, which, together with that of *Allah*, make an hundred. For this reason their chaplets consist of an hundred beads, at each of which they invoke one of these names of God; and they have an antient tradition, assuring them, that whoever frequently invokes them, shall find the gates of paradise open: this makes many of them incessantly telling over their beads.

An author says, that these ninety-nine names are so many attributes of God, which are all excellent, such as justice, goodness, mercy, &c. that we ought to praise him for all these perfections, and that this is called invoking his excellent names; but that there is another way of fulfilling this command, of a more exalted nature, and which consists in forming our selves after the divine perfections, that men may discover in us the image and similitude of God.

As to the false names of God, which the Mussulmans reject, they are those, which the antient Arabians gave him, such as *Aboul Mukarrem*, (*liberal* or *magnificent father*) and *Abiadh al ovagiab* (*he who hath the white face*); also those, which the philosophers give him, such as *the first cause*; for the Mohammedans allow neither cause, nor effect, in God. They reject likewise all those names, which the Gentile Arabians gave to their idols.

The Mussulmans pretend, that Jesus Christ wrought all his miracles by virtue of the ineffable name of God. This name, they say, was engraven on the stone, which Japhet gave his children, to bring down rain from Heaven: and it was by virtue of this name, that Noah made the ark float on the waters, and governed it at his pleasure, without oars or rudder.

Motasssem, the eighth Caliph, was the first, who added the name of God to his own; in which he was imitated by his successors, to whose names we always find added the words *Billah*, *Alallah*, *Lellah*, &c. which signify, *of God*, *by God*, &c.

The word *Bismillah*, which signifies *in the name of God*, and which stands at the head of every chapter of the Koran, did not formerly make the beginning of the Mussulmans prayers. It was Mœez the Fatemite, first Caliph of Egypt, who added it to them.

It is to be observed, that the Mohammedans call, in Arabic, *Esm al aâdbem*, the *great name*, what the Hebrews call *ineffable*, and the Greeks *Tetragrammaton*. This great name is that of *Allah*. See **ALLAH**.

ESTHER (THE BOOK OF). A canonical book of the Old Testament. It is matter of dispute, whether this book was included in the canon of the Jews. St Jerom, and other Christian writers, rank it among those, which were of the Jewish Canon: the canons of Melito, St Athanasius, and others, exclude it. The six last chapters, beginning at the 4th verse of the tenth chapter, are not in the Hebrew text. They are, probably, a composure of several pieces collected by the Hellenistical Jews, and are therefore deservedly thrown out of the canon of the sacred books.

This book contains the history of a Jewish virgin, named Esther, a kinswoman of Mordecai, a Jew, dwelling at Shushan, in the reign of Ahasuerus, one of the kings of Persia. The transcendent beauty of this Jewish maid advanced her to the throne of Persia, and the bed of Ahasuerus; and this gave her an opportunity, by her interest with the King, to save the lives of all her country-men, then in Persia, whose destruction was plotted by Haman, a favourite of the King. Mordecai, who discovered the designs of Haman to the Queen, and who had before discovered another conspiracy against the King, was advanced to the greatest honours of the kingdom, and Haman, the enemy of the Jews, hanged on a gibbet of his own preparing.

The learned have been puzzled to discover who this King Ahasuerus was, and consequently to settle the chronology of this book. Archbishop Usher supposes him to be *Darius Hystaspis*, and *Artystona* to be *Esther*, whom he married. Scaliger makes him to be *Xerxes*, and his Queen *Hamestris* to be the *Esther* of sacred story: his principal reason is, the similitude between the names of *Esther* and *Hamestris*. But Josephus positively asserts, that the *Ahasuerus* of scripture was the *Artaxerxes Longimanus* of profane story; and the LXX, throughout the whole book of *Esther*, wherever *Ahasuerus* is mentioned in the Hebrew text, translate it *Artaxerxes*. Most writers, both antient and modern, adhere to this opinion: and, indeed, the extraordinary kindness, shewed by Artaxerxes to the Jews, can scarce be accounted for otherwise, than by supposing they had, at the Persian court, so powerful an advocate, as *Esther*, to solicit for them.

Nor is there less uncertainty as to the author of the book of *Esther*. Many of the Christian Fathers attribute this history to *Ezra*. Eusebius believes it to be more modern. Others ascribe it to *Joachim* the high-priest, the grandson of Josedec. Most conceive *Mordecai* to have been the author of it, and join *Esther* with him in the composition of it. M. Du Pin conjectures, that the great synagogue, to preserve the memory of this remarkable event, and to account for the original of the feast of *Purim*, ordered this book to be composed, which they approved, and placed in the canon of the sacred books.

Maimonides asserts, that, when the Messiah comes, he will destroy the writings of the Prophets, and the *Hagiographa*, but will preserve the history of *Esther*, that it may be read as long as the world endures.

ESSENES or ESSENIANS. One of the three antient sects of the Jews. They outdid the Pharisees in their most rigorous observances. For, being originally of the same sect with them, they reformed upon them, in the same manner as, among the Romanists, the Carthusians and Cistercians have upon the Benedictines. They held absolute Predestination, without allowing to man any free-will at all, or any liberty of choice. They allowed a future state, but denied a resurrection from the dead. Although our Saviour very often censured all the other sects of the Jews, yet he never spake of the *Essenes*, nor is there any mention of them throughout the whole New Testament. This seems to have proceeded from their retired way of living. For, their abode being mostly in the country, they seldom came into the cities, nor were they, in our Saviour's time, ever seen in the temple, or in any public assembly: besides that they were a very honest and sincere sort of people, without guile or hypocrisy, and therefore did not lie open to censure and reproof, as the rest did.

Their way of living was very peculiar and remarkable. They did not marry, but adopted the children of other persons, whom they bred up in the institutions of their own sect. They despised riches, and had all things in common. They abstained from the use of oils and perfumes, as luxurious and effeminate. They received all travellers of their own sect with great kindness and hospitality. They never changed their cloaths, till they were entirely worn out, and unfit for use. They were, in a most especial manner, religious. They did not speak before sunrise, excepting that they put up a prayer to God, that he would make the sun rise upon them. They applied themselves to labour till eleven in the morning, when they assembled together, and bathed themselves in cold water. Being thus purified, they went into the common refectory, where they began and ended their meal with praise and thanksgiving to God. No noise or tumult ever disordered the houses, in which they dwelt. They kept a guard over their passions, and their word was as binding to them as an oath. They studied the writings of the Antients, and enquired into the cure of diseases, and the nature of medicinal herbs and roots. None were received into their sect, till they had given thorough proofs of their continence and temperance. When admitted, they were strictly bound not to communicate the mysteries of their sect to any other.

They expelled those, whom they found guilty of any enormous crime. In their administration of justice they were most strictly exact, never giving sentence but when there were at least an hundred present. Next to God, they had the highest respect for their legislators, punishing with death those, who spoke evil of them. When any ten of them sat together, no one of them spoke, but with the consent of the other nine; and they carefully avoided spitting into the middle before them,

or

Annals of the
Old Testa-
ment.De Emendat.
Temp. lib. vi.Antiq. lib. xi.
c. 6.Canon of Scr.
B. I. c. iii.BASNAGE,
Hist. des Juifs,
T. VI. c. vii.JOSEPH.
Antiq. lib.
xiii. c. 9. &
lib. xviii. c.
2. & de Bello
Jud. lib. ii. c.
12.JOSEPH. de
Bello Jud.
lib. ii. c. 1.

or on the right-hand. They distinguished themselves from all other Jews by the strict observance of the sabbath, not daring, on that day, so much as to move a vessel out of its place, or even to ease nature. On other days, when they were obliged to do this office, they used to dig a pit, a foot deep, with a small iron pick-ax, which they carried about them, and then sat over it, carefully covering their lower parts with their garment.

They were divided into four classes, according to the time they had been in the sect. Many of them lived to the age of an hundred years. They were men of great constancy and resolution, and, in the wars with the Romans, suffered all kinds of tortures, without a groan, rather than speak evil of their Law-giver. Some of this sect took upon them to foretel things to come, being bred up from their childhood in the study of their sacred books, and the sayings of the prophets. — This is an abridgment of the long account, given of the *Essenes* by Josephus.

In libro cui
titulus, *omnis*
probus liber.

Philo, likewise, speaks of them, and distinguishes them into the *Essenes* of Judea and Syria, and the *Essenes* of Egypt and other parts. The first he calls *Practical Essenes*, and the others *Therapeutic* or *Contemplative Essenes*. He derives their name from the Greek word *Οσῆς*, which signifies *holy*.

Lib. v. c. 17.

Pliny, who likewise mentions this sect, speaks of them as follows. ‘ On the western side of the lake *Asphaltites* dwell the *Essenes*. They are a solitary kind of men, living without women, and without money, and feeding upon the fruit of the palm-tree. They are daily recruited by new comers, whom the surges of ill fortune having made weary of the world, drive thither to take shelter in their institution and manner of life. And thus for several thousands of years (incredible as it may seem) this people is perpetually kept up, without any being born among them.’

PRIDEAUX,
Connect. P.
II. B. V.
An. 107.

The Romanists pretend, without any foundation, that the *Essenes* were Christian Monks, formed into a society by St Mark, who founded the first Christian Church at Alexandria, and from hence draw an argument for the divine institution of monachism. The ground of this mistake is, that Eusebius speaks of certain *Therapeutæ*, instituted by St Mark. But it is evident, from the accounts of Josephus and Philo, that the *Essenes* were not Christians, but Jews.

Deists, and Infidels, pretend to discover an agreement between the Christian religion and the doctrines of the *Essenes*, and would from thence infer, that Christ and his followers were no other than a sect branched out from that of the *Essenes*. But there are no traces, in the accounts given by Philo and Josephus, of the most essential doctrines of Christianity, such as, the redemption of the world by the Messiah, and the use of the two Christian sacraments. Besides, almost all that is peculiar to them, being only in a higher degree the same things that were practised by the Pharisees, such as their superstitious washings, abstaining from meats, and the like, are expressly condemned by our Saviour, who censured the practice of them in the Pharisees. It need not be added, that, contrary to the tenor of Christianity, they forbad marriage, and denied the resurrection from the dead. See THE-RAPEUTÆ.

A. ROGER,
Dissert. on the
Relig. &c. of
the Bramins.

ESWARA. The sovereign deity of the *Seyvias*, a sect of the Indian Bramins. He has a wife, named *Parvati*. After she was married to Eswara, her father, intending to perform a *Jagam*, or sacrifice, invited the *Devetas*, such as the sun, moon, and the rest, but neglected *Eswara*, his son-in-law, saying; *he is not worthy of that honour, he is a fellow that subsists only upon alms, and has no cloaths to put on.* Eswara, they pretend, was at that time *incog.* and veiled under a shape, which made him unknown to all. *Parvati*, incensed at her father's treatment of Eswara, leaped into the fire, that was prepared for the sacrifice, and was consumed. Eswara, exasperated at the accident, was all over in a sweat; one of the drops of which happening to fall to the earth, there sprang from it *Virrepadra*, who immediately asked his father, what commands he had for him. Eswara bid him destroy the *Jagam*: accordingly *Virrepadra* killed some of the guests, and drove away others; kicked the sun, and beat out all his teeth, and drubbed the moon so heartily, that the marks of his blows have continued in her face to this day.

Eswara is represented in temples under a very immodest shape, expressing the commerce of the sexes. This is grounded on a tradition, which the Bramins themselves are partly ashamed of, and is as follows. It happened one day, that a *Moniswara* came to visit Eswara, in a place where the latter used to caress Parvati. He came at a very unseasonable hour, and, being refused admittance by the porter, broke out into an imprecation, that whoever should worship Eswara under the above-mentioned shape, might receive greater advantages, than if he worshipped him under his proper figure. It is to this circumstance, that those scandalous images, under which Eswara is worshipped in the Pagods, owe their original: but he is represented under the figure of a man, in that statue of him, which is carried about in public.

ETERNITY. An attribute of God. By *Eternity* we mean *infinite duration*, or *existence without beginning and without end*. 'The *self-existent* Being (says the learned Dr Clarke) must of necessity be *eternal*. The ideas of Eternity and self-existence are so closely connected, that, because something must of necessity be eternal, independently and without any outward cause of its being, therefore it must necessarily be self-existent, and, because it is impossible but something must be self-existent, therefore it is necessary that it must likewise be eternal. To be self-existent, is, to exist by an absolute necessity in the nature of the thing itself. Now this necessity being absolute, and not depending upon any thing external, must be always unalterably the same; nothing being alterable, but what is capable of being affected by somewhat without itself. That Being therefore, which has no other cause of its existence, but the absolute necessity of its own nature, must of necessity have existed from everlasting, without beginning; and must of necessity exist to everlasting, without end.

Demonstration of the Being and Attributes of God. Prop. V.

'As to the manner of this eternal existence; it is manifest, it herein infinitely transcends the manner of the existence of all created beings, even of such as shall exist for ever; that whereas it is not possible for their finite minds to comprehend all that is past, or to understand perfectly all things that are present, much less to know all that is future, or to have entirely in their power any thing that is to come, but their thoughts, and knowledge, and power, must of necessity have degrees and periods, and be successive and transient as the things themselves: the eternal, supreme, cause, on the contrary, must of necessity have such a perfect, independent, unchangeable comprehension of all things, that there can be no one point or instant of his eternal duration, wherein all things, that are past, present, and to come, will not be as entirely known and represented to him in one single thought or view; and all things present and future be equally entirely in his power and direction; as if there was really no succession at all, but all things were actually present at once.'

The schoolmen suppose, that 'the difference between the manner of the eternal existence of the supreme cause, and that of the existence of created beings, is this; that, whereas the latter is a continual transient *succession* of duration, the former is *one point*, or *instant*, comprehending *Eternity*, and wherein all things are really *co-existent*.' Upon which notion Archbishop Tillotson says; 'we may as well conceive the *immensity* of God to be a *point*, as his *Eternity* to be an *instant*.—And how that can be together, which must necessarily be imagined to be co-existent to successions, let them, that can, conceive.'

Id. ibid.
Vol. VII.
Serm. XIII.
8vo.

ETERNITY. The antients deified *Eternity*, who is variously represented upon medals. In one of Titus, she is represented as a woman, holding in her hands the sun and moon. In a medal of Faustina the mother, *Eternity* is pictured as a woman, carrying in her right-hand a globe, on which is a bird, supposed to be a *Phœnix*, which, by its renovation, and by that means becoming immortal, is an apt symbol of an eternal duration. In a medal of the Emperor Philip, *Eternity* is designed by an elephant, with a boy upon his back, carrying arrows. The elephant is said to be a symbol of Eternity, because of its long life.

MONTFAUCON, Antiq. T. I. P. II. B. III. c. i.

Eternity has a covering on her head, because we can never find out her beginning: her legs are bare, because we see only those parts of her, that are actually running on; and she sits on a globe, with a scepter in her hand, to shew, that she is sovereign mistress of all things.

ADDISON on Medals, p. 62.

J. DAMAS-
CEN. L.
Hæref. n. 94.

ETHNOPHRONES. [Gr.] In English, *Paganizers*. So they called those heretics of the VIIth century, who, professing Christianity, joined thereto all the ceremonies and follies of Paganism, such as Judicial Astrology, divinations of all kinds, &c. and who observed all the feasts, times, and seasons of the Gentiles. The word is compounded of the Greek *ἔθνος*, nation, and *φῆν*, thought or sentiment.

EVANGELICS. Another name of *Protestants*. See **PROTESTANTS**.

EVANGELIST. A general name of those, who write, or preach, the gospel of Jesus Christ. The word is of Greek derivation, and signifies one, who publishes glad tidings, or is the messenger of good news.

Acts xxi. 8. Philip, one of the seven Deacons of Cæsarea, is stiled *the Evangelist*.
Ephes. iv. 11. enumerating the several orders of Christians, according to the gifts bestowed on them, reckons *Evangelists* in the *third* place, after *Apostles* and *Prophets*, and before *Pastors* and *Teachers*.

HOOKER, Ecclesiastical Polity. B. V. §. 78. 'Evangelists (says a learned author) were presbyters of principal sufficiency, whom the Apostles sent abroad, and used as agents in ecclesiastical affairs, wherever they saw need. They, whom we find to have been named in scripture *Evangelists*, Ananias, Apollos, Timothy, and others, were thus employed. And concerning Evangelists afterwards, in Trajan's days, the history ecclesiastical noteth, that many of the Apostles disciples and scholars, which were then alive, and did with singular love of wisdom affect the heavenly word of God, to shew their willing minds in executing that, which Christ first of all requireth at the hands of men, they sold their possessions, gave them to the poor, and, betaking themselves to travel, undertook the labour of Evangelists; that is, they painfully preached Christ, and delivered the gospel to them, who as yet had never heard the doctrine of faith.'

The term *Evangelists* is, at present, confined to the writers of the four Gospels, viz. St Matthew, St Mark, St Luke, and St John.

CAVE, Hist. Literar Dif- fert. II.

EVANGELIUM. [Gr.] So the Greek Christians call a sacred book, in which the *Gospels* are set down, not in a continued series of evangelical history, but divided into certain *sections* or *portions*, which constitute *proper lessons*, for the use of each day and festival, sometimes out of one Evangelist, and sometimes out of another. But, excepting solemn festivals, which require a particular gospel, on the other days of the year they are so distributed, that they first divide the text of one Evangelist into sections, till the whole is finished, and then go on to the next. Hence they call their sundays by the name of some one Evangelist, and say *the first*, or *second, sunday of St Matthew*, and so on. The Deacon, who reads the gospels, is called *εὐαγγελίστης*, *evangelista*, and, before he begins reading, he turns to the Priest, and begs his blessing.

There is an *appendix* to this book, intituled *Evangelistarium*. It contains thirty-five canons, or rules, for finding the Gospels of every sunday in the year, and for finding Easter for ever.

EUCHARIST. The Christian sacrament of the *Lord's-supper*, so called from the Greek *Εὐχαρίστια*, which signifies *giving of thanks*.

CAVE'S Pri- mitive Chris- tianity, P. II. c. xi.

This sacrament, as well as that of *baptism*, was instituted by Christ himself, and the administration of it committed by him to his Apostles, and to their ordinary successors to the end of the world. The sacramental elements were to be consecrated, with solemn prayers and blessings, by the *Bishop* or *President*, and then delivered, by the *Deacons*, to the people, as well to those who were absent, as those present.

In the beginnings of Christianity, the whole Church, or body of Christians, who had been baptized into the faith of Christ, used constantly to meet together at the Lord's table. But, as Christians multiplied, a more exact discipline became necessary, and none were admitted to this ordinance, till they had arrived at the degree of the *faithful*. Catechumens, penitents, and all who were found guilty of any scandalous fault, were debarred from communion; the two former, till they had passed through the several stages of Catechumenship and penance; and the latter, till they had given sufficient proofs of their repentance and amendment. They likewise gave the communion to new baptized infants, and sometimes to persons after they

were dead, if it happened, that they were surprized with sudden death, before the sacrament could be administered to them : but this practice was soon forbidden. In those early times, it was common for Christians to keep by them, in their houses, some part of the consecrated elements, against emergent occasions ; especially to fortify and strengthen their faith in times of persecution, and to increase kindness and amity with one another.

As to the *time*, when they met together for this solemn action, it was generally at their public assemblies, on the *Lord's-day* always, besides other days, especially *saturday* ; on which day all the Churches in the world (those only of Rome and Alexandria excepted) used to celebrate this sacrament. What time of the day they took to do it, is not altogether so certain. Our blessed Saviour and his Apostles celebrated it at night, at the time of the Jewish Passover ; but whether the Apostles, and their immediate successors, punctually observed this circumstance, may be doubted. In Tertullian's time, they communicated about supper-time, and very often in the morning, before day, when they held their religious assemblies ; of which Pliny takes notice. But this communicating at evening, or at night, seems to have lasted only during the extreme heats of persecution ; for Cyprian expressly pleads against it, affirming, that it ought to be done in the morning ; which practice, in a short time, prevailed over most parts of the world. It is observable, that, while the spirit of Christianity was yet warm and vigorous, the Christians communicated every day, or as often as they met together for public worship. This custom of receiving the sacrament every day continued some considerable time in the Church, and wore off, in different Churches, sooner or later, according as the primitive zeal began to abate and decay. In St Basil's time, they communicated four times a week, on Sunday, Wednesday, Friday, and Saturday. Afterwards, as the power of religion began more sensibly to decline, it fell to once a month, and from that to thrice a year, at the three great solemnities of Christmas, Easter, and Whitsuntide.

Socrat. lib. iv.
c. 22.

TERTULL.
de cor. mil.
c. iii.

Ad Cæcil.
Ep. 63.

Can. Apost. 9.

BASIL. Ep.
289. ad Cæsariam Patrit.

The celebration of the Eucharist being a principal part of public worship, it need not be observed, that it was always performed in the place of their religious assemblies. Indeed, under the severity of persecutions, they were forced to fly to the mountains, or to their vaults under ground, and to celebrate the sacrament at the tombs of martyrs, and over the ashes of the dead. Afterwards, when churches grew up into some beauty and regularity, and the several parts of the divine office began to have several places assigned to them, the communion-service was removed to the upper or east end of the church, and there performed upon a table of wood, which afterwards was changed for one of stone. The celebration of the sacrament in any other place (except in cases of extreme necessity) was expressly forbidden by the council of Laodicea.

Can. 58,

As to the *manner* of celebrating the Eucharist ; after the customary *oblations* were made, the Deacon brought water to the Bishop and Presbyters, standing round the table, to wash their hands ; according to that of the Psalmist : *I will wash my hands in innocency, and so will I compass thine altar, O Lord.* Then the Deacon cried out aloud ; *mutually embrace and kiss one another.* This being done, the whole congregation prayed for the universal peace and welfare of the Church, for the tranquillity and repose of the world, for the prosperity of the age, for wholesome weather, and for all ranks and degrees of men. After this followed the mutual salutation of the minister and people, the minister saying, *The Lord be with you*, and the people answering, *And with thy spirit.* The minister then cried, *Lift up your hearts*, and the people assenting answered, *We lift them up unto the Lord.* The minister proceeded ; *Let us give thanks unto the Lord* : the people returned, *It is meet and just so to do.* Next, the minister said aloud ; *Holy things belong to holy persons* ; the people answering, *There is one holy, one Lord Jesus Christ.* After this, the Bishop, or Presbyter, took the sacramental elements, and sanctified them by a solemn benediction. The form of consecration we have in St Ambrose : ' Lord, make this oblation, now prepared for us, to become a reasonable and acceptable sacrifice ; ' this, which is the figure of the body and blood of our Lord Jesus Christ ; who, ' the day before he suffered, took bread in his sacred hands, looked up to Heaven, ' giving thanks to thee, O holy Father, almighty and everlasting God, blessed it, ' and, having broken it, gave it to his apostles and disciples, saying, take, eat all ' of it ; for this is my body, which is broken for many. Likewise also, after supper, he took the cup, looking up to heaven, and giving thanks to thee, holy ' Father,

CYRIL. Catech. Myst.

Const. Apost. lib. viii. c. 11.

Ibid. c. x.

De Socr. lib. iv. c. 5.

' Father, almighty and everlasting God ; and, having blessed it, gave it to his apostles and disciples, saying, take, and drink ye all of it, for this is my blood.' After this, he brake the bread, and delivered it to the deacon, who distributed it to the communicants ; and after that the cup : for the custom of communicating under *one kind* only was then unknown to the world, nay, and for above a thousand years after Christ. In some cases, it is true, they dipped the bread in wine ; as in the case of new baptized infants, and dying persons, who could not otherwise have swallowed the bread.

Ad Cœcil.
Ep. 63.

Their sacramental *wine* was usually mixed and diluted with water. Cyprian, in a long epistle, expressly pleads for it, as the only true and warrantable tradition, derived from Christ, and his Apostles ; and endeavours to find out many mystical significations intended by it.

EUSEB. Hist.
Eccl. lib. vii.
c. 9.

The *posture*, in which they received the sacrament of the Eucharist, was not always the same. The Apostles, at the institution of it by our Saviour, received it (according to the custom of the Jews at their meals) *lying along* on their sides, upon beds, round about the table. How long this way of receiving it continued, is uncertain. In the time of Dionysius Alexandrinus, the custom was to *stand* at the Lord's table. Other gestures were taken in, as the prudence and piety of the governors of the Church judged most decent and comely.

Const. Apost.
lib. viii. c. 13,
15.

The bread and wine were delivered into the hands of the communicants, and not, as was the superstitious practice of after ages, *injected* or thrown into their mouths. Cyril adds, that they used to stretch out their right-hand, putting their left-hand under it ; either to prevent any of the sacramental bread from falling to the ground, or to represent thereby a kind of figure of a cross.

Lib. ii. p. 55.

During the time of administration, they sang hymns and psalms, particularly the 33d Psalm ; which being done, the whole action was solemnly concluded with prayer and thanksgiving ; and the people being blessed by the Bishop, or Presbyter, and having saluted each other with a kiss of peace, the assembly broke up, and they returned to their own houses.

TILLEM.
Hist. Eccles.
in 4°. T. IV.
p. 41.

It is remarkable, what Optatus reports of some Donatist Bishops, who, in their mad zeal against the Catholics, ordered the Eucharist, which the Catholics had consecrated, to be thrown to their dogs ; but not without an immediate sign of divine vengeance on them : for the dogs, instead of devouring the elements, fell upon their masters, and tore them to pieces.

Id. ib. p. 32.

It is related of St Laurence, that, being extended on a red hot grid-iron, in order to suffer martyrdom, the sacramental bread and wine, which he had just before received, rendered him quite insensible of the force and violence of the fire ; and that this surprizing event converted a great number of persons, who were present at the sight.

Id. ib. T. VI.
p. 400.

The *Acts* of *S. Stephen* relate a remarkable story, in relation to the Eucharist, of one Tharsicus an Acolyth ; who, as he was carrying home some of the consecrated elements, met with a company of soldiers, who demanded of him, what he was carrying ; and, upon his refusal to discover the sacred mysteries to those infidels, beat him to death. The story adds, that God confirmed his prudence and wisdom by a miracle ; for the soldiers, tho' they searched all over him, could not find what he wished to conceal from them.

Lib. viii. c. 4.

Macedonius, Bishop of Constantinople in the IVth century, a great persecutor of the Novatians, having surprized some of those poor people, obliged them, against their will, to communicate with him, by forcing open their mouths, and thrusting the Eucharist down their throats ; which was to them the most insupportable of all punishments.

TILLEM.
ubi supra, T.
XIII. p. 908.

The historian Sozomen relates, that a certain woman, of the Macedonian sect, being obliged, by the threats of her husband, to dissemble an inclination to embrace the Catholic faith, came to church, in order to receive the Eucharist ; where, instead of swallowing the consecrated bread, she privately conveyed it away, and put another piece, which she had brought with her, into her mouth : but, by the judgment of God, when she endeavoured to eat it, she found it changed into a stone ; upon which she became a sincere convert to the Catholic faith.

St Augustin relates of one Acacius, that he came into the world with his eye-lids so closed, that he could see nothing, and that his mother, by applying the Eucharist to his eyes, in the form of a plaister, brought him presently to sight. We are likewise told of a young girl, who, being possessed by the devil, and having

continued

continued twenty-eight days without taking any nourishment, was dispossessed, and perfectly restored to health, by administering the Eucharist to her. Id. ib. T. XVI. p. 495.

In the CHURCH OF ROME, the priest only has the privilege of communicating under both kinds, whereas the laity communicate only under one; and we are told, that this custom was introduced, in order to put a stop to certain accidents, which degraded the dignity of the sacrament. One of these was, the overgrown whiskers and beards of some, who received; which, as they might reach into the cup, might by that means make some good Christians sick. The taking of the Cup from the Laity was enjoined by a decree of the council of Constance in the year 1414.

The Romanists pay the most superstitious regard to the consecrated elements. PISCARA, Praxis Cerem. If, in administering, the smallest bit of a wafer happens to fall to the ground, it is not only taken up in the most respectful manner, but the place, on which it fell, is covered, for fear of treading upon the least particle of it; and the floor is afterwards scraped, and the shavings laid up in the sacristy. If little worms or maggots are found in the wafers, they are solemnly burnt, and the ashes thrown into some pool or pond.

In the GREEK CHURCH, the laity, as well as the clergy, receive the communion in both kinds. The bread is a loaf of a circular form, intended to represent the pence, which Judas received for betraying his master. The officiating priest cuts it cross-wise, and pierces it with a knife, to represent the action of the soldiers piercing the side of Jesus Christ with a spear. The wine, as among the Romanists, is mixed with water. The devotion of the Greeks, at the celebration of the Eucharist, is excessive: they make the most profound bows; they prostrate themselves with their faces to the very ground, as going to receive the king of the invisible world, accompanied by an innumerable host of Angels. But they never expose the sacrament, in order to be the object of the peoples adoration; they never carry it in processions, nor have any festivals instituted in honour of it. I omit to give a detail of the long and numberless prayers and responses, which accompany their celebration of the communion, and shall only observe that the office of the Greek Church, in the administration of this sacrament, is exactly conformable to the liturgy of St Chrysostom, which is thought to be either a spurious piece, or shamefully corrupted.

The doctrine and practice of the CHURCH OF ENGLAND, in relation to the sacrament of the *Eucharist*, are so plainly laid down in the XXVIIIth, XXIXth, and XXXth articles, and in the *liturgy* of that Church, that they need not here be represented or explained. See COMMUNION-SERVICE, COMMUNION-TABLE, CUP, HOST, SACRAMENT, TRANSUBSTANTIATION, &c.

EUCHELAION. [Gr.] The oil of prayer. To such penitents (in the Greek Church) as are conscious of the guilt of any mortal sin, as adultery, fornication, or pride, is administered the sacrament of τὸ εὐχέλαιον, *Euchelaion*, which is performed by the Bishop, or Archbishop, assisted by seven priests, and begins with this prayer. Ἐλαίω τῆς σπλαγχνίας, &c. i. e. 'O Lord, who with the oil of thy mercies hast healed the wounds of our souls, do thou sanctify this oil, that those, who are anointed therewith, may be freed from their infirmities, and from all corporeal and spiritual evils.' This oil of prayer is pure and unmixed oil, without any other composition; a quantity whereof, sufficient to serve for the whole year, is consecrated, on wednesday in the Holy Week, by the Archbishop, or Bishop. The *Euchelaion* of the Greeks answers to the *Extreme Unction* of the Romanists. RICAUT, Present State of the Greek Church.

In the administration of this oil of prayer, the priest dips some cotton at the end of a stick, and therewith anoints the penitent, in the form of a cross, on the forehead, on the chin, on each cheek, and on the backs and palms of the hands: after which he repeats this prayer. Πάτερ ἅγιε, ἰατρὲ τῶν ψυχῶν, &c. i. e. 'Holy Father, physician of souls and bodies, who hast sent thine only son Jesus Christ, healing infirmities and sins, to free us from death; heal this thy servant of corporeal and spiritual infirmities, and give him salvation and the grace of thy Christ, through the prayers of our more than holy lady, the mother of God, the eternal virgin, through the assistance of the glorious, celestial, and incorporeal powers, through the virtue of the holy and life-giving cross, of the holy and glorious prophet, the fore-runner John the Baptist, and of the holy and glorious Apostles,

* See ANARGYRES.

and triumphant martyrs, of the holy and just fathers, and of the holy and life-giving * *Anargyres*.

EUCHITES. A name of the *Messalian* heretics. See MESSALIANS.

Hist. des Ord.
Relig. T.
VIII. c. xxi.

EUDISTS. A congregation of *missionary priests*, in France; so called from their institutor M. *Eudes*, a priest of the oratory. In the year 1643, he obtained letters patent from the King, and, having associated eight priests, laid the foundations of the first house of this order, at Caen in Normandy. Several Bishops, perceiving the good effects of this institution, followed the example of M. *Eudes*, and erected the like seminaries in their respective dioceses. These societies, increasing in number, were formed into one congregation, by letters patent of the King, and put under the direction and government of M. *Eudes*.

The Clercs, brought up in these societies, were to be employed in *missions*. They reckon an hundred and ten, in which M. *Eudes* himself was concerned, not to mention a great many others, undertaken by his order, in the principal towns of the kingdom; in all which they effected an infinite number of conversions, restitutions, and reconciliations. M. *Eudes* left behind him two books, containing what had been practised by him and his companions: the one he intituled *The good Confessor*, the other *the Apostolical Preacher*; both full of instruction for the missionaries, in every thing concerning the duties of *confessing* and *preaching*.

The *Eudists* make no vows: they are united only by the bonds of charity. Their habit is in nothing different from that of other priests. It is a maxim with them to employ the revenues of their patrimonies and benefices in works of piety. They teach Divinity and Philosophy in their houses. They educate Clercs for the functions of the clericate, and to be sent on *missions* into the towns and country.

The congregation of the *Eudists* is associated under the name and title of JESUS and MARY. It is governed by a superior, who receives his powers from the Bishops of each diocese, in which they have an establishment. The Bishops, therefore, are the protectors of this congregation, which is entirely under their jurisdiction.

BARON. AN.
311, 354,
359, 366,
370.

EUDOXIANS. Christian heretics, in the IVth century. They were *Arians*, who put themselves under the direction of *Eudoxus*, Bishop of Constantinople. This Heresiarch had been educated by Lucian the martyr. As he was of a subtle and penetrating genius, he thought to raise his reputation by undertaking the support of Arianism. The success answered his hopes. He was chosen, by the Arians, Bishop of Germanicia in Syria. He opposed the divinity of the WORD in the council of Antioch in 341, and afterwards in the Arian councils of Sardica, Sirmium, and Seleucia. He became Patriarch of Constantinople by the favour of the Emperor Constantius. He engaged the Emperor Valens, by an oath, to support the cause of Arianism. After the death of Arius, he became head of the Arian party, who from him took the name of *Eudoxians*. See ARIANS.

Du CANGE,
Glossar. Latin.

EULOGIÆ. [Gr.] So the Greek Church calls the *Panis benedictus*, or bread, over which a blessing is pronounced, and which is distributed to those, who are unqualified to communicate. The name *Eulogiæ* was likewise antiently given to the consecrated pieces of bread, which the Bishops and Priests sent to each other, for the keeping up a friendly correspondence: those presents likewise, which were made out of respect or obligation, were called *Eulogiæ*.

AUGUST.
Ep. 36.

St Paulinus, Bishop of Nola, about the end of the IVth century, having sent five *Eulogiæ* at one time to Romanian, speaks to him in these terms. 'That I may not be wanting in the duties of brotherly love, I send you five pieces of bread, of the ammunition of the warfare of Jesus Christ, under whose standard we fight, following the laws of temperance and sobriety.'

PAUSAN.
in Bæoticis.

EUMENIDEIA. [Gr.] An antient Greek festival, in honour of the *Furies*, called by the Sicyonians, and others, *Εὐμενίδες*, i. e. *favourable* or *propitious*, out of an opinion, that their true names were an unlucky omen. This festival was observed once every year, with sacrifices, at which pregnant ewes, cakes, and libations

libations of honey and wine, were offered to the goddesses; the worshippers being decked with flowers. At Athens, none had admission to these solemnities, but free-men, and of them such only as were of known virtue and integrity; for such alone, they thought, could be acceptable to these deities, whose peculiar office it was to punish all sorts of wickedness.

EUMENIDES. See FURIES.

EUMOLPIDES. Priests of the goddess *Ceres Eleusinia*, so called from *Eleusis*, a town of Attica. They took their name from *Eumolpus*, created priest of *Ceres Eleusinia* by Erechtheus, King of Athens. This priesthood gave him such an interest, as put him in a condition of fighting with his benefactor. Both Eumolpus and the King being killed in the contest, their children came to a treaty; by virtue of which the priesthood was to remain to the descendants of Eumolpus, and the crown to those of Erechtheus. The ceremonies belonging to this office were called *mysteries* by way of eminence, the particulars being kept so very private, that but few of them have been brought to notice. See ELEUSINIA. CLEM.
ALEX.
Strom. lib. vii.

EUNOMIANS. Christian heretics in the IVth century. They were a branch of the *Arians*, and took their name from *Eunomius*, Bishop of Cyzicus. This Herefiarch, at first, followed the profession of arms: afterwards he applied himself to the study of the sciences. He met with some Arian Ecclesiastics, who took a pleasure in assisting him in his studies: among the rest, *Ætius* instructed him in the points, which were then controverted in the Church. Eunomius perfectly answered the designs of his master, and declaimed so vehemently against the divinity of the WORD, that the people had recourse to the authority of the prince, and caused him to be banished. The Arians obtained his re-call in the time of Constantius, and elected him Bishop of Cyzicus, in the year 358. BARON. AN.
360.

The manners and doctrines of Eunomius, and his disciples, were the same as those of Aetius. They had the same form of baptism, and rebaptized all those who embraced their sect. St Gregory of Nyssa, St Augustin, St Jerom, and St Epiphanius, wrote against the *Eunomians*. The latter confounds them with the Aetians.

EUPHEMIANS. A name of the *Messalian* heretics. See MESSALIANS.

EUPHROSYNE. One of the *Graces*. See GRACES.

EUSEBIANS. Christian heretics in the IVth century; disciples of *Eusebius*, Bishop of Nicomedia, and afterwards of Constantinople; who, about the year 326, shewed himself one of the most zealous asserters of *Arianism*. As he had the reputation of a learned man, the Emperor Constantine paid so great a regard to him, that, in consideration of Eusebius, he was for some time a favourer of Arius. Afterwards, at the instigation of the Catholic Bishops, Eusebius was banished. But the Arian party soon obtained his re-call. Eusebius was the declared enemy of Athanasius. After the death of Constantine, he prevailed with his son Constantius to patronize the Arians. In 341, he assembled a council at Antioch, which established *pure Arianism*. After the death of Arius, his followers looked upon Eusebius as their Apostle, and gloried in the name of *Eusebians*. See ARIANS. BARON. AN.
311, 318.

EUTERPE. One of the *Muses*. See MUSES.

EUTYCHIANS. Christian heretics, disciples of Eutyches, a Monk, and Abbot of Constantinople, in the Vth century. BARON. AN.
448. n. 19.

Eutyches, animated by a false zeal against the errors of Nestorius, fell into the opposite impiety, and maintained, that there was but *one nature* in Jesus Christ, because there was but *one person*. He pretended, that the divine nature, by its superiority, had so entirely swallowed up the human, that the latter could not be distinguished in Jesus Christ; insomuch that, according to Eutyches, Jesus Christ was merely *God*, and that he had nothing of *humanity*, but the appearance. Flav-
vian, Patriarch of Constantinople, strongly opposed this doctrine; and Eutyches was
condemned

condemned in a council, held in 448 ; which sentence was confirmed by the general council of Chalcedon, in 451.

Eutyches resisted the council of Constantinople, and would not alter his expressions against the two natures in Jesus Christ, because he would not, he said, condemn the Holy Fathers, particularly St Cyril and St Athanasius, who had expressed themselves in the same manner. The partisans of Eutyches, supported by the officers of Theodosius the Younger, exercised great violences against the orthodox ; which gave occasion to the false council of Ephesus.

Leontius, superior of the Scythian Monks, revived the heresy of Eutyches, about the year 600, and maintained, that we ought to say, one of the three persons of the Holy Trinity suffered on the cross. See NESTORIANS.

EXALTATION OF THE CROSS. A festival of the Greek and Romish Churches, observed on the 14th of December.

BARONIUS,
A. C. 610.

In the reign of Heraclius, Cosroes, King of Persia, sacked Jerusalem, and, together with other plunder, carried off that part of the Cross, left there, in memory of our Saviour, by the Empress Helena ; which he sent into Persia. After many battles, in which the Persian was always defeated, Heraclius had the good fortune to recover the Cross. This prince carried it to Jerusalem himself, and, laying aside his imperial ornaments, marched with it on his shoulders to the top of mount Calvary, from whence it had been taken. The memory of this action was perpetuated by the festival of the *re-establishment*, or (as it is now called) the *Exaltation of the Cross*.

BOLLANDUS,
ad Apr. 2.

The latter name was given to this festival, because, on this day, they *exalted*, or set up, the Cross in the great church at Constantinople, in order to shew it to the people.

This festival is distinguished, among the *Coptic* or Egyptian Christians, by the benediction of a particular Cross, which is afterwards thrown into the river Nile, in order to make its waters fall away, or rather as a grateful acknowledgment of the inestimable blessings, which attend its overflowing. See CROSS.

THOMASS.
Discip. de
PEgl. T. II.
P. III. lib.
i. c. 37.

EXARCH. In the Greek Church, is an officer, under the Patriarch, who has the care and inspection of the patriarchal monasteries, or such as depend immediately on the Patriarch. His business is, to visit them, to hear the complaints of inferiors against their superiors ; to impose penance, and chastise those Monks, who neglect their duty, and the obedience they owe their superiors. When a superior of a patriarchal monastery is dead, the Exarch is to take care and send the person, elected by the Monks to succeed him, to the Patriarch, for imposition of hands. He is to take an exact account of all the monasteries depending on the Patriarch, of their revenues, sacred vessels, and ornaments. For this purpose the Exarch receives letters testimonial from the Patriarch, which he is obliged to produce and shew to the Monks, that they may not doubt of his authority.

EXCOMMUNICATION. An ecclesiastical penalty, or censure, whereby such persons, as are guilty of any notorious crime, or offence, are separated from the communion of the Church, and deprived of all spiritual advantages.

JURIEU,
Hist. des Dog-
mes, &c. P.
II. c. xxxii.

Judg. v. 23.

This punishment is extremely talked of in the writings of the Jews. They pretend, that it was in use from the beginning of the world, and that Adam excommunicated his son Cain, and his whole race. Others, as Zanchius, find the origin of it in the separation of Miriam, for having spoken against Moses. The rabbins think they find it in the song of Deborah and Barak, where it is said, *Curse ye Meroz, &c.* pre-supposing, that Meroz was a person, who had refused to assist Barak. But the most probable opinion is, that Excommunication was first established by Ezra, after the return from the Babylonish captivity ; when proclamation was made, that *they should gather themselves together unto Jerusalem, and that whosoever would not come within three days, according to the council of the princes, and the elders, all his substance should be forfeited, and himself SEPARATED from the congregation of those that had been carried away.* The former part of this sentence seems to be a civil punishment ; but the *separation* is, properly, an ecclesiastical

Ezra x. 7, 8.

Nehem. xiii.
5.

censure. We read likewise, that Nehemiah pronounced an *Anathema*, or execration, against those, who married strange women. Selden quotes a very remarkable passage of a Caraites (whose work is a manuscript) who affirms, that Excommunication

was established after the captivity, and that it was introduced into the Jewish republic, under the government of foreign princes. From the time of the captivity, we meet with frequent mention of *Excommunication*, which is what the Evangelists call *being cast out of the synagogue*. But this, Grotius tells us, is to be understood only of the *lesser Excommunication*. De Synedr. lib. i. c. 6, 7. Joh. ix. 22. Luke vi. 22.

Excommunication, among the Jews, was distinguished into *three* kinds, or degrees: the first was called *Niddui*; the second, *Cherem*; and the third, *Shammatha*. The first, *Niddui*, was a separation of but a few days. *Cherem* was a separation, attended with execration and malediction. And *Shammatha* was the last and *greater Excommunication*. This division was borrowed from Elias, a German Rabbin, in his Dictionary intituled *Thisbites*, and is followed by most authors. Selden says, this distinction is false, and that *Niddui* and *Shammatha* are the same thing. And if so, there were but two kinds of *Excommunication* among the Jews, the *greater* and the *lesser*; concerning which it is observable; De Jure Nat. & Gent. lib. iv. c. 8. De Synedr. lib. i. c. 7.

1. That not only the judges had the power of excommunicating, but that each particular person, in conversation, might excommunicate another; and this Excommunication, if well grounded, was of force; otherwise the person, who excommunicated another without reason, was himself excommunicated.

2. If a man dreamed, that he was excommunicated by himself, or by another, he was considered as an excommunicated person; because this dream was supposed to be sent from God.

3. A man might not only excommunicate others, but himself likewise; and generally a private person, if he was a doctor, or disciple, in excommunicating another doctor, excommunicated himself. But he absolved himself, the moment he returned home. Hence it appears, that Excommunication, among the Jews, was not, precisely, an ecclesiastical censure, since every one had a power of inflicting it.

4. There were two sorts of Excommunication; the one *total* and *universal*, by which a man was excommunicated with regard to all men; the other *partial*, by which a man was excommunicated in one city, and with regard to certain persons, and not others. And this was left to the will of the person excommunicating.

5. If a person was excommunicated, by the *lesser Excommunication*, for a month, (which was the usual term) and did not apply for absolution, he was excommunicated for another month; and, if he still neglected to get himself absolved, he was then excommunicated by the *greater Excommunication*.

6. They sounded a trumpet, when they inflicted the greater Excommunication; and when the Jews solemnly excommunicated the Samaritans, they made use of three trumpets, which gave a mournful sound.

7. If a person died excommunicated, without absolution, they laid a stone upon his tomb, to shew, that he had deserved to be stoned on account of his final impenitence.

8. The form of the lesser Excommunication was easy and short; for it consisted only in saying, *Let such an one be excommunicated*. But that of the greater was long, and charged with terrible maledictions, by the name of God, by heaven, by earth, by all the angels, and by the signs of the Zodiac.

As to the effects of the Jewish Excommunication; the lesser excluded the excommunicated person from the society of men; that is, he was not to come near them within four cubits; not even his wife, children, and domestics, according to Buxtorf. But the greater absolutely sequestered the person from the conversation of others; and sometimes he was shut up in a small chamber or prison, where he lived alone. Baronius and Beza pretend, that the greater Excommunication excluded men from the use of sacred things, and that they were not suffered to enter into the temple, or synagogues, to sacrifice. Selden, on the contrary, affirms, that they were allowed to be present in the temple, and partake of the public worship. Buxtorf, who is of the same opinion, adds, that, whereas others came into the temple at the right-hand, and went out at the left, the excommunicated were obliged both to go in and out at the left. Ad an. 57. De Excommunicatione.

Selden, and others, assign twenty-four causes of Excommunication among the Jews. But, in truth, they excommunicated for every crime against God, and even for any offence against men. It is surprising, that they did not, in their De Jure Nat. & Gent. lib. iv. c. 8.

rage, excommunicate our Saviour, since they excommunicated those, who confessed him.

In order to be absolved from the sentence of Excommunication, it was necessary that the offender should acknowledge his guilt, ask pardon, and promise never to offend in the like manner again. The same persons, whether magistrates or private persons, who had the power of excommunicating, had the power likewise of absolving; and this was sometimes done the moment after excommunication, if the offender immediately repented; excepting in crimes against God, in which case absolution was never granted till at least a month after excommunication.

The Essenes, a rigorous sect among the Jews, punished those, who violated any of the rules of their profession, with Excommunication; after which, it was observable, that the excommunicated person generally died in some very unhappy way: for, being debarred all commerce with those of his own sect, and being, by his oaths and vows, obliged not to receive any food at the hands of strangers, he was forced to live upon wild herbs, like a beast, till his members rotted away, and fell asunder.

It is remarkable, that the Jews excommunicated, not only men, but beasts likewise, and the Rabbins tell us, that Excommunication has its effect even upon dogs. Nor is this practice peculiar to the Jews: the Roman Catholics have done the like, as we are informed by the Baron *de la Hontan*, in his voyage to North America; who tells us, that the Bishop of Quebec excommunicated all the turtles of his diocese, by reason of some disorder committed by them. And a Spanish Bishop having excommunicated all the rats of his diocese, and appointed a particular island for their retreat, it is pretended, they all flocked thither immediately.

LE BRUN,
Hist. Crit.
des Pratiques
superstitieuses.

Dissert. III.
on the Cerem.
of the Jews,
apud Rel.
Cerem. T. I.

Excommunication, among the *modern Jews*, is attended with the most terrible consequences. The excommunicated person is refused all human assistance: if there be a corpse in his house, or a child to be circumcised, none must help him. His death is not lamented, and his relations are forbidden to mourn for him: on the contrary, the day of his death is celebrated with feasting and diversions. The form of Excommunication runs thus: 'N. N. is excommunicated, anathematized, 'curled to execration, and exterminated, by the book of the Law, by the precepts 'therein contained, by the curse of Joshua against Jericho, by that of Elisha 'against the children, who derided him, by that with which he cursed 'Gehazi, &c.' He is besides cursed by heaven and earth: God is besought, that speedy destruction may fall upon him, that a whirlwind may dash him to pieces, &c. The excommunicated person meets with nothing but rudeness and incivility, is pelted with stones, if he appears in the streets, and is shunned by his nearest relations and friends. If he obtains absolution, it is upon the most mortifying conditions. He is publicly tied to a post, and whipped, after which he lays himself down at the door of the synagogue, and all those, who go out, pass over him. This was the very case of the famous Jew Acofta, mentioned by Mr Bayle.

Article
ACOSTA.

PLUT. in
vit. M. Craffi.

Excommunication was practised by the *Pagans*. The excommunicated person was forbid to be present at the sacrifices, and in the temples, and was delivered over to the *Furies*. This was called *exsecrare*, and *Diris devovere*. We have a remarkable instance of Excommunication, among the *Romans*, in the person of Marcus Crassus. Attcius, tribune of the people, not being able to stop that General's expedition against the Parthians, ran to the gate of the city, through which Crassus was to pass, and set in the middle of the way a chafing-dish, with a great fire in it; and, when Crassus drew near, he threw some perfumes into it, and pronounced curses against him with dreadful exclamation, and thus excommunicated him.

BINGHAM,
Orig. Ecclef.
B. XVI. c.
ii. §. 7.

The power of Excommunication, as well as other acts of ecclesiastical discipline, in the *antient Christian Church*, was lodged in the hands of the clergy. They distinguished Excommunication into the *greater and lesser*. The *lesser Excommunication*, simply called ἀφορισμός, *separation*, or *suspension*, consisted in excluding men from the participation of the Eucharist, and the prayers of the faithful. But they were not expelled the church; for they had the privilege of being present at the reading of the scriptures, the sermons, and the prayers of the catechumens and penitents. This Excommunication was inflicted for lesser crimes; such as neglecting to attend the service of the church, misbehaviour in it, and the like. The *greater excommunication*, called παντελὴς ἀφορισμός, *total separation*, and *anathema*, the

Ibid. §. 8.

the *curse*, consisted in an absolute and entire exclusion from the church, and the participation of all its rites. When any person was thus excommunicated, notice Ibid. §. 9. was given thereof, by circular letters, to the most eminent Churches all over the world, that all Churches might confirm this act of discipline, by refusing to admit such an one to their communion.

The consequences of this latter Excommunication were very terrible. The Ibid. §. 11. excommunicated person was avoided in civil commerce, and outward conversation. No one was to receive such persons into their houses, nor eat at the same table with them. When dead, they were denied the solemn rites of burial, after the manner of other Christians. This severity was practised in conformity to the apostolical precepts, 1 Cor. v. 11. Rom. xvi. 17. 2 Theff. iii. 14. 2 John x. 11. which forbid the *keeping company with fornicators, idolaters, &c.* and even *bidding them God speed*. It was likewise customary to erase the names of excommunicated persons out of the *Diptychs*, or sacred registers of the Church. And, as a farther indication of the Church's abhorrence of such persons, she allowed no gifts or oblations to be Ibid. §. 13. received from them.

It has been a question, whether the antient Church used to add execration to her Ibid. §. 17. censures, and devote men to temporal destruction, by utterly refusing to pray for them, or rather praying against them. Grotius thinks this was rarely done; but In Luke vi. 22. yet there are some examples of it; as in the case of Julian the apostate, for whose destruction the antient Christians absolutely prayed to God. St Chrysostom was utterly against this practice, affirming, that we ought not to pray against the sinner, but against his opinions or actions.

The *Romish Pontifical* takes notice of three kinds of Excommunication, viz. 1. *Minor*. 2. *Major*. 3. *Anathema*. The *Minor* may be considered as a kind of spiritual infection, being incurred by those, who have any correspondence with an excommunicated person. The *major* Excommunication falls upon those, who disobey the commands of the Church, or of the Holy See, or refuse to submit to certain points of discipline, &c. By this Excommunication they are declared to be separated from the sacred body of Christ, as rotten members, to be cut off from all Christian society, to be excluded from the Church both militant and triumphant, and to be delivered over to the devil and his angels.

The last kind of Excommunication, among the *Romanists*, called *Anathema*, is properly that pronounced by the Pope against heretical princes, or countries. In former ages, these papal fulminations were most terrible things, when whole countries were forbidden the exercise of religious worship, and princes were obliged to go, and sue in person to the Pope, for the absolution of themselves and their subjects. But, at present, this weapon is formidable to none but a few petty states of Italy.

'The new expedient (*says F. Paul*) of turning the spiritual arms of Excommu- Of Ecclef. Benef. &c. c. xx. nication to the vindicating all their (*the Clergy's*) disputed rights about their temporals, and recovering such as had been lost by the negligence of their predecessors; was a weapon they managed with such success, that nothing ever became more terrible to the people, than those censures, which at first had only been employed in the chastisement of sinners: and it was astonishing, to see numbers of officers and common soldiers, guilty of so many rapines, and withheld by no remorse from the most flagitious crimes, seized in an instant with a respect towards the Church, which looked like a charm, and guarded it against sacrilege, on the bare apprehension of its censures.'

Excommunication, in the *Greek Church*, 'cuts the offender off from all com- CHRISTOPH. ANGELUS, de Statu Græc. c. xxv. munion with the 318 Fathers of the first council of Nice, and with the saints; consigns him over to his hellish companion the devil and the traitor Judas; and condemns his body to remain after death as hard as a flint or piece of steel, unless he humbles himself, and makes attonement for his sins by a sincere repentance.' The form it self abounds with dreadful imprecations; and the Greeks assert, that, RICAUT, State of the Greek Church, c. xvi. if a person dies excommunicated, the devil enters into the lifeless corpse, and makes it subservient to his will and pleasure; to prevent which, the relations of the deceased sometimes cut his body in pieces, and boil them in wine.

The Patriarch of Jerusalem, once every year, excommunicates the Pope, and the Church of Rome, with a great deal of idle ceremony: on which occasion, as a mark of malediction, he drives a nail into the ground with a hammer. LA CROIX, State of the Greek, Armenian, and Maronite Churches.

The

The form of Excommunication, in the Church of England, antiently ran thus :
 An. 38. Hen. III. *Auctoritate dei patris omnipotentis, & filii & spiritus sancti, & beatæ dei genetricis Mariæ, excommunicamus, anathematizamus, & limitibus sanctæ matris Ecclesiæ sequestramus, &c.* i. e. By the authority of God the Father Almighty, the Son, and Holy Ghost, and of Mary the blessed mother of God, we excommunicate, anathematise, and sequester from the pale of holy mother church, &c. Boniface, Archbishop of Canterbury, and the other Bishops, came before the King in Westminster-hall, with burning tapers in their hands, and denounced Excommunication against all such as infringed the liberties of the Church. By a statute Bishops are empowered to excommunicate, not only disturbers of the peace of the Church, but also felons, and other offenders : and, by the ecclesiastical laws, persons dying excommunicate are not allowed Christian burial. The causes of Excommunication are many ; such as, contempt of the Bishop's court, heresy, neglect of public worship, and the sacraments, incontinency, adultery, simony, &c. It is published in the church, and, if the offender does not submit in forty days, the civil magistrate interposes, and the excommunicated person is imprisoned, till he submits and obtains absolution. An excommunicated person is disabled from doing any judicial act, such as suing in an action at law, being a witness, &c. See ABSOLUTION, ANATHEMA, CHEREM, NIDDUI, SHAMMATHA, &c.

SELDEN, de
Jure Nat. &
Gent. lib. vii.
c. 9. & 10.

EXCISION. In the scripture sense of the word, it means *the cutting off a person from his people, by way of punishment for some sin by him committed.* The Jews reckon up thirty-six crimes, to which they pretend this punishment is due. They are as follows.

- I. He that goes after such as have familiar spirits. *Lev. xx. 6.*
- II. He that kills the sacrifice, and brings it not to the door of the tabernacle. *Lev. xvii. 4.*
- III. He that offers not his sacrifice to the Lord. *Ibid. ver. 9.*
- IV. He that makes a composition of ointment, contrary to the law. *Exod. xxx. 33.*
- V. He that makes a perfume, contrary to the law. *Ibid. ver. 38.*
- VI. He that pours the holy unguent on a stranger. *Ibid. ver. 23.*
- VII—XXI. He who is guilty of any of the fifteen incestuous practices, mentioned in *Lev. xviii.*
- XXII. He, who profanes the sabbath. *Exod. xx.*
- XXIII. He that eats of the flesh of the sacrifice, having any uncleanness upon him. *Lev. vii. 20.*
- XXIV. He that touches the dead, and does not purify himself before he enters into the tabernacle of the Lord. *Num. xix. 13.*
- XXV. He that eats the fat of the beasts, of which men offer an offering, made by fire, unto the Lord. *Lev. vii. 2.*
- XXVI. He that eats any kind of blood. *Lev. vii. 27.*
- XXVII. He that eats any of the sacrifice kept till the third day. *Lev. xix. 7.*
- XXVIII. He that eats the remainder of the sacrifice in a prohibited place. *Ibid.*
- XXIX. He that eats leavened bread at the Passover.
- XXX. He that does any work upon the day of Expiation. *Lev. xxiii. 30.*
- XXXI. He that eats any thing upon the day of Expiation. *Ibid. ver. 29.*
- XXXII. He that does not keep the Passover.
- XXXIII. He that is not circumcised. *Gen. xvii. 14.*
- XXXIV. He that blasphemes. *Num. xv. 30, 31.*
- XXXV. He that is guilty of idolatry.
- XXXVI. He that offers any of his children to Moloch. *Lev. xx. 12.*

The Rabbins reckon three kinds of *Excision* : one, which destroys only the *body* ; another, which destroys the *soul* only ; and a third, which destroys both *body* and *soul*. The first kind of Excision, they pretend, is an *untimely death* ; the second is an utter *extinction* of the soul ; and the third a compound of the two former : thus making the soul mortal or immortal, according to the degrees of misbehaviour and wickedness of the people.

BINGHAM,
Orig. Eccles.
B. VIII. c.
vii. §. 1.

EXEDRÆ. [*Lat.*] In ecclesiastical antiquity, is the general name of such buildings, as were distinct from the main body of the churches, and yet within the bounds of the church, taken in its largest sense. Thus Eusebius, speaking of the church

church of Paulinus at Tyre, says, 'When that curious artist had finished his famous structure within, he then set himself about the *Exedrae*, or buildings that joined one to another by the sides of the church.' Among the *Exedrae*, the chief was the *baptistery*, or place of baptism. See BAPTISTERY.

Hist. Eccles.
lib. x. c. 4.

EXEMPTION. In the ecclesiastical sense of the word, means a privilege given by the Pope to the Clergy, and sometimes to the Laity, to exempt, or free them, from the jurisdiction of their respective ordinaries.

SOAVE'S Hist.
of the Council
of Trent, p.
206.

When monasteries began to be erected, and governed by abbots of great quality, merit, and figure, these men, to cover their ambition, and to discharge themselves from the subjection, which they owed to the Bishops, procured grants from the court of Rome, to be received under the protection of St Peter, and be put immediately under subjection to the Pope. This request being for the interest of the court of Rome, inasmuch as it contributed greatly to the advancement of the papal authority, all the monasteries were presently exempted. The chapters also of cathedral churches obtained Exemptions upon the same score.

St Bernard, who lived at the time when this invention was first put in practice, took the freedom to tell Pope Eugenius III, that it was no better than an abuse, and that it was by no means defensible, that an Abbot should withdraw himself from the obedience due to his Bishop; that the Church militant ought to be governed by the precedent of the Church triumphant, in which no angel ever said, I will not be under the jurisdiction of an arch-angel.

In after ages, this abuse was carried so far, that, for a small charge, private priests procured Exemptions from the jurisdiction of their Bishop. The council of Trent made a small reformation in this matter, by abolishing the Exemption of particular priests and fryars, not living in cloisters, and that of chapters in criminal causes.

EXITERIA. [Gr.] Among the antient Greeks, were oblations, or prayers, to any of the gods, ὑπὲρ τῆς ἐξόδου, for prosperous egress. These were offered by Generals, before they went out to the wars; by men, who were going from home; and by such as were about to make their exit out of the world by death.

SUIDAS.

EXOCATACOELI. [Gr.] A general name, by which the antients called several grand officers of the church of Constantinople, such as the *grand master of the chapel*, the *grand steward*, &c. The *Exocatacæli* were of great authority: in public assemblies, they had the precedence of Bishops. Originally they were of the order of priests, but afterwards were only deacons.

The critics are divided about the origin of the word *Exocatacælus*. F. Goar supposes, that all the inferior clergy were called κατὰκοιλοι, *catacæli*, i. e. persons of low condition, and therefore their superiors were called ἐξωκατὰκοιλοι, *exocatacæli*, persons above the rank of *catacæli*. G. Corefius pretends, that the patriarchal palace, and the cells of the Monks in the service of the Patriarch, were in a very low part of the city, which, with respect to the rest, seemed a valley or pit, and that the above-mentioned officers had their several houses out of this valley; whence they might properly enough be called *Exocatacæli*, i. e. persons, who lived out of the valley. Lastly, Du Cange derives the appellation from their being, not only above the rank of other clerics, but seated, at church, in a more honourable place, raised for that purpose on each side of the Patriarch's throne.

EXOCIONITES or EXACIONITES. A name given to the *Arians* of the IVth century; who, being expelled the city of Constantinople, by Theodosius the Great, retired to a place, or quarter, without the city, called *Exocionium* or *Exacionium*, probably because it was adorned with (ἑξ κίωνες) six pillars. Codin pretends, it was so called, because there was a column (κίον) or statue of the Emperor Constantine, erected in the place, which was (ἐξω) without the city. The chronicle of Alexandria often mentions the *Arian Exocionites*, and Theophanes takes notice of them in some places. Justinian gave the Catholics all the churches of the heretics, excepting that of the *Exocionites*.

CANGE, urb.
Constantinop.
Descript.
lib. ii.

In Origin.

EXODUS. A canonical book of the Old Testament; being the second of the *Pentateuch*, or five books of Moses. It is so called, because the principal subject of this book is the (*ἔξοδος*) *going out*, or *departure*, of the children of Israel from the land of Egypt. It comprehends the transactions of about 145 years, from the death of Joseph to the building of the tabernacle.

i. e. From A. M. 2369 to A. M. 2514.

In this book, the sacred pen-man describes the tyranny of Pharaoh, and the bondage of the Israelites in Egypt; the prodigious increase and multiplication of the oppressed Hebrews; the plagues inflicted on the Egyptian king and his people, for refusing to let them go; their departure out of Egypt, and miraculous passage through the Red-sea or *Arabian gulph*; the overthrow of Pharaoh, and his numerous host; the miraculous preservation of the Israelites in the deserts of Arabia; the promulgation of the law on mount Sinai, and the erecting of a tabernacle, by the special direction and appointment of God.

Some critics pretend, there is an interruption of history, in the scripture, from the death of Joseph, with which *Genesis* concludes, to the birth of Moses, with which *Exodus* begins; and that the history of this interval was contained in old books, which are lost, and of which there remain only the titles, and some fragments, in the sacred writers, such as *the book of the wars of the Lord*, *the book of Jasher*, and the like.

BINGHAM, Orig. Ecclef. B. III. c. iv. Contr. Celf. lib. iii. Apol. c. 23.

EXORCISTS. An order of men, in the antient Christian Church, whose employment it was to *cast out devils*. This gift, whatever it was, was not confined to the clergy, much less to any single order among them. Origen tells us, that private Christians did, by their prayers and adjurations, dispossess devils; and Tertullian challenges the Heathens to bring any person possessed with a devil into open court, before the magistrate, where any ordinary Christian should make him confess, that he was a devil, and not a god. The same appears from Minucius, Justin Martyr, Irenæus, Cyprian, Arnobius, and others.

Lib. xii. Tit. 1. Lib. xvi. Tit. 2.

But, notwithstanding this, Bishops and Presbyters, for the three first centuries, were the ordinary ministers of Exorcism; which seems to have been, originally, a miraculous power, or gift of the Holy Ghost. Afterwards, upon the withdrawing this supernatural power, which probably was by degrees, Exorcists were constituted into an order, both in the Greek and Latin Churches; and this seems to have been done about the latter end of the III^d century, or beginning of the IVth. For Exorcists are frequently mentioned among the inferior orders, by writers of the IVth century, and in the Theodosian Code; which allows them the same immunity from civil officers, as it does the other orders of the clergy.

Can. 7.

The ordination and office of an Exorcist is thus described by the fourth council of Carthage. 'When an Exorcist is ordained, he shall receive at the hands of the Bishop a book, wherein the forms of exorcising are written; the Bishop saying, receive thou these, and commit them to memory, and have thou power to lay hands upon the Energumens, whether they be baptized, or only catechumens.' These forms were certain prayers, together with adjurations in the name of Christ, commanding the unclean spirit to depart out of the possessed person. It does not appear, that the Exorcists were ordained to this office by imposition of hands; but yet no one might exercise it, either publickly or privately, without the direction and leave of the Bishop.

Conc. Laod. c. xxvi.

Not. in Euseb. de Mart. Palæstin. c. ii.

Besides the exorcising Demoniacs, or persons possessed with a devil, it was likewise part of their office to exorcise the catechumens before baptism; as Valesius informs us. But this must have been only in one of these two cases; either, first, when a Catechumen was also an Energumen; or, secondly, when the Exorcist was likewise made the Catechist.

As to the *Demoniacs*, or *Energumens*, for whose sake the order was instituted, see an account of them in the article *ENERGUMENS*.

Luke ix. 49.

Acts xix. 3.

Antiq. lib. viii. c. 2.

The *Jews*, likewise, had their *Exorcists*; some of whom, during the life of Jesus Christ, took upon them to cast out devils in his name; which practice they continued after his death. The author of the *Acts* calls them *vagabond Jews*. Josephus relates, that a certain Jew, named Eleazar, cured the possessed by means of a ring, in which a root was set, said to have been discovered by Solomon. The smell of this root, put under the nose of the possessed person, made him fall on the ground, and the Exorcist conjured the devil, forbidding him to enter again into that body.

Exorcism makes a very considerable part of the superstition of the *Romish Church*. Whether the devil be more busy with those of that communion, than others, is a question I shall give no answer to; but it is certain, that possessions, and agitations, real or pretended, are much more frequent among the Romanists, than any other people in the world: and this puts them upon the practice of many idle and ridiculous ceremonies, to dispossess the evil spirit.

The most infallible indications of a person's being possessed with the devil, are, according to Alet's ritual, if the person speaks, or understands, languages before unknown to him; if he discovers secrets, or performs actions above the strength of a man; and, lastly, if he answers difficult questions, and such as are above the reach of human comprehension. The Rituals forbid the exorcising any person, unless the Bishop's leave be first obtained. The Exorcist must prepare himself for his office by fasting and prayer. He must inform himself of the number and names of the devils lodged in the Demoniac's body; how long he has been possessed; and the causes of his possession. He must be very exact in all these particulars; for the Rituals assure us, that the devils are very fond of talking at random, and endeavour, by equivocations and evasions, to parry the thrusts of an Exorcist.

When all things are prepared, the Demoniac is placed, with a crucifix in his hand, and some relics of saints on his head: he is covered with a Monk's cowl, a stole, and other sacred ornaments. He must fast and pray, and renounce all vice; otherwise, say the Rituals, it would be doing the devil injustice, to drive him out of a body, in which he has a sort of property.

The ceremony of Exorcism is performed at the lower end of the church towards the door. The Exorcist makes the Demoniac kneel down; and, if it be necessary, has his hands and feet tied. He then signs him with the sign of the cross, and sprinkles him with holy water. Then follow the litanies, psalms, and prayer. After which, the Exorcist asks the devil his name, adjures him by the mysteries of the Christian religion, and forbids him to afflict the person any more. Then he repeats such passages of scripture, as may best serve to mortify the devil; as for instance, the beginning of St John's Gospel, which mentions the incarnation of the *Word*, and the several accounts of Christ and his apostles driving out devils. Then laying his right-hand on the Demoniac's head, he repeats the form of Exorcism, as follows: 'I exorcise thee, unclean spirit, in the name of Jesus Christ. Tremble, O Satan, thou enemy of the faith, thou foe of mankind, who hast brought death into the world, who hast deprived men of life, and hast rebelled against justice; thou seducer of mankind, thou root of all evil, thou source of avarice, discord, and envy.' This Exorcism is repeated till the evil spirit is gone out of the possessed.

The Romanists likewise exorcise houses, and other places, which are supposed to be possessed by devils, or, as we term it, *haunted*; and this is done in the same manner as the Exorcism of persons; namely, by prayer, the sign of the cross, and sprinkling with holy water.

Christophilus Angelus, who was an eye-witness of the Exorcism of a Demoniac, in the *Greek Church*, gives us the following description of the operation. The patient was chained to a post, and several priests read to him, for six hours together, a considerable portion of the four gospels. They continued this discipline three days successively. In the mean time, the Demoniac cursed his maker, and swore, and made a thousand ridiculous grimaces. After the priests had done reading the gospels, another priest read to the Demoniac the Exorcisms of St Basil. The devil, at his departure, tortured the miserable wretch as much as possible, and left him motionless upon the ground.

De Statu
Græc. c. xlix.

EXPIATION. A religious act, by which satisfaction, attonement, or amends, is made for the commission of some crime, the guilt done away, and the obligation to punishment cancelled.

The method of *Expiation*, among the *Jews*, was, chiefly, by *sacrifice*. They had several kinds of *expiatory sacrifices*, for sins of ignorance, and to purify themselves from certain legal pollutions. For instance, a woman after child-birth, a leper after cleansing, and he, who had touched any thing impure, were obliged to Expiation. See EXPIATION (THE GREAT DAY OF); PURIFICATION; SACRIFICE; and SIN-OFFERING.

Levit. c. iv.
Ib. xii. 6, 7.
xiv. 4, 5.

We

We meet with various instances of *Expiation* in prophane history. The Phrygian, who came to the court of Cræsus, to be expiated by that prince for murder, is a well-known story. Dionysius Halicarnassæus relates, that the famous Horatius, who had murdered his sister, was obliged to pass through the forms of Expiation prescribed for involuntary murder. The ceremonies were these. They erected an altar to Juno, and another to Janus, upon which they sacrificed, and then obliged Horatius to walk (*sub jugo*) under a gallows.

There were several other kinds of *Expiation*, practised by the Greeks and Romans; of which the most general was by *ablution*, or religious washing. See ABLUTION.

EXPIATION is, by divines, figuratively applied to the pardon procured to mens sins by the merits of Christ's death.

EXPIATION (THE GREAT DAY OF). An annual solemnity of the Jews, observed upon the 10th day of the month *Tisri*, which answers to our September. The Hebrews call it *Chippur*, that is, *pardon*, because the sins of the whole people were then expiated, or pardoned. On this occasion, the high-priest laid aside his pectoral, and embroidered ephod, because it was a day of humiliation. He offered, first, a bullock and a ram for his own sins, and those of the priests: then he received from the heads of the people two goats for a sin-offering, and a ram for a burnt-offering, to be offered in the name of the whole multitude. It was determined by lot, which of the goats should be sacrificed, and which set at liberty. After this, he perfumed the sanctuary with incense, and sprinkled it with blood. Then, coming out, he sacrificed the goat, upon which the lot had fallen. This done, the goat, which was to be set at liberty, being brought to him, he laid his hands upon its head, confessed his sins, and the sins of the people, and then sent it away into some desert place. See AZAZEL.

BUXTORF,
Synag. Jud.
c. xx.

BASNAGE,
Hist. des Juifs.
T. V. lib. vii.
c. 15.

The great day of Expiation was a day of rest, and strict fasting: they confessed themselves ten times, and repeated the name of God as often: on this day likewise they put an end to all differences, and were reconciled to each other. Many Jews spent the night, preceding the day of Expiation, in prayer and penitential exercises. It was customary for the high-priest to separate from his wife seven days before this solemnity. Upon the vigil, some of the elders attended the high-priest, and their business was to prevent his eating too much, lest he should fall asleep. He was likewise to swear, that he would not change the antient rites in any particular. On the day itself, the high-priest washed himself five times, and changed his habit as often. When the ceremony was over, the high-priest read the law, and gave the blessing to the people.

The modern Jews prepare themselves for the great day of *Expiation* by prayer, and ablution. They carry wax-candles to the synagogue: the most devout have two, one for the body, and the other for the soul. The women at the same time light up candles in their houses, from the brightness of which, and the consistency of the tallow, or wax, they form presages. The whole day is spent in strict fasting, without exception of age or sex. At the conclusion of the solemnity, the high-priest gives the blessing to the people; who return home, change their cloaths, and sit down to a good meal.

The Jews believe, that Adam repented, and began his penance, on the solemn day of *Expiation*; that, on the same day, Abraham was circumcised, and Isaac bound, in order to be sacrificed; lastly, that, on this day, Moses descended from mount Sinai, with the new tables of the law.

As sacrificing is now impracticable to the modern Jews, in regard their temple is destroyed, they sacrifice a *cock*, on this occasion, instead of the legal victims, in the manner following. The men take each of them a cock in their hands, and the women a hen. Then the master of the family walks into the middle of the room, and, repeating several verses out of the Psalms, dashes the cock thrice on the head, pronouncing these words; 'Let this cock pass as an exchange for me; let him stand in my place; let him be an Expiation for me; let death befall this cock, but life and happiness belong to me, and all the people of Israel. Amen.' This prayer is thrice repeated by the master of the family; for himself, his children, and the strangers of his family. Then they proceed to kill the cock, and throw his entrails upon the top of the house, that the crows may come, and carry them away, together

together with the sins of the family, into the wilderness: this is done by way of resemblance with the scape-goat.

It is of this fast we are to understand that passage of the *Acts*, where St Luke says, that St Paul comforted those, who were with him in the ship, *when sailing* Acts xxvii. 9. *was become dangerous, because the fast was already past.* For tempests are very frequent in the month of September, in which this solemnity falls, and this was much about the time that St Paul took his voyage to Rome.

EXTRAVAGANTS. Those *Decretal Epistles*, which were published after the *Clementines*. They were so called, because, at first, they were not digested, or ranged, with the other papal constitutions, but seemed to be, as it were, detached from the Canon Law. They continued to be called by the same name, when they were afterwards inserted in the body of the Canon Law. DOUJAT, Hist. de Droit Canon.

The first *Extravagants* are those of John XXII, successor of Clement V. The last collection was brought down to the year 1483, and was called the *Common Extravagants*, notwithstanding that they were likewise incorporated with the rest of the Canon Law. See **DECRETALS**.

EXTREME UNCTION. See **UNCTION (EXTREME)**.

EZAN. [*Arab.*] A hymn, containing the profession of the Mohammedan faith, repeated five times a day, to call the people to prayers, from the highest tower of the *Jami*, called *Minarè*, by the chanter *Muezin*. On Friday is added a sixth *Ezan*, called *Sella*, two hours before the noon *Namaz*; which is followed by no prayers; neither does the *Tamjid*, which is sung before the morning prayers, immediately precede these prayers; for it is as it were a doxology to God, the giver of light, and sanctifier of the sacred day. There are but two heads of confession, namely; *There is no God, but God, and Mohammed is his prophet.* To the *Ezan* is usually added; 'God is the most high; there is no god, but God, and Mohammed is his prophet; come to the place of tranquillity or integrity (meaning *Mecca*); come to the asylum of salvation.' As the Christians, when they obtain a victory, sing their *Te deum*, so the Turks, for the like success, thunder out their *Ezan* in the churches, which they immediately convert into *Jami*. Othman Hist. Part I. B. III. c. i. not. 15.

EZEKIEL (THE PROPHECY OF). A canonical book of the Old Testament. Ezekiel was the son of Buzi, of the house of Aaron. He was carried captive to Babylon with Jechoniah. He began to prophesy in the fifth year of this captivity, which is the *Æra*, by which he reckons in all his prophecies. He continued to prophesy during twenty years. He was cotemporary with Jeremiah, who prophesied at the same time in Judea. He foretold many events, particularly the destruction of the temple; the fatal catastrophe of those, who revolted from Babylon to Egypt; and, at last, the happy return of the Jews into their own land. He distinctly predicts the plagues, which were to fall upon the enemies of the Jews, as the Edomites, Moabites, Ammonites, Egyptians, Assyrians, and Babylonians. He foretels the coming of the Messiah, and the flourishing state of his kingdom. DU PIN, Canon of Scr. B. I. c. iii. §. 20.

The greatest part of this prophecy is easy, plain, and intelligible, referring chiefly to the manners and corruption of that degenerate age. Of all the prophets, Ezekiel abounds the most in enigmatical visions. His style (in the opinion of St Jerom) is neither eloquent, nor mean, but between both. He abounds in fine sentences, rich comparisons, and shews a great deal of learning in prophane matters. The beginning and end of this book (by reason of the abstruse mysteries contained in them) were forbidden to be read by the Jews, before thirty years of age.

Ezekiel was called to be a prophet by being carried in a vision to Jerusalem, and there shewn all the several sorts of idolatry, which were practised by the Jews in that place. This makes the subject of the viiith, ixth, xth, and xith chapters of his prophecies. At the same time God promised to those of the captivity, who kept themselves from these abominations, that he would be their protector, and restore them to the land of Israel. This is his theme in the xvth, and following chapters. The xxvith, xxviith, and xxviiiith chapters contain the threatnings of God's judgments against Tyre, for insulting on the calamitous estate of Judah and Jerusalem. To these we may add his prophecy concerning the captivity of Zedekiah, contained in

the xiith chapter ; and that against Pharaoh Hophra, king of Egypt, in the xxxiiid. These are the principal prophecies of this book.

EPIPHAN. de
vit. & mort.
prophet.

It is said, that Ezekiel was put to death by the prince of his people, because he exhorted him to leave idolatry. It is pretended likewise, that his body was deposited in the same cave, wherein Shem and Arphaxad were laid, on the bank of the Euphrates. His tomb, they say, is still to be seen : the Jews keep a lamp always burning in it, and boast, that they have there the prophet's book, written with his own hand, which they read every year upon the great day of expiation.

The Jewish Sanhedrim, we are told, once took it under their consideration, whether they should not suppress the prophecy of Ezekiel, on account of the obscurity of some parts of it ; but that Rabbi Chananiah prevented this design, by offering to remove all the difficulties. His proposal, they say, was accepted, and a present was made him of three hundred tun of oil for the use of his lamp, while he was employed in this undertaking. We may easily discover, that this is a meer fable, and an hyperbole of the Talmudists.

D'HERBE-
LOT, Bibl.
Orient.
p. 942.

The Mohammedans relate, that the little town of Davardan having been attacked with the plague, many of the inhabitants forsook their houses, and retired into a neighbouring valley, where they all died. The people of the country round about, being informed of it, came thither, in order to bury them : but the number was so great, that they could accomplish their design no otherwise, than by shutting up the valley with two walls, where the carcases were soon consumed, and nothing left but dry bones. The prophet Ezekiel, going by this way, some years after, prayed, that God would restore these persons to life ; which happened accordingly. This fable is plainly built upon a passage in Ezekiel, where the prophet is ordered, by God, to prophesy upon certain dry bones, which were shewed to him, and which, as the prophet was speaking, began to stir, and come together, and at last were restored to life : an event, which most of the commentators believe to have happened only in idea or vision.

EZRA (THE BOOK OF). A canonical book of the Old Testament. This book, and that of *Nehemiah*, were formerly reckoned by the Hebrews to be but one : accordingly, in the Latin Bibles, they are both inscribed with the name of *Ezra*, tho' they originally belonged to distinct authors. There is no doubt that Ezra was the author of the first of them ; tho' some ascribe the six first chapters to a more antient author, because it appears, from ch. v. ver. 4. that the writer of them was at Jerusalem in the time of Darius Hystaspis ; whereas Ezra did not come thither till the reign of Artaxerxes, as appears by the beginning of the viith chapter. But this difficulty is removed, by supposing that, when the historian says, *Then said we unto them after this manner*, he speaks, not in his own person, but in the name of the Jews.

Chap. v. ver.
7.

The book of *Ezra* was written in the latter end of the author's life, and comprehends the transactions of about eighty, or (as some say) an hundred years. It includes the history of the Jews, from the time of Cyrus's edict for their return, to the twentieth year of Artaxerxes Longimanus. In this book are recorded, the number of those Jews, who returned from the captivity ; Cyrus's proclamation for the rebuilding of the temple ; the laying the foundations thereof ; the retarding of the work under the reign of two of the kings of Persia ; and, at last, the finishing of the temple, in the reign of Darius.

Chap. vii. ver.
12.

Ezra, the author of this book, was descended from Seraiah the high-priest, who was slain by Nebuchadnezzar, when he burnt the temple and city of Jerusalem. He is described as a learned man, and thoroughly skilled in the knowledge of the scriptures. He was the head, or captain, of those, who returned from the captivity, and had a full commission from Artaxerxes to settle the Church and State of the Jews, according to the laws and institutions of Moses. He continued faithfully to execute this authority for the space of thirteen years, till Nehemiah arrived with a new commission from the Persian court, for promoting the same design.

PRIDEAUX,
Connect. Part
II. B. VIII.

Part of the book of Ezra was written in the Chaldee language, viz. from the 8th verse of the ivth chapter to the 27th verse of the viith chapter : all the rest was written in Hebrew.

Id. ib. Part I.
B. V.

This illustrious Jew was the restorer and publisher of the holy scriptures, after the return of the Jews from the Babylonish captivity. In order to which, he got together

together as many copies of the sacred writings as he could, and out of them all set forth a correct edition, in the performance of which he took care of the following particulars.

First, he corrected all the errors, which had crept into those copies by the negligence or mistakes of transcribers. In the next place, he collected together all the books, of which the holy scriptures did then consist, and disposed them in their proper order, and settled the canon of scripture for his time. Thirdly, he added, in several places, what appeared necessary for the illustrating, connecting, or completing of them: of which sort we may reckon the last chapter of Deuteronomy, which gives an account of the death and burial of Moses, and which therefore could not be written by Moses himself. In the fourth place, he changed the old names of several places, that were grown obsolete, and put instead of them the new names, by which they were at that time called. Lastly, he wrote out the whole in the Chaldee character, that language having grown wholly into use among the people, after the Babylonish captivity. Whether Ezra, in this review of the scriptures, added the *vowel-points*, which are now in the Hebrew Bibles, being a question much controverted by the learned, the discussion of it does not properly belong to this place. See BIBLE.

The Jews have an extraordinary esteem for Ezra, and say, that, if the law had not been given by Moses, Ezra deserved to have been the legislator of the Hebrews. The Mohammedans call him *Ozair the son of Seraiah*. They relate of him, that, being upon the road in his return from Chaldea to Jerusalem, he took a distant view of Jerusalem, which then lay in ruins; that it came into his mind to say, how can God restore the ruins, and revive the inhabitants of this place? and that thereupon God immediately smote him with death, and he remained an hundred years upon the same spot of ground, without burial. They add, that, after the hundred years were expired, he rose again, like one awakened out of a dream, and, casting his eyes towards Jerusalem, beheld it rebuilt, and well-peopled; whereupon he cried, certainly God is omnipotent, since he is able to do whatsoever he pleaseth.

D'HERBE-
LOT, Bibl.
Orient. p.
697.



FADHAIL.

F.

D'HERBE-
LOT, Bibl.
Orient.



ADHAIL. [*Arab.*] *The Virtues.* It is said in the Koran, that *God has covered the earth with the seas, and given to men the invention of ship-building to pass over them.* Besides the literal meaning of this passage, the commentators find a mystical sense in it; namely, that there are, in the soul of man, several seas, which are those of the cares and employments of life, with its afflictions and pains; and those of his passions and appetites; and that the vessels, in which men pass over these seas, are the *five Virtues.*

He, who embarks in the first of these vessels, which is a *trust in providence*, passes happily over the sea of the cares of this present life, and arrives safe in port. He, who sets sail in the second, which is a *conformity to the will of God*, escapes from the sea of affliction to the shore of joy. He, who takes his place in the vessel of *self-denial*, which is the third virtue, passes the sea of concupiscence, and lands in safety on its banks, in the exercise of an austere and penitential life. The man, who makes use of the vessel of *prayer*, which is the fourth virtue, soon leaves the dark sea of ignorance and error, and arrives at the land of light and knowledge. Lastly, he, who embarks in the fifth vessel, which is the *contemplation of the unity of God*, after having sailed a long time in the ocean of a great variety of beings, arrives at the port of union, which, collecting together the different objects, makes of them but one.

An Arabic author says, that it is true, virtue lies in the middle between two vitious extremes; but that there is as much difference between the degrees of virtue in this middle situation, as between the sun and the star Soha, which is the most obscure of the constellation of the Great Bear.

The Orientalists commonly say, that a virtuous man is a stranger in no country, and that virtue is like musk, which, tho' concealed, makes itself to be perceived by its smell; and like the sun, whose rays are not diminished by the obscurity of the clouds.

FAITH or FIDELITY. In Latin, *Fides*. This virtue, which was deified by the antient Romans, had a temple in the capitol, consecrated to her by Attilius Calatinus.

JUVEN. Sat.
I. ver. 115.

— Colitur Pax, atque Fides, victoria, virtus.

Altars to peace, Faith, valour, conquest, shine.

Her priests wore white veils: unbloody sacrifices were offered to her, and the greatest oaths were taken in her name.

Horace cloaths her in white, and places her in the retinue of *Fortune*.

Od. 35. lib. i.
ver. 21.

Te spes, & albo rara Fides colit
Velata panno.

*Sure Hope, and Faith, in white array'd,
Wait in thy train.*

The same poet makes her the *sister of Justice*:

Od. 24. lib. i.
ver. 6.

— — Justitiæ Soror
Incorrupta Fides.

Publick Faith is represented in a great number of medals; sometimes with a basket of fruit in one hand, and some ears of corn in the other; and sometimes holding a turtle-

a turtle-dove. But the most usual symbol is two hands joined together. The inscriptions are, generally, *Fides Augusti*, *Fides Exercitus*, or *Fides Militum*, &c.

FAKIRS. *Indian Monks* or *Fryars*. They out-do the severity and mortification of the antient *Anchorets* or *Solitaries*. Some of them make a vow of continuing all their life-time in one posture, and keep it effectually. Others never lie down, but continue in a standing posture all their lives, supported only by a stick, or rope under their arm-pits. Some mangle their bodies with scourges and knives. They look upon themselves to have conquered every passion, and triumphed over the world; and accordingly scruple not, as if in a state of innocence, to appear entirely naked in public.

Conformity of the *East-Indians* with the *Jews*, c. xxvii. *apud* Rel. Cerem. Vol. III.

The common people of East-India are thoroughly persuaded of the virtue and innocence of the *Fakirs*; notwithstanding which, they are accused of committing the most enormous crimes in private.

They have also another kind of *Fakirs*, who do not practise such severities: these flock together in companies, and go from village to village, prophesying, and telling fortunes. They are wicked villains, and it is dangerous for a man to meet them in a lone place: nevertheless the Indian idolaters have them in the utmost veneration. They make use of drums, trumpets, and other musical instruments, to rouse their souls, and work themselves up to an artificial extasy, the better to publish their pretended prophecies.

Some of the votaries of these sages most devoutly kiss their privy-parts; and they receive this monstrous declaration of respect with a kind of extatic pleasure. The most sober and discreet Indians consult them in this preposterous attitude; and their female votaries converse with them a considerable time, with the most indecent freedom.

Dissert. on the Rel. of the Banians, *apud* Rel. Cer. Vol. IV.

The fire, they burn, is made of cow's dung, dried in the sun. When they are disposed to sleep, they repose themselves on cow's dung, and sometimes on ordure itself. They are so indulgent towards every living creature, that they suffer themselves to be over-run with vermin, or stung by insects, without the least reluctance or complaint.

It is more than probable, these Indian Fryars have some secret art to lull their senses asleep, in order to render themselves, in a great measure, insensible of the excessive torments, they voluntarily undergo. Ovington assures us, that 'as he was one day in an assembly of *Fakirs*, he observed, that they drank opiates infused in water; the intoxicating virtue whereof was enough to turn their brain.'

Voyages, T. II.

The garment of the chief *Fakirs* consists of three or four yards of orange-coloured linnen, which they tie round them, and a tyger's skin, which hangs over their shoulders. Their hair is woven in tresses, and forms a kind of turban. The superior of the *Fakirs* is distinguished from the rest by having a greater number of pieces in his garment, and by a chain of iron, two yards long, tied to his leg. When he designs to rest in any place, a garment is spread upon the ground, on which he sits and gives audience, whilst his disciples publish his virtues.

TAVERNIER.

Some persons of quality in India have become *Fakirs*: among others five great lords belonging to the court of Cha-gehan, Mogul of the Indies. It is said, there are about two millions of *Fakirs* in the East-Indies.

FALDISTORIUM. [*Lat.*] A portable seat, or chair, in the Pope's chapel, at Rome. I should not have descended to the mention of this piece of sacred furniture, but for the curious discovery of Casalius, who observes, that this seat, which is used for the functions of the Bishop, represents his dignity, power, and the respect due to him. That ingenious author has likewise found the independency of the Church in the figure of this episcopal seat. He observes, that it is not supported on any side, and from thence concludes, that it represents the church, which has no visible support; that is, according to this prelate, that it is not at all dependent upon men, and ought to acknowledge no other sovereignty, but that of Jesus Christ, who resigned his temporal kingdom to St Peter and his successors.

De Ritibus Eccl.

The etymology of the word is variously given. Some make it to be, *quasi Fandistorium*, i. e. the place of *speaking*: others derive it from the Saxon word *Falda*, which signifies a place *shut up*.

FAME. In Latin, *Fama*. The antients deified the rewards of virtue, *Honour*, and *Fame*. Fame is a god mentioned by Hesiod, and was worshipped by the Athenians. As she is chiefly celebrated by the poets, the poets shall give an account of her: Virgil shall describe her person and office; and Ovid her palace and retinue. Virgil gives this picture of *Fame*.

Æn. lib. iv.
ver. 174.

Fama, malum qua non aliud velocius ullum,
Mobilitate viget, viresque acquirit eundo:
Parva metu primò; mox sese attollit in auras,
Ingrediturque solo, & caput inter nubila condit.
Illam Terra parens, ira irritata deorum,
Extremam, ut perhibent, Cœo Enceladoque sororem
Progenit; pedibus celerem, & pernicious alis.
Monstrum horrendum, ingens; cui quot sunt corpore plumæ,
Tot vigiles oculi subter, mirabile dictu,
Tot linguæ, totidem ora sonant, tot subrigit aures.
Nocte volat cœli medio terræque per umbram
Stridens, nec dulci declinat lumina somno.
Luce sedet custos aut summi culmine tecti,
Turribus aut altis, & magnas territat urbes;
Tam ficti pravique tenax, quam nuntia veri.

*Fame, the great ill, from small beginnings grows;
Swift from the first; and ev'ry moment brings
New vigour to her flights, new pinnions to her wings.
Soon grows the pigmy to gigantic size,
Her feet on earth, her forehead in the skies.
Inrag'd against the gods, revengeful earth
Produc'd her last of the Titanian birth.
Swift is her walk, more swift her winged haste:
A monstrous phantom, horrible and vast:
As many plumes as raise her lofty flight,
So many piercing eyes enlarge her sight:
Millions of op'ning mouths to Fame belong,
And ev'ry mouth is furnish'd with a tongue;
And round with list'ning ears the flying plague is hung.
She fills the peaceful universe with cries:
No slumbers ever close her wakeful eyes.
By day lofty tow'rs from her head she shews,
And spreads thro' trembling crouds disastrous news;
With court informers haunts, and royal spies;
Things done relates, not done she feigns; and mingles truth with lies.
Talk is her business, and her chief delight
To tell of prodigies, and cause affright.*

Ovid's description of the palace, or place of abode, of this chimerical deity is as follows.

Metam. lib.
xii. ver. 39.

Orbe locus medio est inter terrasque, fretumque
Cœlestesque plagas, triplicis confinia mundi;
Unde, quod est usquam, quamvis regionibus absit,
Inspicitur; penetratque cava vox omnis ad aures.
Fama tenet, summaque domum sibi legit in arce:
Innumerosque aditus, ac mille foramina tectis
Addidit, & nullis inclusit limina portis.
Nocte dieque patent: tota est ex ære sonanti:
Tota fremit, vocesque refert, iteratque quod audit.
Nulla quies intus, nullaue silentia parte.
Nec tamen est clamor, sed parvæ murmura vocis:
Qualia de pelagi, si quis procul audiat, undis
Esse solent; qualemve sonum, cum Jupiter atras
Increpuit nubes, extrema tonitrua reddunt.

Atria

Atria turba tenent; veniunt leve vulgus, euntque;
 Mistaque cum veris passim Commenta vagantur
 Millia rumorum; confusaque verba volutant.
 E quibus hi vacuas implent sermonibus auras;
 Hi narrata ferunt alio; mensuraque ficti
 Crescit, & auditis aliquid novus adjicit auctor.
 Illic Credulitas, illic Temerarius Error,
 Vanaque Lætitia est, consternatique Timores,
 Seditioque repens, dubioque auctore Susurri.
 Ipsa quid in cælo rerum, pelagoque geratur,
 Et tellure videt, totumque inquirat in orbem.

*Full in the midst of this created space,
 Betwixt heav'n, earth, and skies, there stands a place,
 Confining on all three, with tripple bound;
 Whence all things, tho' remote, are view'd around,
 And thither bring their undulating sound.
 The palace of loud Fame, her seat of pow'r,
 Placed on the summit of a lofty tow'r.
 A thousand winding entries, long and wide,
 Receive of fresh reports a flowing tide.
 A thousand crannies in the walls are made;
 Nor gate, nor bars, exclude the busy trade.
 'Tis built of brass, the better to diffuse
 The spreading sounds, and multiply the news:
 Where ecchoes in repeated ecchoes play;
 A mart for ever full, and open night and day.
 Nor silence is within, nor voice express,
 But a deaf noise of sounds, that never cease;
 Confused, and chiding, like the hollow roar,
 Of tides receding from th' insulted shore:
 Or like the broken thunder heard from far,
 When Jove to distance drives the rolling war.
 The courts are fill'd with a tumultous din
 Of crouds, or issuing forth, or entring in:
 A thorough-fare of news; where some devise
 Things never heard, some mingle truth with lies:
 The troubled air with empty sounds they beat,
 Intent to hear, and eager to repeat.
 Error sits brooding there, with added train
 Of vain credulity, and joys as vain:
 Suspicion, with sedition join'd, are near,
 And rumours raised, and murmurs mix'd, and panick fear.
 Fame sits aloft, and sees the subject ground,
 And seas about, and skies above; enquiring all around. DRYDEN.*

Our Poet Butler has humorously burlesqued the fabulous account of this imaginary goddess, in the following lines:

*There is a tall, long-sided dame,
 (But wond'rous light) ycleped Fame,
 That, like a thin cameleon, boards
 Herself on air, and eats her words.
 Upon her shoulders wings she wears
 Like hanging sleeves, lin'd thro' with ears,
 And eyes, and tongues, as Poets list,
 Made good by deep Mythologist.
 With these she thro' the welking flies,
 And sometimes carries truth, oft lies.*

HUDIBRAS,
 P. II. Canto
 l. ver. 45.

FAMILIARS OF THE INQUISITION. In order to support the cruel Journey to proceedings of this tribunal, in Spain, great privileges are bestowed on such of the nobility, Vol. II. B. III.

nobility, as are willing to degrade themselves so far, as to become *Familiars* of the holy office. The king himself assumes the title, and is protector of the order.

The business of these *Familiars* is, to assist in the apprehending of such persons as are accused, and to carry them to prison; upon which occasion, the unhappy person is surrounded by such a number of these officious gentlemen, that, tho' he is neither fettered nor bound, there is no possibility of escaping out of their hands. As a reward of this base employ, the *Familiars* are allowed to commit the most enormous actions, to debauch, assassinate, and kill, with impunity. If they happen to be prosecuted for any crime, the Inquisition takes upon itself the prosecution, and immediately the *Familiar* enters himself as their prisoner; after which, he is at liberty to go where he pleases, and act in all things as if he were free.

A gentleman, a *Familiar* of the holy office at Corduba, having killed a person, the inquisitors were so strongly solicited against him, that they could not help condemning him pursuant to the laws. But the rest of the *gentlemen Familiars*, getting a horse ready for him, and a sum of money, let him privately out of prison. Another, being put in prison for having disputed on Free-will and Grace (for which any other person would have been punished with the utmost severity) was only admonished not to argue any more upon religion, and presently set at liberty.

FANATICS. The antients called those *Fanatici*, who passed their time in temples (*Fana*), and, being often seized with a kind of enthusiasm, as if inspired by the divinity they served, shewed wild and antick gestures, like *Bacchanals*. These were chiefly found in the temple of Bellona; whence Juvenal.

Sat. 4. ver.
123.

— — — — ut Fanaticus æstro
Percussus, Bellona, tuo.

— — — — As inspired
By thee, Bellona, by thy fury fired. MR DUKE.

Prudentius represents these Fanatics of Bellona cutting and flashing their arms with knives:

Votivus & cum membra detruncat dolor
Cultrum in lacertis operit Fanaticus.

Deep in his arms, with sacred phrenzy seiz'd,
The wild Fanatic drives the shining blade.

Shaking the head was common to the *Fanatici*. Thus Lampridius informs us, that In Vit. Heliog. the Emperor Heliogabalus had renounced all shame and modesty, and was arrived to that pitch of madness, as to shake his head with the gasped Fanatics.

The name *Fanaticus* was not always a term of reproach, since it was sometimes put upon the monuments of the dead. Gruter has preserved one of these inscriptions, as follows.

L. CORNELIO JANUARIO FANATICO AB ISIS SERAPIS
AB ÆDEM BELLONÆ RUFILIÆ, &c.

The best authors, however, and, among the rest, Cicero, have used the name *Fanatic* in a bad signification.

Stat. 13. Car. II. c. vi. *Fanatic* is, among us, the general name of Anabaptists, Quakers, and other sectaries, who dissent from the doctrine and discipline of the Church of England.

The poets treat such persons with great severity. Lee introduces one of them giving this description of himself, and those of his party.

Duke of
Guise.

Gospel is in my face and outward garb,
And treason on my tongue.
Saintship and zeal are still our best disguise:
We mix and join with the hot thoughtless croud;
And, quoting scriptures, which too well we know,

*With impious glosses ban the holy text,
And make it speak rebellion, schism, and murther;
So turn the arms of heav'n against itself,
And talk the croud to madness and rebellion.*

FAQUIRS. See FAKIRS.

FAROUC. A name, or title of honour, given to Omar, by Mohammed, on the following occasion. D'HERBE-
LOT, Bibl.
Orient.

An obstinate Mussulman having a law-suit with a Jew, the cause was heard before the tribunal of Mohammed, who decided it in favour of the Jew. The Mussulman, thinking himself unjustly condemned, appealed from the sentence of Mohammed, to Omar, who was then but a private person. Omar, having informed himself of the whole proceedings, said to the Mussulman; stay at the door till my return: soon after, appearing with a sabre in his hand, he discharged such a blow on the poor Mussulman, that he struck off his head; and then said aloud, behold what they deserve, who refuse to acquiesce in the judgment, which the Cadi has pronounced! Mohammed approved the action, and thereupon gave Omar the title of *Farouc*, which signifies *him who separates*, intimating thereby, that Omar knew as well to distinguish true from false, and just from unjust, as to separate the obstinate Mussulman's head from his body.

FARRELLISTS. A Christian sect, which sprung up in the XVIth century, so called from their founder William Farrell, a native of Dauphiny; who, about the year 1525, taught, at Geneva, the doctrine of the Samaritans, particularly against the efficacy of the sacraments. He persuaded his disciples, that a man, to save his life and goods, might deny, or dissemble, his faith before persecutors. By this means he gained over a great number of followers, who outwardly professed all sorts of religions, but secretly followed only their own doctrine, which consisted in believing alone, without being obliged to practise any good works. Calvin, whose influence in Geneva was very great, prevailed with the magistrates to banish Farrell, who retired to *Neuf-Chatel*, where he exercised the office of a minister some years, and died in 1565. PRATEOL.
Elench Hær.
FLORIM. lib.
vii. c. 7. n. 2.

FASTI. See KALENDAR.

FASTS. Days of *religious abstinence*. Such solemnities have been observed in all ages and nations, especially in times of mourning and affliction. We meet with no examples of *Fasting*, properly so called, before Moses; who yet enjoins no other than the solemn day of *Expiation*, which was generally and strictly observed. See Lev. xxiii.
27, 29.

Besides the solemn *Fast of Expiation*, instituted by divine authority, the Jews appointed certain days of fasting and humiliation, called *The Fasts of the congregation*. The calamities, for which they were enjoined, were; a siege, the sword, pestilence, locusts, the caterpillar, diseases, famine, and the like. They were observed upon the second, and fifth, days of the week: they began an hour before sun-set, and continued till midnight of the following day. Upon these days, they wore sack-cloth next the skin; their cloaths were rent, and they wore no shoes: they sprinkled ashes upon their heads, and neither washed their hands, nor anointed their bodies with oil, as usual. The temples and synagogues were thronged with votaries; their prayers were long and mournful: their conversation was grave, and full of the business of the day; their countenances dejected, with all the external signs of the most serious devotion and repentance. MAIMON.
Taanith. c. ii.

The particular JEWISH FASTS are mentioned under the respective MONTHS of the JEWISH, ECCLESIASTICAL, YEAR; viz. ABIB, ELUL, TISRI, &c. which see. See also KALENDAR.

But, besides the public Fasts, which the Jews were obliged by their law to observe, there were others of a private nature, which the zealous and most pious among them prescribed to themselves. Thus the Pharisee, in the gospel, boasts, Luke xviii.
12. that he *fasted twice a week*: it is said, that some of the Pharisees carried the rigour of abstinence so far, as to fast four times a week. Philo, in his account of the *Essenes*, a Jewish sect, relates, that some of them would fast three days together, De vit. con-
templat. and

and that others would hold out six days, without taking any sustenance. I need not observe, that Philo seems to hyperbolize, it being impossible that nature could be supported under such long Fasts.

Hist. lib.
xxxvi.

Some of the antients were of opinion, that the Jews fasted every sabbath-day; among whom is Justin, who pretends, that Moses and the Israelites having wandered seven days in the desarts of Arabia, without finding any sustenance, they consecrated the seventh day, and appointed it to be a perpetual Fast. Juvenal says, the very kings of the Jews fast on the sabbath-day, and go barefooted.

Sat. 6. ver.
158.

Observant ubi Festa mero pede Sabbata reges.

*Where, on the sabbaths, kings of Jewish race,
Fasting, and barefoot, tread the sacred place.*

It is plain, these authors were misinformed; for the Jews not only do not fast on the sabbath-day, but all Fasting on that day is expressly forbidden by the rules of their doctors.

LEO of Mo-
dena, Cere-
monies of the
Jews, Part III.
c. viii.

BUXTORF.
Synag. Jud.
Part I. c. iv.

BASNAGE,
Hist. des Juifs.
T. V. lib. vii.
c. 18.

As to the *modern Jews*; on the morning of a Fast-day, they add certain confessions to their prayers, and a recital of what gave occasion to the Fast then to be celebrated. In the evening of the vigil, they sit upon the ground in the synagogue, and read the lamentations of Jeremiah. Besides the general Fasts, enjoined the whole people, there are others peculiar to the Jews of different nations. Some of the Jews, when they fast, lie upon a harder bed than usual, and change their fine sheets for coarse ones. If any one dreams of something unfortunate, as, that he sees the book of the Law burning, or the beams of his own house falling, &c. he fasts the ensuing day in the most rigid manner; being confident, that fasting will avert the omen, and prevent the ill effects of his dream. A child, who has loved his father tenderly, fasts every year upon the day of his death: and if a Jew falls sick, or is taken prisoner, he fasts, to procure either health or deliverance. The Rabbins maintain, that it is not allowable to fast in the month of March, because in that month the Israelites departed out of Egypt, and therefore it should be entirely consecrated to joy and gratitude.

The common way of fasting, among the Jews, is, to take no food, nor any drink, from the foregoing evening till after sun-set the day following. They are allowed some particular herbs, and butter, but not eggs. They must not be shaved, or powdered, or bathe themselves. They esteem *fasting* as a supplement to the old sacrifices, and place great merit in it.

CAVE, Prim.
Christ. Part I.
c. vii.
Const. Apost.
lib. v. c. 14.
& lib. vii. c.
24.
EPIPH. HÆR.
85.

The *antient Christians* had two sorts of solemn Fasts, the one *weekly*, the other *annual*. Their weekly Fasts (called *jejunia quartæ & sextæ feriæ*) were observed on wednesdays and fridays; because, on wednesday, our Lord was betrayed by Judas, and, on friday, crucified by the Jews. These Fasts lasted till the ninth hour, that is, till three o'clock in the afternoon, at which time they received the Eucharist. They called these Fasts *Stations*; and the remains of them are yet observed in our Church, which, by her XVth canon, has ordained, that *tho' wednesdays and fridays be not holy-days, yet that weekly upon those times the ministers and people shall resort to church, at the accustomed hours of prayer*. Their *annual Fast* was that of *Lent*; concerning which, See *LENT*.

TERTULL.
Apol. c. xl.

They had likewise their *occasional Fasts*, observed at extraordinary and unusual seasons, according as the variety and necessity of their circumstances required. Such were, times of great and imminent danger either to the Church or State, and times of public calamities, as plague, or persecution. These occasional Fasts were appointed by the Bishops of every Church, as they thought fit. They were called, by way of eminence, *Jejunia*.

TERTULL.
de Jejun. c.
xiii.

TERTULL.
de coron. mil.
c. iii.

Fasting on the *Lord's-day* was prohibited under pain of excommunication; because, being observed in memory of our Saviour's resurrection, it was properly a day of rejoicing. Fasting was likewise prohibited during the fifty days of *Pentecost*, or *Whitsuntide*, for a similar reason.

LEO ALLAT.
de consensu
Eccl. Occid.
& Orient. lib.
iii. c. 8.

The Fasts of the *Greek Church* are quite different from those of the *Latin*; the latter being festival-days, if compared with the former. The Greeks not only abstain from the flesh of animals, but eat no fish, contenting themselves with fruits and herbs. They censure the *Latins* very severely for fasting on saturdays, that day being, in their opinion, as much a festival, as sunday.

The Greek Monks are obliged to fast three days in every week, viz. Monday, CHRIST. ANGEL. de Statu Græcorum. wednesday, and friday. All the refreshment they take, on those days, consists of a few beans, a little broth, some roots, and a small quantity of vinegar. The day, and most part of the night, are spent in prayer, a very few hours being allowed for sleep.

The Greeks have four solemn Fasts. The first commences on the 15th of November, or forty days before Christmas: it is observed in commemoration of Moses's fasting forty days on mount Sinai. The second falls in with our Lent. The third is called *The Fast of the holy Apostles*, which they observe upon a supposition, that the Apostles prepared themselves, by prayer and fasting, for the promulgation of the gospel. This Fast commences the week after Whit Sunday, and continues till the festival of St Peter and St Paul. Their fourth Fast commences the 1st of August, and lasts until the 15th. RICAUT, State of the Gr. Ch. c. v.

The Greeks are so superstitious and extravagant in the observation of their Fasts, that they will admit of no cases of necessity sufficient to justify a dispensation. The Patriarch himself cannot authorize any person to eat meat, when the Church has enjoined the contrary. They think it their duty to let a sick man die, on a Fast-day, rather than restore him to health by so abominable a prescription, as a mess of broth. Spon has computed, that there are but about 130 days in the year, on which meat is allowed; by which means (he observes) the Greeks, for the generality, have no other radical moisture in them, but a compound of noxious humours; and that this is the reason, they are so hot and choleric, and addicted to the most execrable oaths, and blasphemous imprecations.

The Fasts of the *Armenian Christians* are still more rigorous than those of the Greeks. During the forty days of Lent, they eat nothing but roots and herbs, and of those but just enough to support nature. They abstain, likewise, during that whole time, from the use of women. All their Fasts, in general, are observed with the same strictness and austerity, as that of Lent. RICAUT, State of the Armenian Church.

The *Romanists* distinguish between *fasting* and *abstinence*; and different days are appointed for each of them, in that Church. On their days of *fasting*, they are allowed but one meal in twenty-four hours; but, on days of *abstinence*, provided they abstain from flesh, and make but a moderate meal, they are indulged in a collation at night. The times of *fasting*, appointed by that Church, are, all Lent, except sundays, the *Ember-days*, the *vigils* of the more solemn feasts, and all *fridays*, except those that fall within the twelve days of Christmas, and between Easter and the Ascension. Their days of *Abstinence* are, all the *sundays* in Lent, *St Mark's day*, if it does not fall in Easter-week; the three *Rogation-days*, all *saturdays* throughout the year, with the *fridays* before excepted, unless either happens to be Christmas-day.

The Church of England, tho' it appoints days of fasting or abstinence (for it makes no distinction between them) does not determine what food is proper for such seasons: and there is a statute, which declares, that *whoever, by preaching, teaching, writing, &c. affirms it to be necessary to abstain from flesh, for the saving of the soul of man, or for the service of God, is to be punished as a spreader of false news.* 5 Eliz. 5. But, notwithstanding this, the Church declares, in one of her homilies, that 'fasting (by the decree of the 630 Fathers, assembled at the council of Chalcedon, which was one of the four first general councils, who grounded their determination upon the sacred scriptures, and long continued usage or practice both of the prophets, and other godly persons, before the coming of Christ; and also of the Apostles, and other devout men, in the New Testament;) is a withholding of meat, drink, and all natural food from the body, for the determined time of fasting.' The times, she sets apart as proper for this duty, are the same with those observed in the earliest ages of the Church. On Fasting, Part I.

Fasting is, likewise, enjoined by the Mussulman religion. The Mohammedans have their *Lent*, which they observe in the month *Ramadhan*. It was instituted in memory of the Koran's being sent to Mohammed in that month. The Mussulman Fasts consist in neither eating nor drinking, nor smoking, from morning to the rising of the stars; after which they eat and drink all night. No one is excused fasting, neither women, soldiers, travellers, labourers, nor artificers; nor even the Sultan himself. The sick, who are unable to keep the Fast of Ramadhan, are obliged to fast some other month, after their recovery. D'HERBELLOT, Bibl. Orient. p. 708.

The

BALDÆUS,
Idolatri of
the Indian
Pagans, Part
II. c. xv.

The Indian Pagans have several remarkable Fasts. The first is kept on the eleventh day after the new moon, and again on the eleventh day after the full moon. It is observed in memory of a young man, who, going one day to visit his mistress, and not finding a boat to ferry him over a river, laid himself down on the bank, and slept the whole day, without eating or drinking. After his death, being examined before the judge, he could produce no one good action of his life, except this accidental fasting; which however procured him admission into Paradise. They observe a second Fast, called *The Night-Fast*, in memory of a famous hunter, who, being very intent upon the sport, continued at it all night, without eating and drinking; which fasting procured him, likewise, admission into Paradise. A third Fast is observed by the women only, on the 27th day of the ninth month, because, on that day, the god Ixora killed Canteven, the god of love. These Pagans have a fourth Fast on the last day of October; on which day they go round the pagod of Vistnum an hundred times, and think they obtain thereby a general pardon for all their sins.

FATES or DESTINIES. In Latin *Parcæ*. Pagan goddesses, supposed to preside over the accidents and events, and to determine the date or period of human life.

The Pagans were strongly possessed with an opinion of the fatality of all human actions and things, and often complain, in their epitaphs, that the Fates are inexorable to the prayers and tears of mortals. They are represented as spinning the thread of human life.

OVID. ad
Liv. Aug. ver.
239.

— — — — — forores,
Pollice quæ certo pensa severa trahunt.

The Fates, who spin th' irrevocable thread.

JUVEN. Sat.
12. ver. 64.

— — — Parcæ meliora benigna
Pensa manu ducunt hilares, & staminis albi
Lanificæ.

— *The pleas'd Parcæ spun a whiter thread.* DRYDEN'S Juvenal.

The decrees of these fatal sisters were immutable. Hence Jupiter, in Ovid, advises Venus not to attempt breaking them.

OVID. Met.
lib. xv. ver.
807.

— — — sola insuperabile fatum,
Nata, movere paras? Intres licet ipsa fororum
Tecta trium, cernes illic molimine vasto
Ex ære, & solido rerum tabularia ferro;
Quæ neque concursus cœli, nec fulminis iram,
Nec metuunt ullas tuta atque æterna ruinas.
Invenies illic incisa adamante perenni
Fata tui generis.

— — — *In vain, fair daughter, you assay
To o'er-rule Destiny's unconquer'd sway.
Your doubts to banish, enter Fate's abode,
A privilege to heav'nly powers allow'd:
There shall you see the records, grav'd, in length,
On ir'n, and solid brass, with mighty strength:
Which heav'n and earth's concussion shall endure,
Maugre all shocks, eternal and secure.
There, on perennial adamant design'd,
The various fortunes of your race you'll find.* WELSTED.

The antients reckoned the *Fates* to be three in number, because all things have their beginning, progress, and end. Their names were *Atropos*, *Clotho*, and *Lachesis*. They were the daughters of *Erebus* and *Night*. When they spun the thread of life, Clotho held the distaff, Lachesis turned the wheel, and Atropos cut the thread. Plutarch tells us, they represented the three parts of the world; viz. the firmament

of the fixed stars, the firmament of the planets, and the space of air between the moon and the earth. Plato will have it, that they represented the times past, present, and to come.

Their persons are variously described. Sometimes they are represented as old women, one holding a distaff, another a wheel, and the third a pair of scissars. Others paint Clotho in a robe of divers colours, with a crown of stars upon her head; Lachesis in a garment covered with stars; and Atropos clad in black.

Lucian places Clotho in hell, with Charon, and makes her keep a register of the ghosts, whom Charon brings over in his boat. She says to him: 'Charon, ship off this croud; in the mean time, I will stand at the wharf, and enter in my register every person's name, and place of abode.'

Al FATIHAT. [*Arab.*] The title of the first chapter of the *Koran*. The word signifies *Preface* or *Introduction*. The whole chapter consists of but the following short prayer. 'Praise be to God, the lord of all creatures, the most merciful, the king of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those, to whom thou hast been gracious; not of those, against whom thou art incensed, nor of those, who go astray.'

This chapter is held in great veneration by the Mohammedans, who give it several other honourable titles; as, the chapter of *prayer*, of *praise*, of *thanksgiving*, of *treasure*, &c. They esteem it as the quintessence of the whole *Koran*, and often repeat it in their devotions, both public and private, as the Christians do the *Lord's-Prayer*. SALE'S *Koran*.
BOBOVIUS,
de precib.
Mohammed.
P. III. &c.

FAUNALIA. [*Lat.*] Antient Roman festivals, in honour of the god *Faunus*. The first was observed on the *Ides* of February.

Idibus agrestis fumant altaria Fauni.

*On th' Ides, the sylvan Faunus we invoke,
And joyful bid his rustic altars smoke.*

OVID. *Fast.*
lib. ii. ver.
193.

The second was observed on the 16th of the Calends of March.

*Tertia post Idus — — — — —
— — & Fauni sacra bicornis erunt.*

Ibid. ver.
267.

*Pass but three mornings since the Ides came in,
And horned Faunus' sacred rites begin.*

A third was observed on the *Nones* of December. Horace gives us a gay description of this latter festival.

*Ludit herbofo pecus omne campo,
Cum tibi Nonæ redeunt Decembres;
Festus in pratis vacat otioso
Cum bove pagus.
Inter audaces lupus errat agnos:
Spargit agrestes tibi sylva frondes:
Gaudet invisam pepulisse fossor
Ter pede terram.*

Od. 18. lib.
iii. ver. 9.

*Or'e grassy plains the wanton flocks,
The village with their idle ox,
Sport or'e the fields, all gaily drest,
When cold December brings again thy feast.
The lambs 'midst ravenous wolves repose;
The wood to thee spreads rustic boughs;
The ditcher, with his country jug,
Now smiles to dance, where once he dug.* CREECH.

The principal sacrifices on this occasion were *lambs* and *kids*.

HOR. Od. 4.
lib. i. ver. 11.

Nunc & in umbrosis Fauno decet immolare lucis,
Seu poscat agna, five malit hædo.

*A lamb to Faunus: if he most approves
A kid, a kid must stain the groves.* CREECH.

See FAUNUS.

FAUNI. In English, *Fauns*. A kind of rural deities, among the antient Romans. They were the sons of *Faunus*, King of the Latins. They were represented with horns on their heads, sharp-pointed ears, and the rest of their bodies like goats.

OVID. Met.
lib. vi. ver.
392.

— Ruricolæ sylvarum numina Fauni,
Et Satyri fratres.

*The Fauns, and sylvan deities, that rove,
With kindred Satyrs, in the shady grove.*

Ovid calls them *Plebeian gods*:

In Ibin, ver.
79.

Vos quoque Plebs Superum, Fauni!

And you, ye Fauns, Plebeian deities!

The *Fauni*, when they met any persons, would terrify and stupify them with their very look, and were the frequent causes of miscarriage to big-bellied women.

OVID. Ep. 4.
ver. 49.

Aut quas semideæ Dryades, Faunique bicornes
Numine contactas attonuere suo.

*Or whom the nymphs and horned Fauns affright,
And strike with strange amazement at their sight.*

They were thought to inhabit the woods and mountains, together with the *Nymphs* and *Satyrs*.

LUCRET.
lib. iv. ver.
584.

Hæc loca capripedes Satyros, Nymphasque tenere,
Finitimi fingunt; & Faunos esse loquuntur;
Quorum noctivago strepitu, ludoque jocanti
Adfirmant vulgo taciturna silentia rumpi.

*The vulgar, and the neighbours, think, and tell,
That here the nymphs, and Fauns, and Satyrs dwell,
And that their wanton sport, and loud delight,
Break thro' the quiet silence of the night.* CREECH.

These deities were called *Fauni*, à *fando*, from *speaking*; because they were wont to speak and converse with men. An instance of this is given in the voice, that was heard from out of the wood, in the battle between the Etrurians and Romans, for the restoration of the Tarquins, and which encouraged the Romans to fight. See FAUNUS.

FAUNUS. A Pagan deity of the antient Romans. He was worshipped, together with his sons the *Fauni*, only in Italy, being wholly unknown to the Grecians.

Faunus was the son of Picus, king of the Latins, who reigned in Italy about the time that Orpheus brought the rites of Bacchus into Greece.

— — Fauno Picus pater.

From Picus Faunus came — —

VIRG. ÆN.
lib. vii. ver.
48.

Faunus introduced religion, and the worship of the immortal gods, amongst the people of Italy. It was he, who instituted human sacrifices, in honour of the god Saturn. He likewise taught the people of Italy many useful things relating to husbandry and agriculture. Dionysius Halicarnassæus says, Faunus was the son of Mars, and that he reigned in Italy, when Evander landed there. The same historian adds, that the common opinion was, that Faunus was that wild god, whose voice was heard by night, in the forests, and frightened people.

Virgil makes Faunus a god of oracles and predictions. His son Latinus consulted him, on occasion of a prodigy.

At rex, folicitus monst'ris, oracula Fauni
Fatidici genitoris adit, lucosque sub alta
Consultit Albunea; nemorum quæ maxima sacro
Fonte sonat, sævamque exhalat opaca mephitim.
Hinc Italæ gentes, omnisque OEnotria tellus
In dubiis responsa petunt.

Id. ib. ver. 81.

*Latinus, frightened with the dire o'ertent,
For counsel to his father Faunus went;
And sought the shades renown'd for prophecy,
Which near Albunea's sulph'rous fountain lie.
To these the Latian, and the Sabine land,
Fly, when distress'd, and thence relief demand.* DRYDEN.

Horace makes this deity the guardian and protector of men of wit.

Me truncus illapsus cerebro
Sustulerat; nisi Faunus ictum
Dextra levasset, Mercurialium
Custos virorum.

Od. 17. lib.
ii. ver. 27.

*My head had felt a falling oak;
But Faunus did divert the stroke;
Faunus, the wits' kind guardian god.* CREECH.

The same Poet addresses an ode to this deity, and recommends to him the care of his estate.

Faune, Nympharum fugientum amator,
Per meos fines, & aprica rura,
Lenis incedas, abeasque parvis
Æquus alumnis:
Si tener pleno cadit hœdus anno,
Larga nec defunt Veneris sodali
Vina crateræ, vetus ara multo
Fumat adore.

Od. 18. lib.
iii.

*Faunus, that flying nymphs pursues,
And courts as oft as they refuse;
If yearly ridglings stain thy grove,
If the large bowl, the friend of love,
Still flows with wine; if pray'rs invoke,
And thy old shrine with odours smoke;
Defend my fields, and sunny farm,
And keep my tender flocks from harm.* CREECH.

Faunus

Faunus is represented, by Ovid, with horns upon his head, and crowned with the pine-tree.

Epist. OEnon.
Parid. ver.
137

Cornigerumque caput pinu præcinctus acuta
Faunus.

Faunus, whose branching front the pine-tree shades.

LILL. GY-
RALDUS.

FAVOUR. In Latin *Favor*. A fabulous deity, called by some the daughter of *Fortune*; by others, the offspring of *beauty*; and by others, the child of *wit*. Apelles represented her, in a picture, with *flattery* walking before her; *riches*, *pride*, *honour*, and *pleasures*, surrounding her; and *envy* at her heels. The goddess was painted with *wings*, to represent her swiftness in turning about at every caprice or change of fortune; and *blind*, to shew that she is not capable of distinguishing her friends.

FAUSTITAS. See FELICITY.

FEAR. In Latin, *Metus*, *Pavor*, or *Timor*. The antient Pagans deified this passion of the human mind. Tullus Hostilius brought the worship of this deity to Rome. The *Ephori* of Sparta erected a temple to *Fear*, near their tribunal, to strike an awe into those, who approached it. *Fear* was, likewise, worshipped at Corinth. The poets did not forget this imaginary deity. Virgil places her in the entrance of hell, in company with diseases, old-age, &c.

Æn. lib. vi.
ver. 273.

Vestibulum ante ipsum, primisque in faucibus Orci,
Luctus, & ultrices posuere cubilia curæ;
Pallentesque habitant morbi, tristisque senectus,
Et *Metus*, & maleuada fames, ac turpis egestas, &c.

*Just in the gate, and in the jaws of hell,
Revengeful cares, and sullen sorrows dwell,
And pale diseases, and repining age,
Want, Fear, and famine's unresisted rage.* DRYDEN.

Ovid places her in the retinue of *Tisiphone*, one of the *Furies*.

Metam. lib.
iv. ver. 483.

— — — — Luctus comitatur euntem,
Et *Pavor*, & Terror, trepidoque infania vultu.

*Fear, and dismay, and agonizing pain,
With frantic rage, compleat her loveless train.* EUSDEN.

P. Giry,
Myſteres de
l'Eglise.

FEAST OF GOD. In French, *Fête de Dieu*. A solemn festival in the Romish Church, instituted for the performing a peculiar kind of worship to our Saviour in the Eucharist. It is observed on the thursday after the octaves of Whitsuntide. Its institution is ascribed to Pope Urban IV, in the year 1264. The office for the solemnity was drawn up by the famous Thomas Aquinas. The Church being, at that time, disturbed by the faction of the Guelfs and Gibelines, Pope Urban's Bull for this festival was not every where obeyed. Afterwards, at the general council of Vienne, in 1311, under Pope Clement V, the kings of England, France, and Arragon, being present, this Bull was confirmed, and ordered to be every where observed. In 1316, Pope John XXII, to heighten the solemnity, added an *octave* to it, and ordered the holy sacrament to be carried in procession.

FEASTS or FESTIVALS. Days of *Religious Feasting*. Such solemnities have obtained in every age, and nation.

Festivals, among the *antient Grecians*, were instituted upon various accounts. First, in honour of the gods, especially if they had conferred any signal favour on the public, or on private persons. Secondly, in order to procure some especial favour from the gods, or to appease their anger, in times of public calamity.

Thirdly,

Thirdly, in memory of deceased friends, or of those, who had done any remarkable service to, or died valiantly in defence of their country. Fourthly, as a time of ease and rest from labour.

Originally, the Greeks had few or no festivals, except those after harvest or vintage, at which time they feasted on the fruits they had gathered, esteeming it a kind of offering to the gods. In later ages, as the number of gods increased, and the old frugal way of living was altered, the number of festivals was enlarged, and games, processions, and other ceremonies were introduced, to the vast charge of the public. The Athenians, who had twice as many gods as any other city, had proportionably more festivals. They were celebrated with the utmost splendor and solemnity. The shops and courts of judicature were shut up; the labourers rested from their work, and nothing appeared but pleasure and jollity.

ARISTOT.
Ethic. ad
Nicomach.
lib. viii. c. 9.

XENOPH. de
Repub.
Athen.

The *antient Romans* had a great number of Festivals, as appears from their kalendar. On these days labourers and artificers rested from their work. However some necessary things were allowed to be done; and these are specified in the following verses.

Quippe etiam festis quædam exercere diebus
Fas & jura sinunt: rivos deducere nulla
Religio vetuit; segeti prætereunda sepem;
Insidias avibus moliri; incendere vepres;
Balantumque gregem fluvio mersare salubri:
Sæpe oleo tardi costas agitator aselli,
Vilibus aut onerat pomis.

VIRG. Georg.
lib. i. ver.
268.

No laws, divine or human, can restrain
From necessary works the lab'ring swain.
Ev'n holidays and feasts permission yield
To float the meadows, or to fence the field;
To fire the brambles, snare the birds, and steep
In wholesome water-falls the woolly sheep.
And oft the drudging ass is driven, with toil,
To neighb'ring towns, with apples and with oil. DRYDEN.

They called their Festivals by the name of *Feriæ*, which signifies *days of rest*. They were of four sorts. First, *Feriæ Stativæ*, i. e. *immoveable Feasts*, or such as fell always on the same day of the year. These were marked in the kalendar. Secondly, *Feriæ Conceptivæ*, i. e. *moveable Feasts*, appointed on uncertain days, at the pleasure of the Pontiffs. Thirdly, *Feriæ Imperativæ*, or *extraordinary holidays*, kept, by public authority, as the occasions of the common wealth required. And fourthly, *Feriæ Nundinales* or *Nundinæ*; which were days for fairs, and extraordinary markets.

Before the Roman kalendar was made public, it was the business of the *Curiones* to give public notice of the Festivals to be observed in each month. The *Feriæ Imperativæ* and *Conceptivæ* were declared, by an herald, in all public places, in these words; *Lavatio deûm matris est hodie*; *Jovis Epulum cras est*; and the like.

The particular Festivals of the Greeks and Romans are mentioned under their respective articles; which see.

We meet with no account of any public and solemn Festivals, in the *Jewish* history, before the times of Moses; but each family had its Feasts, and its sacrifices, when it was thought proper. Thus Abraham made a great feast, when Isaac was weaned; i. e. he made a great repast and a sacrifice; for these two things always went together in their feasts. There are several other instances of private feasting, but none of public, before Moses.

Genes. xxi. 8.

The *Jews* had three solemn Feasts, appointed by their law; viz. The *Passover*, the Feasts of *Pentecost*, and of *Tabernacles*. In the command, as also in the obedience paid to it, the Jews remark divers miracles. 1. That their frontiers, in time of war, were never invaded, during the celebration of any of these Festivals, tho' they were left without defence. 2. No woman ever miscarried, at that time, by the smell of the burnt-sacrifice. 3. No man ever stumbled in Jerusalem, at that time. 4. No man ever complained, that he could not find any fire to roast his lamb.

Exod. xxiii.

17.

Deut. xvi.

16.

JURIEU,

Hist. des Dog-

mes, &c. P.

II. c. ix.

lamb. 5. Or that he could not meet with a bed in Jerusalem. 6. Or that he was straitly lodged.

The particular Jewish Festivals are described under their respective articles; which see.

BINGHAM,
Orig. Ecclef.
B. XX. c. vii.

HOSPIN. de
Festis Christ.
c. iv.

CAVE, Pri-
mitive Chris-
tian. P. I. c.
vii.

In the *antient Christian Church*, besides the Festivals, which peculiarly related to our Lord's OEconomy on earth (such as the *Nativity, Easter, Pentecost, &c.*) there was another sort, instituted by the Church in honour of the apostles and martyrs. The first original of these Festivals is not certainly known; but learned men commonly carry it as high as the II^d century. These they called their *Natalitia* or *Birth-days*, meaning not their natural birth, but their nativity to a glorious crown in the kingdom of Heaven. They were celebrated at the graves, or monuments, of the martyrs, and were mostly confined to those particular churches, where the martyrs lay buried. For which reason it was customary for every church to have its particular *Fasti* or *Kalendar* of martyrs, in which was a distinct narrative of the acts and sufferings of each martyr; and these acts and sufferings were commonly read in the church on the anniversary commemoration and proper festival of the martyr. To these they commonly added a panegyric oration, or sermon, on the virtues of the martyr. They observed the *vigil*, or eve, of these Festivals with psalmody and prayer, till break of day.

SOZOM. lib.
vi. c. ii.

Another sort of Festivals, observed by the antient Christians, were annual thanksgiving days for favours and blessings vouchsafed by God to his Church. Thus the Church of Alexandria kept an anniversary thanksgiving, on the 21st of July, for their deliverance from a terrible earthquake, in the reign of Julian. Among these we may reckon the thanksgivings for signal victories of the emperors, which generally lasted no longer than the life of the emperor, on whose account they were instituted.

Dissert. on the
Cerem. of the
Rom. Cath.
apud Rel. Cer.
T. II.

In the *Romish Church*, there are, *double-feasts, half-double* and *simple feasts*. The name of *double-feasts* is given to those, whose service is fuller and more solemn than the rest: the other denominations take their rise from similar reasons, the chief difference between them being the greater or less solemnity used in them. The churches are embellished, and the altars adorned, according to the rank each saint holds in his respective church. All high Festivals have an *octave*, consisting of the Feast itself, and the seven following days.

In *Italy*, certain Festivals are celebrated, which occur only in the kalendar of the *lovers* of that country. To understand this, you are to know, that when a lover is desirous of giving his mistress the highest testimonies of his gallantry, he immediately makes her the idol of his devotion; he has vespers, and even masses, said in her honour. For this purpose he makes choice of the festival of some saint, whose name she bears; and, tho' the saint has the name, they manage matters so, that the devotion of the festival is plainly relative to the lover's mistress.

2 & 3 Edw.
VI. c. i. & xix.
5 & 6 Edw.
VI. c. iii.

When, upon the *Reformation*, the liturgy of the *Church of England* was settled, the observation of Festivals was enjoined by several statutes, which were revived in the first year of Q. Elizabeth, and continued in the first year of K. James. And when, upon the *Restoration*, K. Charles II issued out a commission for revising the Liturgy, the alterations made in it were synodically agreed upon, and confirmed by the King and Parliament, as the *Act of Uniformity* testifies.

The particular Christian Festivals, antient and modern, Romish and Protestant, &c. are found under their respective articles; which see.

The Festivals of the Pagan nations, in the several quarters of the world, are almost innumerable. However the more remarkable of them are described under distinct articles; which see.

See also the article KALENDAR.

FEAVER. In Latin, *Febris*. The antients deified the *diseases*, as well as the *passions* and affections of men. Virgil places them in the entrance into hell.

Æn. lib. vi.
ver. 273.

Vestibulum ante ipsum, primisque in faucibus Orci

Pallentes habitant Morbi.

*Just in the gate, and in the jaws of hell,
Sickness and pale diseases ever dwell.*

Among these, *Feaver* had a temple on mount Palatine, and two more in different parts of antient Rome; and there is still extant an inscription to this goddess: VAL. MAX.
lib. ii. c. 5.

FEBRI. DIVÆ. FEBRI. SANCTÆ. FEBRI. MAGNÆ.
CAMILLA. AMATA. PRO. FILIO. MALE. AFFECTO.

This folly is branded by Prudentius:

*In Hamarti-
genia.*

Par furor illorum, quos tradit fama dicatis
Consecrasse deas, Febrem, Scabiemque facellis.

*Nor lest their madness, who in temples placed
Feaver and itch, with shrines and altars graced.*

FECIALES. [*Lat.*] A college of priests, instituted at Rome by Numa, and consisting of twenty persons, selected out of the best families. Their business was to be arbitrators of all matters relating to war and peace, and to be the guardians of the public faith; for which reason Varro derives their name from *Fides*, and others *à fœdere faciendo*. It is probable, they were ranked among the officers of religion, to procure them the more deference and authority, and to render their persons more sacred among the people. DIONYS. HA-
LICARN. LI-
VIUS. & al.
ALEX. ab
Alex. lib. v.
c. 3.

If the common-wealth had received any injury from a foreign state, they immediately dispatched these officers, to demand satisfaction; who, if they could not procure it, were to attest the gods against the people and country, and to denounce war; otherwise they confirmed the alliance, or contracted a new one; which they ratified by sacrificing an hog.

In the reign of Ancus Martius, the Latins having made incursions upon the Roman frontiers, the *Feciales* were sent to denounce war against them. One of these holy heralds, having a pointed javelin in his hand, cried with a loud voice: 'Hear, Jupiter, and thou, Juno; hear, Quirinus, and ye gods of heaven, earth, and hell; I take you to witness, that the Latin people is unjust; and, as this people has committed outrages against the Roman people; the Roman people, and my self, with the consent of the Senate, declare war against them.'

FEKI (THE BLIND MEN OF). A society of *Devotees*, in Japan, consisting of blind men only, who acknowledge for their founder a Japonese, named *Kakekigo*, who supported a rebel, named *Feki*. After the death of *Feki*, and the ruin of his party, the Emperor endeavoured to gain over *Kakekigo*, not doubting but that he would be as vigilant and sincere in the service of his lawful sovereign, as he had been in supporting a rebel. But the brave Japonese, refusing the Emperor's offers, tore out his own eyes, and presented them to the monarch, with this declaration; *To demonstrate to you, Sir, how conscious I am of your generous deportment towards me, I give you the strongest proof of it possible, by making you a free present of those eyes, which gaze on you with detestation.* It is in memory of this blind hero, that the order of *Feki* was instituted, about the year 1150. KÆMPFER;
Hist. Jap.

Before the institution of this society, there had been another of the same kind, founded by a son of one of the Emperors of Japan, who, falling in love with a most beautiful princess, whom death untimely cut off, bewailed the loss of her so incessantly, that his tears deprived him of sight. But this institution was quite eclipsed by the order of *Feki*, and became neglected.

These orders of blind men, in Japan, resemble the college of *Quinze-vingt*, founded, at Paris, by St Lewis, for three hundred gentlemen, whose eyes the Saracens had put out.

FELICITY. In Latin, *Felicitas*. The antient Pagans deified *Felicity*, or *Happiness*. Lucullus built a temple to this deity. She had another, erected by Lepidus. The Greeks paid divine worship to *Macaria*, daughter of Hercules, the same as *Felicitas*. This deity is often pictured upon medals, and generally with a *Cornucopia* in one hand, and a *Caduceus* in the other. The inscriptions are, *Felicitas Temporum*, *Felicitas Augusti*, *Felicitas publica*, &c.

Horace

Horace mentions this deity under the name of *Faustitas*, and represents her as a rural goddess.

Od. 5. lib. iv.
ver. 17.

Tutus bos etenim rura perambulat,
Nutrit rura Ceres, almaque Faustitas.

*King of the Meads, the ox in safety reigns,
While Faustitas and Ceres guard the plains.*

FERALIA. [*Lat.*] A festival of the antient Romans, observed, on the 11th of February, in honour of the *Manes*, or ghosts of their deceased friends and relations. The ceremony consisted of little offerings or presents at their graves.

OVID. Fast.
lib. ii. ver.
533.

Est honor & tumulis, animas placare paternas,
Parvaeque in extructas munera ferre pyras.
Parva petunt manes; pietas pro divite grata est
Munere; non avidos Styx habet ima deos.
Tegula porrectis satis est velata coronis,
Et sparsæ fruges, parvaeque mica falis.

*Tombs have their honours too: our parents crave
Some slender present to adorn their grave.
Slender the present, which the ghosts we owe;
These powers observe not what we give, but how:
No greedy souls disturb the happy seats below.
They only ask a tile, with garlands crown'd,
And fruit and salt to scatter on the ground.* KENNET.

This festival was instituted by Numa. During the celebration of it, marriages were forbidden, and the temples of other divinities shut up, because they fancied that, during this festival (which continued eleven days) the ghosts suffered no pains in hell, but were permitted to wander about their graves, and feast upon the meats prepared for them:

OVID. Fast.
lib. ii. ver.
557.

Dum tamen hæc fiunt, viduæ cessate puellæ,
Expectet puros pinea tæda dies — —
Dî quoque templorum foribus celentur opertis,
Thure vacent aræ, stentque sine igne foci.
Nunc animæ tenues & corpora sancta sepulchris
Errant, nunc posito pascitur umbra cibo.

*No genial couch receives the blushing maid;
For purer days the sacred rites are stay'd.
No votaries now the heav'nly powers invoke;
The temples shut, the altars cease to smoke.
Each flitting ghost its monument attends,
Regaled with off'rings of surviving friends.*

It is pretended, that, this Feast having been neglected for some years, all the graves were seen on fire, and the ghosts were heard, in the night-time, complaining of being forsaken. But, upon the revival of it, with more devotion and exactness, these prodigies ceased.

FERIÆ. See FEASTS.

DIONYS.
HALICARN.
LIVIVS. &
al.

FERIÆ LATINÆ. The *Latin Festival*. It was instituted by Tarquinius Superbus, who, having overcome the Tuscans, made a league with the Latins, and proposed to them to build a temple, in common, to *Jupiter Latialis*, in which both nations might meet, and offer sacrifice for their common safety. For this purpose, they made choice of mount *Albanus*, as the center of both nations, and built thereon a temple, and instituted an annual sacrifice, at which they swore mutual and eternal friendship.

At this festival, a white bull was sacrificed in common; and each town, both of the Latins and Romans, provided a certain quantity of meat, wine, and fruits, for the feast. At first, the solemnity continued but one day: after the expulsion of the kings, the senate added a third, a fourth, and so on to ten days.

FERONIA. The Pagan goddess of woods and orchards. This deity took her name from the town *Feronia*, situated at the foot of mount Soracte, in Italy, where was a wood and a temple consecrated to her. This town and wood are mentioned by Virgil, in the catalogue of Turnus's forces.

— — — — — viridi gaudens Feronia luco.

Æn. lib. viii.
ver. 800.

Feronia, famous for it's green retreat.

Strabo relates, that those, who sacrificed to this goddess, walked barefoot upon burning coals, without being hurt. She was the guardian-deity of freed-men, who received their cap of liberty in her temple.

FESTIVALS. See FEASTS.

FETICHES. Particular deities of the negroes of Guinea. Every one has a different sort, according to the direction of their *Mafoucki*, or priests. They ascribe all their good fortune to these *Fetiches*, and make libations of palm-wine in honour of them. There are some particular birds, as also the sword-fish, which they look upon as *Fetiches*. Certain trees, likewise, bear the same venerable denomination, and are esteemed the guardian-gods of the hills. The negroes perform their sacrifices at the foot of these trees. Such high mountains, as have been struck with thunder, are looked upon as habitations of the *Fetiches*. They likewise reckon certain stones in the number of the *Fetiches*. They place *Fetiches*, or household gods, before their doors; and these are made in the form of grapples or hooks.

OVINGTON'S
Travels to
Surat, &c.

PURCHAS.

Besides these larger *Fetiches*, they have several of a smaller size, which they carry about them, consisting of bawbles, which the priests, after having consecrated them, sell to the negroes. These they wear about their necks, or under their arm-pits. They pray to them night and morning, and dress them in the gayest attire they can procure.

On the day, which answers to our Sunday, the negroes assemble together about a sacred tree, called *The tree of the Fetiche*. At the foot thereof they place a table, adorned with boughs, and covered with palm-wine, rice, millet, &c. The day is spent in dancing about the tree, to the sound of drums and other instruments of brass. Their priest sits near a kind of altar, upon which he offers sacrifice to the *Fetiche*. He dips a wisp of straw into a pot, full of a certain liquor, in which there is a serpent; and with this he sprinkles the people. The ceremony is closed with loud acclamations and clapping of hands.

The *tree of the Fetiche* serves in the nature of an oracle, and is consulted on all important occasions; in order to which, they erect a small pyramid of ashes, in which they plant a bough of the tree, which they sprinkle with water: after which, they pretend, the *Fetiche* delivers his answers by the mouth of a black dog.

A zealous missionary, in that country, demolished as many *Fetiches* as he could meet with, and substituted *crosses*, or *crucifixes*, in their room; threatening the ignorant natives, that, if they presumed to approach, or touch them, without the utmost reverence, and on their bended knees, they should be struck dead that very moment; which terrified, and sent them howling home, in great disorder and confusion.

FIDELITY. See FAITH.

FIDIUS. An antient deity of the Romans and Sabines, who respected him as the protector of the mutual *Faith*, which ought to be observed between the two nations.

nations. He had a temple at Rome on mount *Quirinalis*, where his festival was kept every year upon the nones of June.

There is still extant, at Rome, an antient marble, consisting of three figures, under a kind of canopy. At the right hand stands *Honour*, represented under the figure of a middle-aged man. At the left is *Truth*, like a woman crowned with laurel, holding *Honour* by the hand. Between them both is *Love*, under the shape of a young child. The inscription is :

SIMULACRUM FIDII.

This deity was likewise called *Sanctus* or *Sancus*, and *Semo*. This we learn from Ovid.

Fast. lib. vi.
ver. 213.

Quærebam Nonas Sanco Fidione referrem,
An tibi, Semo pater ; cum mihi Sancus ait :
Cuicunque ex illis dederis, ego munus habebo :
Nomina trina fero ; sic voluere Cures.
Hunc igitur veteres donarunt æde Sabini,
Inque Quirinali constituere jugo.

*In doubt I stood, whether the Nones to give
To Sancus, Semo, or to Fidius :
When Sancus thus ; whose name so'e're you chuse,
Mine is the day, for all the names are mine.
The Sabines hence the three-nam'd god ador'd,
And on the mount Quirinal placed his Fane.*

We meet with these three names joined together in old inscriptions: e. g.

SEMONI SANCO DEO FIDIO SACRUM.

FIENDS. See DÆMONS.

Hist. des Ord.
Relig. T. II.
c. xliii.

FILLES-DIEU. [*Fr.*] A religious order of nuns, in France. As they antiently called the *hospitals* by the name of *Hôtels-Dieu*, i. e. *God's Houses*, so they called those, who lived in them, *Enfans-dieu* or *Filles-Dieu*, i. e. *God's children*, or *God's daughters*.

There are several houses of *Filles-dieu*. St Lewis established one at Paris, in the year 1232, in which he placed two hundred nuns, under the jurisdiction of the Bishop of Paris; who, seeing that a great number of them were dead of the plague, and that the price of provisions was considerably increased since their institution, reduced their number to sixty, without diminishing their yearly rents. This monastery being demolished, for fear it should serve as a place of retreat to the English, who were entered into France, the nuns were transferred to another in the same city. But, their number continually decreasing, and being at last reduced to four only, the nuns of the order of *Fontevraud* obtained a grant of their monastery, in 1483; which they have kept to this present time, under the name of *Filles-dieu*.

There is another house of *Filles-dieu* at Rouen. They received great benefactions from St Lewis, and Queen Blanche his mother. They have always followed the rule of St Augustin. The same name is likewise given to the *hospitallers* of the *Hôtel-dieu* of Orleans. This house was formerly an infirmary of the canons of the cathedral, who still pretend to a kind of jurisdiction over it.

These nuns are not obliged to fast, even on the days appointed by the Church, on account of their laborious employ in attending the sick. They neither sing, nor recite any office, in publick, or in private. Those of them, who can read, repeat the penitential psalms once a week. They observe a very strict silence in the church, and in the refectory during dinner. See FONTEVRAUD (THE ORDER OF).

FIRE. This element is sufficiently relative to the *history of religion*, to deserve particular notice. And,

First,

First, We read of the *sacred Fire* in the first temple of Jerusalem; concerning which the Jews have a tradition, that it came down from heaven. It was kept with the utmost care; and it was forbidden to carry any strange fire into the temple. Outram pretends, that this sacred Fire was extinct in the time of Ahaz, when he shut up the temple of Jerusalem. The Jews have several refined speculations touching this Fire: they pretend, that it was the Fire of the pillar of a cloud, which went before the Israelites in the desert; also that it was an emanation of the divine splendor. Buxtorf says, it was kept up by no other fuel than the offerings. But there seems to be no foundation for these conceits.

JURIEU,
Hist. des Dog-
mes, &c. P.
II. c. vii.
De Sacrificiis.

Dissert. de
Igne sacro.

It is a question, whether this *sacred Fire* was in the second temple? The answer is, that it certainly was not. It is one of the five things, which the Hebrews confess were wanting in the second temple. There are authors, however, who pretend, that this Fire had been hid by the sacrificators, and that, upon the return from the captivity, it had been found like water congealed. A certain rabbin is introduced, in the Talmud, saying, that he himself had seen the sacred Fire, in the second temple, *cubans ut canis*, lying on the ground like a dog, whereas, in the first temple, it was seen, *recubans ut leo*, couched like a lion.

2 Maccab. i.
18, &c.

Another miracle, in relation to this sacred Fire, is, that, in the tabernacle before the building of the temple, the altar of burnt-offerings, tho' made only of cedar, covered with a thin plate of brass, was not burnt by it. A third miracle is, that the rain never put it out, tho' the altar was set in the open air. The fourth miracle is, that the column of smoke, arising from it, always went perpendiculary upwards, whatever wind happened to blow.

The *Pagans* had their *sacred Fires*, which they kept in their temples with the most religious care, and which were never to be extinguished. — This *perpetual Fire* is reckoned among the furniture of the temple, which the ghost of Hector brought to Æneas in a vision.

Sic ait, & manibus vittas, vestamque potentem,
Æternumque adytis effert penetralibus ignem.

VIRG. ÆN.
lib. ii. ver.
296.

He said, and brought me, from their blest abodes,
The venerable statues of the gods;
With antient Vesta from the sacred quire,
The wreaths, and relics of th' immortal Fire. DRYDEN.

Numa was the first, who built a temple to *Fire*, as a *goddess*, at Rome, and instituted an order of priestesses for the preservation of it. See VESTALS.

It is well known, that *Fire* was the god of the *Chaldeans*, who, being persuaded that it was the supreme god, sent it all over the world, to make trial of its superiority over the gods of all other nations; in which expedition it met with a memorable defeat by the contrivance of an Egyptian priest; concerning which, see CANOPUS.

The *Magi*, one of the two antient sects of the Persians, were worshippers of *Fire*. Zoroastres made an alteration in this religion; for, whereas they used to erect altars, on which their sacred Fire was kept, on the tops of hills, and in the open air, where their religious worship was often interrupted by rain and storms, and the sacred Fire extinguished, he ordered *Fire-temples* to be built every where, for the greater convenience of public worship. Zoroastres pretended, that, being taken up into heaven, he heard God speaking to him out of a bright flame of Fire, and that therefore *Fire* was the truest image of the divine presence. See MAGIANS.

HYDE, Re-
lig. vet. Perf.
c. i.

The Greeks and Armenians keep up a ceremony, called the *Holy Fire*, upon a persuasion, that, every Easter-Eve, a miraculous Fire descends from heaven into the holy sepulchre, and kindles all the lamps and candles there. On this occasion, the church of the holy sepulchre is crowded by a numerous and distracted mob, who run round the sepulchre, crying out *Huia*, which signifies *this is he*, by which they assert the verity of the Christian religion. After this they act the most antick tricks, dragging one another along the floor, and tumbling round the sepulchre. Then they make a solemn procession, with standards, crucifixes, &c. After which, a pigeon is secretly let fly, to deceive the people into an opinion that it is a visible descent of the Holy Ghost. The procession being over, all the candles and lamps in the holy sepulchre are extinguished. Then the Greek Patriarch, and the principal Armenian

MAUN-
DRELL,
Journey from
Aleppo to Je-
rusalem, p.
94.

nian Bishop, enter the holy sepulchre, shutting the door after them. In a few minutes, the door is opened, and the two miracle-mongers come out with blazing torches in their hands, which they hold up at the door of the sepulchre, whilst the people throng about, every one striving to light their candle at the holy flame. Those, who get the Fire, immediately apply it to their beards, faces, and bosoms, pretending that it will not burn like an earthly flame. It is the opinion of these poor people, that, if they can but have the happiness to be buried in a shroud smutted with this celestial Fire, it will certainly secure them from the flames of hell.

FIRMAMENT. See HEAVEN.

MAIMONID.
in Temedim
& Mofaphim.

FIRST-FRUIT. In Latin, *Primitiæ*. So the *Hebrews* called those *oblations*, which they made to God, consisting of part of the fruits of their harvest, as an acknowledgment of the sovereign dominion of God, the giver of all good things. They were offered in the temple, before any part of the crop was touched; for which reason they were called *First-Fruits*. The first of these *First-Fruits* was offered in the name of the whole nation, being either two loaves of bread, or a sheaf of barley, which was gathered on the 15th of *Nisan* in the evening, and threshed in the court of the temple. When it was cleaned and winnowed, they roasted three pints of it, and pounded them in a mortar. Then, adding oil and incense to it, the priest took the offering, and, waving it before the Lord towards the four parts of the world, threw a handful of it into the fire upon the altar, and the rest was his own.

Besides the *First-Fruits*, offered in the name of the whole nation, every private person was obliged to bring his *First-Fruits* to the temple. The scripture prescribes neither the time nor the quantity. The Rabbins say, they were obliged to bring at least the sixtieth part of their harvest. These *First-Fruits* consisted of wheat, barley, grapes, figs, apricocks, olives, and dates. They were carried in procession by a company of twenty-four persons, preceded by an ox, appointed for sacrifice, his horns gilded, and crowned with olives. These oblations are enjoined by the Mo-
saical Law, *Exod.* xxii. 29.—xxiii. 19.

Num. xv. 19,
20.

PHILO, de
præmiis Sa-
cerdot.

There was, besides, another sort of *First-Fruits*, which were paid to God. When bread was kneaded in a family, a portion of it was set apart, and given to the priest or Levite, who dwelt in the place. If there was no priest or Levite there, it was cast into the oven, and consumed by the fire. This is one of the three precepts peculiar to the women, because they generally are the persons, who make the bread. These offerings made a considerable part of the revenues of the Hebrew priesthood.

Can. Apost.
c. iv. Constit.
lib. ii. c. 25.
Conc. African.
c. iv.

Epist. 80.

Lib. viii. c.
40.

First-Fruits are frequently mentioned, in antient *Christian* writers, as one part of the Church-revenues. Several rules are laid down in the antient canons concerning these offerings: particularly, one of the councils of Carthage enjoins, that they should consist only of grapes and corn; which shews, that this was the practice of the African Church. Nazianzen mentions likewise the *First-Fruits* of the wine-press, which were to be dedicated to God. The author of the *Constitutions* has a prayer, or invocation, to be used at the dedication of the *First-Fruits*.

26 Hen. VIII.
cap. 3.

First-Fruits, in the Church of England, are the profits of every spiritual benefice for the first year, according to the valuation thereof in the king's books. These were given, in antient times, to the Pope, throughout all Christendom, and were first claimed by him, in England, of such foreigners as he bestowed benefices on, by way of provision: afterwards they were demanded of all other Clercs, on their admission to benefices. But, at the *Reformation*, they were taken from the Pope, and vested in the king.

GULIELMUS
de Nangis,
ad an. 1349.

FLAGELLANTES. [Lat.] *Whippers*. Those persons, who lash, or whip, themselves upon a religious account. This odd kind of discipline is said to have began at Perugia, in the year 1260, where a great number of men walked in procession, having their backs naked, and publicly lashing themselves till the blood came. They were preceded by priests carrying the cross. This custom, in a short time, spread through Italy into Germany, where some publicly maintained, in their sermons, that there was no remission of sins without *flagellation*. These

Enthusiasts

Enthusiasts caused great disorders, raising seditions, massacring the Jews, and plundering the laity. Philip de Valois, King of France, by advice of his clergy, stopped their coming into his dominions: and Clement VI, having notice of these practices, passed a censure upon all religious *whipping*, and condemned it as contrary to the law of God, and dangerous to the peoples souls.

FLAMINES. [Lat.] An order of *Priests*, among the antient Romans, instituted (according to Plutarch) by Romulus, and (according to Livy) by Numa. They were originally three, viz. *Flamen Dialis*, or the *Flamen* of *Jupiter*; *Flamen Martialis*, or the *Flamen* of *Mars*, and *Flamen Quirinalis*, or the *Flamen* of *Quirinus*. They were chosen by the people; and their inauguration was performed by the sovereign pontiff. Afterwards, their number was increased to fifteen, the three first of whom, who were taken from the senate, were called *Flamines Majores*, and the twelve others, taken from the people, *Flamines Minores*.

The *Flamen Dialis* was a very considerable person at Rome, and subject to certain laws, which distinguished him from the rest. 1. He was forbidden to ride on horseback. 2. To see an army ranged in order of battle. 3. To swear. 4. He could make use of but one sort of ring, bored through in a particular manner. 5. He could not have any knot, either in his sacerdotal bonnet, or in his girdle, or any where else. 6. None but a freeman was allowed to cut his hair. 7. He was not permitted to touch a goat, raw flesh, ivy, or a bean, or so much as to pronounce their names. 8. He was not allowed to prune a vine. 9. The feet of his bed was to be dawbed with wet dirt. 10. The cuttings of his nails and hair were to be buried under an oak. 11. He could not put off his tunick, but in a covered place, that he might not appear naked *sub dio*. 12. At feasts, he took place of every one but the *Rex Sacrificulus*. 13. If his wife died, he lost the dignity of *Flamen*. 14. He could not be divorced from his wife. 15. He was forbidden to approach any place, where was a wood-pile for burning the dead. 16. He was not to touch a dead person.

A. GELLIIUS;
lib. x. c. 5.

The *Flamen Martialis* was the second in dignity, and was, likewise, to be of a Patrician family. He was not allowed to go out of Italy; for which reason Cæcilius Metellus, the sovereign pontiff, would not let Aulus Posthumus, Consul and *Flamen Martialis*, go from Rome, to carry on the war in Africa. The *Flamen Quirinalis* was under the same restrictions.

There were, likewise, *Flamines*, ordained for the emperors, after they were ranked among the gods. The Emperor Augustus had one, called *Flamen Augustalis*.

The *Flamines majores* wore the robe edged with purple, like the great magistrates, had an ivory chair, and sat in the senate. They had a cap or bonnet, peculiar to them. They wore a little band of thread (*filamen*) about their head; from whence (according to Varro) they had their name.

There were, likewise, *Flaminicæ*, or priestesses, who were the wives of the *Flamines Diales*. Their habit was flame-coloured, and on it was painted the image of a thunder-bolt. They wore on their head-dress green oak-boughs. They were not allowed to go up three steps of a ladder, nor to adorn and comb their hair, when they went to the ceremony of throwing the *Argei* (or figures of men made of rushes) from the bridge *Sublicius* into the *Tyber*. The *Flaminicæ* are often mentioned in inscriptions.

Id. Ibid.

FLINS. An idol of the antient Vandals, who inhabited that part of Germany, now called *Lusace*. This word, in the Saxon language, signifies a *stone*, and was applied to this god, because he was represented by a great stone, shaped in the figure of death, covered with a long cloak, holding a stick in its hand, with a blown bladder, and a lion's skin over its shoulder. Those Barbarians believed, that this deity will hereafter restore them to life again.

Chrön. Saxo-Germ.

FLORA. A Pagan deity of the antient Romans. She was the goddess of flowers.

Flora quibus mater præspersgens ante viai
Cuncta coloribus egregiis & odoribus implet.

LUCRET. lib.
v. ver. 738.

*Then mother Flora, to prepare the way,
Makes all the fields look glorious, green, and gay,
And freely scatters, with a bounteous hand,
Her sweetest, fairest flowers o're the land.* CREECH.

The antients made her the wife of *Zephyrus*, intimating by this match, that *Flora*, or the natural heat of the plant, must concur with the influence of the warmest wind, or *Zephyrus*, for the production of flowers.

Varro reckons *Flora* among the antient deities of the Sabines, who were received in Rome, when the Sabines were united to the Roman people. Ovid says, her Greek name was *Chloris*, and that the Latins changed it into *Flora*.

Fast. lib. v.
ver. 195.

*Chloris eram, quæ Flora vocor : corrupta Latino
Nominis est nostri litera Græca sono.*

Epit. divin.
instit. c. xx.

Lactantiûs (upon what foundation, is uncertain) pretends, that *Flora* was a woman of a scandalous life, and that, having amassed a great estate by her leudness, she made the Roman people her heir, on condition that they celebrated annual games in honour of her : but that the senate, growing ashamed of this practice, agreed to deify her, and, taking occasion from her name, made her the goddess of flowers. See the following article.

FLORALIA or FLORALES LUDI. [Lat.] Annual games, among the antient Romans, instituted, in honour of the goddess *Flora*, in the year of the city 513. They began to be celebrated on the 4th of the kalends of May, and were continued to the kalends.

OVID. Fast.
lib. iv. ver.
947.

Exit & in Maias sacrum Florale Kalendas.

They were instituted in order to obtain a fruitful year, by the influence of this goddess.

Id. lib. v. ver.
327.

*Convenere patres, &, si bene floreat annus,
Numinibus nostris annua festa vocent.
Annuimus votis : Consul cum Consule Lænas
Posthumio ludos persolvere mihi.*

Here the Poet not only recounts the design of the institution, but mentions the very consuls, who first celebrated the *floral games* ; namely, M. Pompilius Lænas, and L. Posthumius Albinus.

The *Floralia* were celebrated in the *Campus Martius*, being first proclaimed by sound of trumpet. During the celebration, the *Ædiles* scattered beans and pease, and other pulse among the people. At these games, harlots danced naked, playing a thousand lascivious tricks.

General Hi-
story of Chi-
na, &c. Vol.
III. p. 35,
&c.

FO or FŌE. An idol of the Chinese. He was originally worshipped in the Indies, and transported from thence into China, together with the fables, with which the Indian books were filled.

They relate, that *Fo* was born in that part of the Indies, which the Chinese call *Chung tien cho* ; that his father was king of this country, and that his mother, when she conceived him, almost constantly dreamed, that she had swallowed an elephant. He was no sooner born, than he stood upright, and walked seven paces, pointing with one hand to the heaven, and with the other to the earth, uttering distinctly these words ; *There is none but my self, in the heaven, or on the earth, that ought to be adored.* At the age of seventeen, he married three wives ; and, at the age of nineteen, he retired to a solitary place, and put himself under the guidance of four philosophers. At thirty, he was wholly inspired by the divinity, and looked upon himself as a god. He is said to have performed most wonderful things, which the Chinese have described in several volumes, and represented by cuts.

It

It is scarcely credible, how many disciples this chimerical god gained; for they reckon eighty thousand, who were busy in spreading his tenets all over the East. Among these, there were ten of greater distinction, who published five thousand volumes in honour of their master.

Finding himself near death, he declared to his disciples, that, till that moment, he had concealed the truth in figurative and metaphorical expressions, but that now he would reveal the mysteries of his doctrine. 'Learn then (said he) that the principle of all things is emptiness and nothing; from nothing all things proceeded, and into nothing all will return; and this is the end of all our hopes.' But some of his disciples adhered to what he had formerly taught them, and their doctrine is directly opposite to atheism. However the last words of this impostor laid the foundation of that celebrated distinction, which is made in his doctrine, of exterior and interior.

His disciples, after his death, published a great number of fables concerning him, and easily persuaded the people, that their master had been born eight thousand times, that his soul had successively passed through several different animals, and that he had appeared in the figure of an ape, a dragon, an elephant, &c. In consequence of this persuasion, these different creatures, through which the soul of *Fo* was said to have passed, were worshipped in several places; and this greatly increased the number of idols in China.

There are in every province of China certain mountains, whereon there are idol temples, which have greater credit than the rest. The Chinese go in pilgrimage to these temples; and, when they arrive at the foot of the mountain, they kneel down, and prostrate themselves at every step they take in ascending it. Those, who cannot go these pilgrimages, purchase a large printed sheet, in the middle of which is the figure of the god *Fo*, to which they pay their adoration. See the following article.

FO (THE SECT OF). Idolaters in China, who worship the god *Fo*. This sect was introduced into that kingdom, about the year of Christ 65, by the Emperor *Ming ti*, who, recollecting a sentence, which Confucius had often repeated, viz. *That the most holy was to be found in the West*, sent ambassadors into the Indies, to discover who this saint was, and to seek for the true law, which he taught. The ambassadors supposed they had found him among the worshippers of the idol *Fo*; and this gave occasion to the introducing of that religion into China. See the preceding article.

General History of China, &c. Vol. III. p. 34, &c.

The sect of *Fo* consists of two branches. The one adheres to the last words of *Fo*, when he was dying, and consequently are a sect of *atheists*. The latter perseveres in the first errors their master had taught, which are directly opposite to atheism. Among these are the *Bonzes*. See BONZES.

Some endeavoured at a reconciliation between these two parties, by distinguishing the doctrine of *Fo* into *exterior* and *interior*. The first was more suited to the capacities of the people, and prepared their minds to receive the second, which was suited to none but elevated minds. The exterior doctrine (said they) is, with respect to the interior, what the frame is, with respect to the arch, which is built upon it: the frame is only necessary to support the stones, while the arch is building, and, when that is finished, becomes useless; in like manner the exterior doctrine is laid aside, when the interior is embraced.

The *exterior doctrine* contains the principles of the morality of the *Bonzes*. They teach, that there is a great difference between good and evil; that there are rewards and punishments after death; that the god *Fo* was born to save the world, and expiate the sins of men; that there are five precepts to be observed; the first is, not to kill any living creature; the second, not to take what belongs to another; the third prohibits impurity; the fourth, lying; and the fifth, drinking wine. They likewise teach a transmigration of souls.

As to the *interior doctrine*, very few are allowed to be acquainted with its mysteries. It is the same, which was taught by *Fo* in the last moments of his life, and which his disciples, whom he trusted most, have taken care to explain and propagate. They teach, that a *Vacuum*, or nothing, is the principle of all things; that beings differ from one another only by their shape and qualities; that, in order to become like the first principle, we must accustom our selves to do nothing, to desire nothing, to perceive nothing, to think on nothing; that all holiness consists in

in ceasing to be, and being swallowed up by nothing, and all virtue in a suspension of all thought, and an annihilation of all the faculties of the soul; that, when a man has once attained this happy state, he will meet with no farther vicissitudes or transmutations, but will be perfectly like the god *Fo*.

This doctrine is not without its followers even at court. The Emperor *Kao Tsong* resigned his crown to his son, that he might entirely addict himself to these stupid and senseless meditations. The greatest part of the learned have opposed this sect, and, among others, a famous *Calao*, called *Poei quei*, a zealous disciple of *Confucius*. However, it has been hitherto tolerated, either through fear of exciting commotions among the people, or because it has had some secret protectors among the learned themselves.

Relig. Cerem.
T. IV.

FOQUEQUIO. So the *Budsoists*, a religious sect of Japan, call the book, which contains the principles of their religion. It is held in such veneration among them, that they are not permitted to lay it carelessly on the ground, or any other indecent place. The common beggars learn by heart select passages out of this book, which they pronounce with an audible voice before passengers.

FONT. In the Christian sense of the word, is a large basin, in which water is kept for the baptizing of infants, or other persons. It is so called, probably, because, in the beginnings of Christianity, Baptism was usually performed at *springs* or *fountains*. When churches came to be built, the place of baptism was a building distinct from the church, called the *Baptistery*. In process of time, the *Font* was brought into the church-yard, and afterwards into the body of the church; where it now stands, but at the lower end, to intimate, perhaps, that Baptism is the rite of admission, or entrance into the Christian Church.

In the primitive times, *Fonts* were very large and capacious, both for the convenience of immersion, or plunging the Catechumens into the water (which was the ancient custom) and because (the stated times of baptism returning so seldom) there were usually great numbers to be baptized at the same time. In the middle of them was a partition, the one part being designed for the men, and the other for the women. But immersion being now discontinued, and Baptism being administered at all times, and to single persons, *Fonts* of a much smaller size are sufficient.

Ad An. 417,
554, 558.

TILLEM.
Hist. Ecclef.
T. X. p. 678.

Baronius mentions several miraculous *Fonts*, which, at Easter (one of the stated seasons of baptism) were spontaneously filled with a sufficient quantity of water for baptizing all the Catechumens. There having been an error committed, during the pontificate of *Sofinus*, in the celebration of Easter (it being held on the 25th of March instead of the 22d of April) God was pleased to give a convincing proof of the mistake; for the *Fonts* of a certain village, which always used to be miraculously filled at Easter, were, that year, not filled until the 23d of April.

Can. 81.

Rational. Di-
vin. offic. lib.
vi. c. 82.

The canons of our Church require, that there be, in every church, a *Font* made of stone; because, says *Durandus*, the water, which typified baptism in the wilderness, flowed from a rock; or because Christ is in scripture called the *corner-stone*, and the *rock*. See BAPTISTERY.

Hist. des Ord.
Relig. T. VI.
p. 83.

FORTEVRAUD (THE ORDER OF). A religious order in the Romish Church. Its founder was the blessed Robert d'Arbrissel, about the latter end of the XIth century. He was a doctor in the university of Paris, and was made vicar to the Bishop of Rennes, with an absolute power in that diocese. He made use of this authority for the restoring of ecclesiastical discipline, recovering the possessions of the Church, and reforming the conduct of the clergy. His Bishop being dead, he retired to the city of Angers, where he taught divinity for some time: but, designing to devote himself entirely to God, he resolved to leave the world, and retired into the forest of Craon, towards the frontiers of Maine, where he lived in the practice of the greatest austerities. The fame of his virtues drew great numbers to him, and his preaching soon filled the forest with anchorites. In the year 1094, he caused a monastery to be built in the forest of Craon, for the reception of his disciples, to whom he gave the rule of St Augustin. He was for some time their superior, and at first they lived only upon alms, and eat nothing but roots.

Robert, being obliged, by order of Pope Urban II, to preach up the crusade, resigned this monastery to the Bishop of Angers, and, taking some of his disciples along with him, began to preach in the towns and villages, and many were induced to forsake all, and follow him. In the year 1099, he pitched upon a place, called *Fontevraud*, on the borders of Anjou and Poitou, where he built some cells or cottages, to shelter his disciples from the weather. The example of these new Anchorets, whose regularity and virtues were remarkable, soon attracted many more. Robert rejected none, but admitted persons of all ages and conditions; and this obliged him to build several monasteries within one and the same enclosure. Afterwards a large church was built in common for all the monasteries. This was the original of the famous abbey of *Fontevraud*, the foundation whereof was laid soon after the holding of the council of Poitiers, which was in the year 1100.

Robert put his congregation under the protection of the Holy Virgin and St John the Evangelist, intending that Jesus Christ's recommending them to one another should be the model of the relation he appointed between the men and the women of his order; and that the respect, which the men, who represented St John, should pay to the superiours of the women, should be a real submission to her authority, declaring her their superior both in spirituals and temporals. Having settled his institute, he left *Fontevraud*, and went into Poitou, to continue his missions. In 1106, he returned to his monastery, with Pope Pascal II's bull, approving his order. His followers increasing, he made several new settlements, particularly in the forest of Loges, in the diocese of Angers; at Chauzenois in Tourain; at la Puye in Poitiers; and some other places. The last settlement he made was at Haute-Bruyere, eight leagues from Paris, in the diocese of Chartres.

Before his death, he drew up the statutes of his order. He enjoined perpetual abstinence from flesh. The nuns were to keep silence always, and their faces to be always covered with their veils. Their habit was to be a long garment, made of the meanest stuff of the country. They were forbidden to wear gloves. They were not to go out of the cloister upon any account, without the abbess's leave. When they died, they were to be wrapped in a hair-cloth. The Monks were to live in common. They were to go, on Sundays, to the monastery of nuns, to hear mass. They could not admit any into their order, that privilege belonging to the abbess. They wore a leathern girdle, at which hung a knife and sheath.

Robert d'Arbrissel, in his life-time, saw above 3000 nuns in the single monastery of *Fontevraud*. But the number increased after his death, amounting to between four and five thousand. In length of time, the abbey declined; for, in the year 1297, it consisted but of 360 persons. This order gained so much reputation, that whole monasteries, of different orders, embraced that of *Fontevraud*.

In the year 1177, some nuns of this order were brought into England, by order of King Henry II, who gave them the monastery of Ambresbury in Wiltshire. They had two other houses, here; the one at Eton, the other at Westwood in Worcestershire.

FORDICIDIA. [*Lat.*] A festival of the antient Romans, celebrated on the 17th of the Kalends of March. It was instituted by Numa, on occasion of a general barrenness of the cattle, and had its name from the Latin *Forda*, which signifies *a cow with calf*, because, on this festival, they sacrificed such animals.

Tertia post Veneris cum lux surrexerit Idus,
Pontifices forda sacra litate bove. - - - -
Pars cadit arce Jovis; ter denas Curia vaccas
Accipit, & largo sparsa cruore madet - - - -
Rege Numa, fructu non respondente labori,
Irrita decepti vota colentis erant. - - - -
Faunus adest, oviumque premens pede vellera duro,
Edidit a dextro talia dicta toro:
Morte boum tibi, rex, Tellus placanda duarum:
Det sacris animas una necata duas. - - - -

OVID. Fast.
lib. iv. ver.
629.

Extæ bovis dantur gravidæ; felicior annus
Provenit, & fructum terra pecusque ferunt.

*When the third rising morning gives the day,
In sacrifice a pregnant heifer slay.
Part in Jove's temple bleeds; on Jove they call;
The blood of thirty stains the Capitol.
Numa was king; the husbandman his toil
Employ'd in vain on an ungrateful soil.
Faunus appear'd, and thus the god decreed;
A pregnant cow to mother earth must bleed.
A pregnant cow, in sacrifice, is slain,
And the year smiles with cattle and with grain.*

FORNACALIA. [*Lat.*] An antient Roman festival, instituted by Numa, in honour of *Fornax*, the goddess of *Ovens*. At this feast, certain cakes were made, and offered in sacrifice before the ovens.

OVID. Fast.
lib. ii. ver.
525.

Facta Dea est Fornax; læti Fornace coloni
Orant, ut fruges temperet illa suas.
Curio legitimis tunc Fornacalia verbis
Maximus indicit, nec stata sacra facit.

*Fornax is made a goddess of the plains,
And pray'd to, for their fruits, by simple swains.
The Curio does the festal day enjoin;
The swains with rural honours grace her shrine.*

FORNAX. See the preceding article.

FORTUNE. In Latin, *Fortuna*. The antient Greeks and Romans made a goddess of *Fortune*, which is, in reality, nothing more than a sudden and unexpected event of things, arising from chance.

The Greeks had many temples dedicated to *Fortune*, under the name of *τύχη*. The poet Pindar makes her one of the *Parcæ*, or *Destinies*, and the daughter of Jupiter. Ancus Martius, king of the Romans, was the first, who built a temple, at Rome, to this deity, under the title of *Fortuna virilis*, the *virile* or *courageous Fortune*, because courage, no less than good Fortune, is requisite to the obtaining victories. Servius Tullus built a temple to *Fortune*, at the Capitol, under the title of *Primogenia*. The Romans gave several other appellations to *Fortune*, and consecrated temples to her under various names, such as FORTUNA LIBERA, REDUX, PUBLICA, EQUESTRIS, &c.

There was a statue of *Fortune* at Athens, holding betwixt her arms Plutus, the god of riches. She is represented, on medals, holding in one hand a horn of plenty, and in the other the helm or rudder of a ship, and sitting upon a globe, to denote that she governs the world. Sometimes she stands by a wheel, to denote her instability and inconstancy. Apelles drew her sitting, and, being asked the reason, answered, because she had never been yet at rest. There was a brazen statue of *Fortune*, in a temple built to her by Sylla at Præneste, so finely gilt, that, to express any thing that was well gilt, it was said, it had been gilt at Præneste.

Horace's description of this goddess, and her great power, is too beautiful to be omitted, or curtailed.

Od. 35. lib. i.

O Diva, gratum quæ regis Antium,
Præsens vel imo tollere de gradu
Mortale corpus, vel superbos
Vertere funeribus triumphos:
Te pauper ambit sollicita prece,
Ruris colonus; te dominam æquoris,
Quicunque Bithyna laceffit
Carpathium pelagus carina.

Te Dacus asper, te profugi Scythæ,
 Urbesque, gentesque, & Latium ferox,
 Regumque matres barbarorum, &
 Purpurei metuunt tyranni - - -
 Te semper anteit sæva necessitas,
 Clavos trabales, & cuneos manu
 Gestans ahenâ, nec severus
 Uncus abest, liquidumque plumbum.
 Te spes, & albo rara fides colit
 Velata panno; nec comitem abnegat,
 Utcunque mutata potentes
 Veste domos inimica linquis.
 At vulgus infidum, & meretrix retro
 Perjura cedit; diffugiunt cadis
 Cum facie ficcatis amici,
 Ferre jugum pariter dolosi.

*Great goddess, Antium's guardian pow'r,
 Whose force is strong and quick to raise
 The lowest to the highest place;
 Or with a wond'rous fall
 To bring the haughty low'r,
 And turn proud triumphs to a funeral:*

*The lab'ring swain thy aid implores;
 His pray'rs are mix'd with fear and hope,
 On thee depending for his crop;
 The merchants thee confess,
 When far removed from shores,
 And bow to thee the mistress of the seas.*

*To thee their vows rough Germans pay;
 To thee the wand'ring Scythians bend,
 Thee mighty Rome proclaims a friend;
 And for their tyrant sons
 The barb'rous mothers pray
 To thee, the greatest guardian of their thrones - - -*

*Necessity still walks before,
 And leads the way with pois'nous breath,
 And all the instruments of death;
 Sharp swords, and wheels, and racks,
 That flow with putrid gore,
 Her brazen hand, to fright the nations, shakes.*

*Sure hope, and friendship cloathed in white,
 Attend on thee; they still remain
 The chiefest glories of thy train;
 Tho' you enraged retreat,
 And with a hasty flight,
 Thy garment changed, forsake the fallen Great.*

*But the base crowd, the perjur'd whore,
 And, when the casks of wine are dry,
 The false pretenders quickly fly;
 They all refuse to bend
 With the declining poor,
 And take the heavy yoke to ease their friend. CREECH.*

Juvenal makes Fortune the deity of Fools.

Nullum numen habes, si sit prudentia; sed te
 Nos facimus, Fortuna, Deam, cœloque locamus.

Sat. x. ver.
 Fortune 365.

*Fortune was never worshipp'd by the wife,
But, set aloft by fools, usurps the skies.* DRYDEN.

I shall subjoin a description of this imaginary goddess from a poet of our own.

*On high, where no hoarse winds, nor clouds resort,
The hoodwink'd goddess keeps her partial court :
Upon a wheel of Amethyst she sits,
Gives and resumes, and smiles and frowns by fits.
In this still labyrinth, around her lie
Spells, fittres, globes, and schemes of Palmistry.
A sigil in this hand the gypsy bears,
In t'other a prophetic sieve and shears.* GARTH'S Dispensary.

D'HERBE-
LOT, Bibl.
Orient.

FOSSOUS AL HEKAM. [*Arab.*] A book of mystical divinity, among the Mohammedans, which, they pretend, was dictated, or inspired, or sent from heaven, by their false prophet, to *Ebn al Arabi*, a doctor of Damascus, in the year of the Hegira 627. It contains 27 *Hekam*, or *instructions*; each of which is attributed to one of the antient patriarchs or prophets, excepting the last, which belongs to Mohammed, and is entitled *Hekam Ferdiat Mohammediat*. The Mussulman doctors are very much divided as to the merit of this work; for some praise it, and others absolutely reject it, as being full of superstition and falshood.

FRANCISCAN MONKS or FRIARS-MINORS or GREY-FRIARS. Religious, of the order of St Francis.

MATTH.
PARIS, P.
286.

St Francis was born at *Affissium*, in the province of Umbria, in Italy, of noble parentage, but much more renowned for his holy life. He renounced a considerable estate, with all the pleasures of the world, to embrace a voluntary poverty, and live in the practice of the greatest austerities. Going barefoot, and embracing an apostolical life, he performed the office of a preacher on Sundays and other festivals, in the parish churches. In the year 1206 or 1209, designing to establish a religious order, he presented to Pope Innocent III a copy of the rules he had conceived, praying that his institute might be confirmed by the Holy See. The Pope, considering his despicable appearance, and the extreme rigour of his rules, bid him go find out swine, and deliver them the rule he had composed, as being fitter for such animals than for men. Francis, being withdrawn, went and rolled himself in the mire with some swine, and, in that filthy condition, again presented himself before the Pope, beseeching him to grant his request. The Pope, moved hereby, granted his petition, and confirmed his order.

From this time Francis became famous throughout all Italy, and many persons of birth, following his example, forsook the world, and put themselves under his direction. Thus this order of Friars, called *Minors*, spread all over Europe; who, living in cities and towns, by tens and sevens, preached in the villages, and parish churches, and instructed the rude country people. Some of them likewise went among the Saracens, and into Pagan countries, many of whom obtained the crown of martyrdom.

It is pretended, that, a little before the death of St Francis, there appeared wounds in his hands and feet, like those of our Saviour, continually bleeding, of which, after his death, there appeared not the least token. He was buried in his own oratory at Rome, and his name was inserted in the catalogue of saints.

After the death of St Francis, Pope Innocent prescribed certain rules for the better regulation of the *Friars Minors*. They were allowed to preach in the cities and villages, but were to instruct rather by the gravity of their behaviour, and the meanness of their habit, than by sharp rebuking words. They were not to direct their reproofs to particular persons, nor reveal confessions, tho' they were gone to remote parts. They were to rest contented with meanness and poverty, never to aspire to immunities or dignities, nor intrude themselves to preach, or give advice, without the request or consent of others.

The rule of the *Franciscans*, as established by St Francis himself, is, briefly, this. They are to live in common, to observe chastity, and pay obedience to the Pope, and

and to their superiors : Those, who are admitted into the order, are first to sell all they have, and give it to the poor : they are to perform a year's noviciate, and, when admitted, never to quit the order upon any account. The priests are to perform divine office according to the order of the holy Roman Church : They are to fast from the feast of *All Saints* till the *Nativity*. The Monks of this order are never to ride, except some manifest necessity, or infirmity, oblige them to it. They are upon no account to receive any money, but to live upon alms, which they may confidently ask. They are to keep no suspicious company, nor to have any familiarity with women. Their habit is to consist of a tunic, a hood, a cord for a girdle, and a pair of drawers ; and they are allowed to mend their habits with a piece of sackcloth, or other mean stuff.

The first monastery of this order was at *Monte Soubazo*, in Italy, where the Benedictines of that place gave St Francis the Church, called *Portiuncula*. Soon after, convents were erected in other places ; and afterwards St Francis founded others in Spain and Portugal. In the year 1215, this order was approved in the general Lateran council. Then St Francis, returning to *Affissium*, held a general chapter, and sent missions into France, Germany, England, and other parts. This order made so great a progress in a short time, that, at the general chapter held at *Affissium* in 1219, there met 5000 Friars, who were only deputies from a much greater number. There are at present above 7000 houses of this order, and in them above 115000 Monks ; there are also above 900 monasteries of Franciscan nuns. This order has produced four Popes, 45 Cardinals, and an infinite number of Patriarchs, Archbishops, and two Electors of the empire ; besides a great number of learned men and missionaries.

Hist. des Ord.
Relig. T.VII.
c. i.

The *Franciscans* came into England, during the life of their founder, in the reign of King Henry III. Their first establishment was at Canterbury. They zealously opposed King Henry VIII, in the affair of his divorce ; for which reason, at the suppression of the monasteries, they were expelled before all others, and above 200 of them thrown into goals ; thirty-two of them coupled in chains like dogs, and sent to distant prisons ; others banished, and others condemned to death. Whilst this order flourished in England, this province was divided into seven parts or districts, called *Custodies*, because each of them was governed by a provincial, or superior, called the *Custos*, or guardian of the district. The seven *Custodies* were, that of London, consisting of nine monasteries ; that of York, consisting of seven monasteries ; that of Cambridge, containing nine monasteries ; that of Bristol, containing nine monasteries ; that of Oxford, in which were eight monasteries ; that of Newcastle, in which were nine monasteries ; and that of Worcester, in which were nine monasteries : in all, sixty monasteries.

The first establishment of *Franciscans* in London was begun by four Friars, who hired for themselves a certain house in Cornhill, of John Travers, then Sheriff of London, and made it into little cells ; where they lived till the summer following, when they were removed, by John Iwyn, citizen and Mercer of London, to the parish of St Nicholas in the shambles ; who assigned them land for the building of a monastery, and entered himself into the order.

Biblioth. Cotton.
Vitell.
F. xii. 13.
fol. 45.

FRATERNITIES. In Roman-Catholic countries, are societies for the improvement of *Devotion*. They are of several sorts, and several denominations. Some take their name from certain famous *instruments* of piety. Of these there are four more remarkable Fraternities.

I. The *Fraternity of the Rosary*. This society owes its rise to St Dominic, the holy founder of the *Rosary*. He appointed it, they say, by order of the blessed Virgin, at the time when he was labouring on the conversion of the *Albigenses*. After the Saint's death, the devotion of the *Rosary* became neglected, but was revived by *Alanus de rupe*, about the year 1460. This Fraternity is divided into two branches, that of the *common rosary*, and that of the *perpetual rosary*. The former is obliged, every week, to say the fifteen divisions of ten beads each, and to confess, and communicate, every first Sunday in the month. The brethren of it are likewise obliged to appear at all processions of the Fraternity. The latter are under very strong engagements, the principal of which is, to repeat the *rosary* perpetually ; i. e. there is always some one of them, who is actually saluting the blessed Virgin, in the name of the whole Fraternity. See *ROSARY*.

Rel. Cer.
T. III.

II. The *Fraternity of the Scapulary*. The blessed Virgin, they say, gave the scapulary to Simon Stoch, General of the Carmelites, promising to be propitious to all the faithful, who should join in the devotion of the scapulary, and to look upon them as her children. The Sabbatin Bull of Pope John XXII declares, that the blessed Virgin had given that Pope a positive promise, that she would deliver the brethren of the scapulary out of hell, on the Sunday after their death. Several Popes have remitted them a third part of their sins. See SCAPULARY.

III. St *Francis's girdle* forms a *third Fraternity*. The members of this Fraternity dress in a sack of an ash colour: they tie this sack with a thick cord adorned with a large chaplet of wood: they wear an escutcheon, on which are the arms of the order of St Francis: in processions, they walk barefooted, carrying in their hand a wooden cross.

IV. St *Austin's leathern girdle*, likewise, unites a great number of devotees. They pretend, that the blessed Virgin wore it on her loins, and that the use of it is enjoined by the law of Nature, the written Law, and the law of Grace. Under the law of Nature (say they) it is probable, our first parents wore a leathern girdle: under the written Law, the prophet Elias was girt with a leathern girdle; and St John Baptist wore it under the law of Grace.

Italy, Spain, and Portugal, are the countries of Europe, where one sees the greatest number of these *Fraternities*, some of which assume the name of *Arch-Fraternities*: these latter are, as it were, the mothers, or superiors, of the rest. Rome alone contains a great number of these pious societies, each of which has its church or oratory. In this capital of religion, the several arts and trades are exercised in Fraternities, and every one therein puts himself under the protection of the saint, whose standard the brethren have set up. They march in procession under their respective banners, in the order following.

Tableau de
la Cour de
Rome.

1. The officers of the Pope march under the banner of St Martha.
2. The Mace-bearers of the Cardinals under that of St Catherine.
3. The Train-bearers under that of our Lady of Purity.
4. The Notaries under that of St Benedict.
5. The Proctors under that of St Eustace.
6. The Clerks, and other writers, under that of St Thomas.
7. The Painters under that of St Luke.
8. The Gravers, Sculptors, and Stone-cutters under that of St Leonard.
9. The Goldsmiths under that of St Eloi.
10. The Smiths and Farriers under that of St George.
11. The Curriers under that of St Laurence.
12. The Coachmen under that of St Lucia.
13. The Waggoners, Carriers, Porters, &c. under that of St Anastasius.
14. The Carmen under that of St Vincent.
15. The Grooms under that of St Anne.
16. The Cow-keepers and Tanners under that of St Bartholomew.
17. The Butchers under that of St Mary of the oak.
18. The Inn-keepers under that of St Eustace.
19. The Vintners under that St Sylvester.
20. The wholesale Merchants and Woolen-drapers under that of St Laurence.
21. The Mercers under that of St Sebastian.
22. The Druggists and Apothecaries under that of St Laurence of Miranda.
23. The Physicians (Barbers and Bagnio-keepers) under that of St Cosmus and St Damian.
24. The Bombardeers under that of St Mary Transpontina.
25. The Furriers under that of St Pantaleon.
26. The Sadlers under that of our Saviour.
27. The Shoemakers under that of St Crispin.
28. The Coblers under that of St Goodman.
29. The Joiners and Carpenters under that of St Joseph.
30. The Bricklayers under that of St Gregory.
31. The Bakers under that of our Lady of Loretto.
32. The Coopers under that of St Mary of the chapel.
33. The Carders under that of St Blaize.
34. The workers in mixed manufactures under that of St Mary of the gardens, under the banners of St Saviour, of the Crucifix, of the Trinity, of St Angelo,

St

St Bernard, St Jerom, St Lucia, St Roe, St Julian, St Thomas, St Mary of tears, and of the forty crowned martyrs.

35. Twenty Fraternities march under the banner of the holy sacrament; one under that of the resurrection; one under that of mercy; one under that of piety; one under that of the annunciation; one under that of the rosary; one under that of the scapulary; one under that of our Saviour; one under that of the name of God; and one under that of death.

To these Fraternities we must add that of the Hatters, who have St James Major for their patron; those of the Cooks, Butlers, and Booksellers, whose patrons are St Thomas Aquinas, and the blessed John de dieu; that of the Fishmongers, whose patron is St Andrew; and numberless others. The Germans, Flemish, and Swiss of his Holiness's guard have likewise a Fraternity.

Pope Clement VII instituted the *arch-fraternity* of *Charity*, which distributes bread every Sunday among the poor, and gives portions to forty poor maids, on the feast of St Jerom, their patron.

The *Fraternity* of *Death* buries such dead as are abandoned by their relations, and causes masses to be celebrated for them.

The *Fraternity* of *St Catherine of Sienna*, on the second Sunday in May, accompanies a figure of this saint in procession, and crowns with laurel one criminal, whom it has the privilege of saving from the halter, or the gallies.

The *Fraternity* of *St Mary of the suffrage* employ their prayers to release souls out of purgatory.

The *Fraternity* of *Mercy*, at Lisbon, consists of persons of the greatest quality, the King himself being a member of it. It secures a great number of masses to the faithful, but chiefly to its own members.

These particulars may suffice to shew the nature of *Fraternities*. Most of the devotees believe, that, by entering into them, they are much surer of salvation, than they could otherwise be.

FRATRICELLI. [*Ital.*] In English, *Little Brothers*. Christian heretics, who appeared in Italy about the year 1298. It is said, they sprang from one Herman Pongilup, who pretended, that ecclesiastics ought to have no possessions of their own. They were called *Fratricelli* in Italy, and *Frerots* in France. They wore the habit of the Franciscan order, and brought over many of that order to their sect. This gave occasion to some writers to represent them as a branch of the Franciscans; but Pope John XX published a Bull, by which he declared that the *Fratricelli* were not of the order of St Francis. They were perpetually declaiming against the ecclesiastical powers; which made Boniface VIII publish a decree against them, and banish them out of Italy. These heretics spread all over Europe; and, in Germany, they were protected by Lewis of Bavaria against Pope John XXII.

PRATEOL.
Elench. Hæ-
ref.

SANDER.
Hær. 159.

FREROTS. [*Fr.*] See the preceding article.

FRYARS. See MONKS.

FRYARS MINORS. See FRANCISCAN MONKS.

FUNERAL RITES. Ceremonies, accompanying the interment, or burial, of any person. The performance of them has, in all ages and countries, been esteemed a *religious duty*. They are as numerous, as various, differing according to the different genius, and religion, of each people. The present article shall consist only of some few of those rites of burial, in which religion, or superstition (mistaken for religion) are more immediately concerned.

Among the *antient Greeks*, it was usual, some time before interment, to put a piece of money into the mouth of the deceased, which was thought to be Charon's fare for wafting the departed soul over the infernal river. It was an *Obolus*, or very small coin. This ceremony was not used in those places, which were supposed to be situated in the neighbourhood of the infernal regions, and to lead thither by a ready and direct road. Strabo particularly mentions, that the Hermionians pleaded an exemption from this custom.

Geogr. lib.
viii.

The

The corpse was likewise furnished with a cake, composed of flour, honey, &c. which was designed to appease the fury of Cerberus, the door-keeper of hell, and to procure the ghost a safe and quiet entrance. The Sibyl, who accompanied Æneas to hell, was forced to make use of this expedient, in order to gain admission.

VIRG. ÆN.
vi. ver.
417.

Cerberus hæc ingens latratu regna trifauci
Personat, aduerso recubans immanis in antro.
Cui vates, horrere videns jam colla colubris,
Melle soporata & medicatis frugibus offam
Objicit; ille fame rabida tria guttura pandens
Corripit objectam, atque immania terga resolvit,
Fusus humi, totoque ingens extenditur antro.
Occupat Æneas aditum, custode sepulto,
Evaditque celer ripam irremeabilis undæ.

— — — — In his den they found
The triple porter of the Stygian fount,
Grim Cerberus, who soon began to rear
His crested snakes, and arm'd his bristling hair.
The prudent Sibyl had before prepar'd
A sop in honey steep'd, to charm the guard;
Which, mix'd with pow'rful drugs, she cast before
His greedy grinning jaws, just op'd to roar.
With three enormous mouths he gapes, and strait,
With hunger press'd, devours the pleasing bait.
Long draughts of sleep his monstrous limbs enslave;
He reels, and, falling, fills the spacious cave.
The keeper charm'd, the chief, without delay,
Pass'd on, and took th' irremeable way. DRYDEN.

During the time the corpse continued in the house, there stood before the door a vessel of water; the design of which was, that those, who were concerned about the body might purify themselves by washing; it being an opinion of the heathens, as well as of the Jews, that pollution was contracted by touching a dead body. Hence the chorus, in a play of Euripides, not seeing this signal, could not believe, that Alcestis was dead.

Alcestid.
ver. 99.

Πυλῶν πάριθεν δ' ἐκ ὄψε
Πηγῶν, ὡς νομιζέται,
Γε, χερσὶ ἐπὶ φθιτῶν πύλαις.

*I see no purifying water placed
Before the door, a custom used of old.*

The ceremonies, by which they expressed their sorrow for the death of their friends, were various: but it seems to have been a constant rule, to recede, as much as possible, in habit and behaviour, from their ordinary customs. For this reason, they abstained from banquets and entertainments: they divested themselves of all ornaments: they tore, cut off, or shaved, their hair, which they cast into the funeral pile, to be consumed with the body of their friend. Sometimes they threw themselves on the ground, and rolled in the dust, or covered their head with ashes. They beat their breasts, and tore their flesh with their nails. They accused, and cursed their gods: nay, their impious rage sometimes proceeded so far, as to pull down their altars and temples; an example of which we have in Neoptolemus; who, being informed that Apollo had been accessory to his father's death, took a resolution to demolish the temple of *Delphi*, and perished in the attempt. When persons of note, such as public magistrates, or great generals, died, the whole city put on a face of mourning: all public meetings were intermitted; the schools, baths, shops, temples, and all places of concourse, were shut up.

Interring, or laying the dead in the ground, seems to have been the most antient practice among the Greeks; tho' *burning* came afterwards to be generally used

among them; insomuch that Lucian, enumerating the various methods used by different nations in disposing of their dead, expressly assigns burning to the Greeks, and interment to the Persians. The following description of Patroclus's funeral, in Homer, will give us a lively notion of the barbarous superstitions practised on this occasion.

Ποίησαν δὲ πυρὴν ἑκατόμποδον εἴθα καὶ εἴθα,
 Ἐν δὲ πυρῇ ὑπάτη νεκρὸν θέσαν ἀχνύμενοι κῆρ.
 Πολλὰ δὲ ἴφια μῆλα, καὶ εἰλίποδας ἐλίκας βῆς
 Περὶ δὲ πυρῆς ἔδερον τε καὶ ἀμφέπον· ἐκ δ' ἄρα πάντων
 Δημὸν ἐλὼν ἐκάλυψε νέκυν μεγαθύμῳ Ἀχιλλεύς
 Ἐς πόδας ἐκ κεφαλῆς· περὶ δὲ δευατὰ σώματα νῆει·
 Ἐν δ' ἐτίθει μέλιτ'· καὶ ἀλείφατ'· ἀμφιφορῆας
 Πρὸς λέχεα κλίνων· πίστευας δ' ἐριαύχενας ἵππους
 Εὐστυμένως ἐνέβαλλε πυρῇ μεγάλα συναχίζων·
 Ἐνέει τῶγε ἀνακτι τραπέζῃς κύνες ἦσαν,
 Καὶ μὲν τῶν ἐνέβαλλε πυρῇ δύο δευρομήσας·
 Δώδεκα δὲ Τρώων μεγαθύμων ἡέας ἐδλῶς
 Κάλκῳ δῆϊόν·

Il. 23. ver.
116.

Now those deputed to interr the slain
 Heap with a rising pyramid the plain.
 An hundred feet in length, an hundred wide,
 The growing structure spreads on every side.
 High on the side the manly corse they lay,
 And well-fed sheep and sable oxen slay.
 Achilles cover'd with their fat the dead,
 And the piled victims round the body spread.
 Then jars of honey and of fragrant oil
 Suspends around, low bending o'er the pile.
 Four sprightly coursers, with a deadly groan,
 Pour forth their lives, and on the pyre are thrown.
 Of nine large dogs, domestic at his board,
 Fall two, selected to attend their lord.
 Then, last of all, and horrible to tell,
 Sad sacrifice! twelve Trojan captives fell. Mr POPE.

It was the custom likewise to throw into the funeral pile the garments the deceased usually wore. The Athenians, as in all other matters relating to religion, so in this were the most profuse of all the Greeks; for which reason some of their law-givers were forced to restrain them, by severe penalties, from defrauding the living by their liberality to the dead. PLUT. in
Lycurgo &
Solone.

The pile was lighted by some one of the dead person's nearest relations or friends, who made prayers and vows to the winds, to assist the flames, that the body might quickly be reduced to ashes. And, during the time the pile was burning, the dead person's friends stood by it, pouring libations of wine, and calling upon the deceased.

— — — Καὶ πάννυχ' ὥκυσ' Ἀχιλλεύς,
 Κρυσεὺς ἐκ κρητῆρ' ἔχων δέπας ἀμφικύπελλον
 Οἶνον ἀφυσάμεν'· χάμαδ' ἔχε, δέυε δὲ γαῖαν,
 Ψυχὴν κικλήσκων Πατροκλῆ' δειλοῖο.

HOM. II.
23. ver. 218.

All night Achilles bails Patroclus' soul,
 With large libations from the flowing bowl. Mr POPE.

When they interred, or buried a dead body in the ground, they always took care to lay it with the face upwards; it being thought more proper that the dead should have their faces towards heaven, the abode of the celestial gods, than towards the dark mansions of the infernal deities. Diogenes the Cynic, being asked in what posture he would be interred, answered, εἰς πρόσωπον, with my face downward; and the reason being demanded, he replied, because in a short time the world will be LAERT. in
Diogene.

be turned upside down, intending, probably, by this answer, to ridicule the Grecian superstition in this point.

It was a general opinion, that dead bodies polluted all things about them: this occasioned purifying after Funerals; which Virgil has thus described.

Æn. lib. vi.
ver. 229.

Idem ter socios pura circumtulit unda,
Spargens rore levi, & ramo felicis olivæ,
Lustravitque viros.

*Old Chorinæus compass'd thrice the crew,
And dipp'd an olive-branch in holy dew,
Which thrice he sprinkled round.* DRYDEN.

Till this was done, the polluted person could not enter into the temples, and join in the worship of the gods.

We must not forget their sacrifices and libations to the dead. The victims were black and barren heifers, or black sheep, being of the same sort with those offered to the infernal gods. The libations were of blood, honey, wine, milk, &c. They had, likewise, anniversary days, on which they paid their devotions to the dead.

PLUT. in
Numa.

When Numa reformed the religion of the Romans, he not only received, and approved of *Funeral ceremonies*, but ordered, that the Pontiffs should have the care of them, and teach them to those, who might have occasion for them. The *Roman Funerals*, as far as religion, or superstition, were concerned in them, were, in all respects, like those of the *Greeks*, and therefore need not be particularly described.

The *Funeral Rites*, among the *Hebrews*, were solemn and magnificent. When a person was dead, his relations and friends rent their cloaths; which was the highest instance of mourning in those early ages. This custom is but faintly imitated by the modern Jews, who only cut off a bit of their garment, in token of affliction. It was usual to bend the dead person's thumb into the hand, and fasten it in that posture with a string, because the thumb having then the figure of the name of God, *Schaddai*, they thought, the devil would not dare to approach it. Then was the body washed, in order that it might appear clean before God. I say nothing of the practice of embalming, derived to them from the Egyptians, whose customs in many instances they had embraced.

BUXTORF.
Synag. Heb.
p. 502.

When they came to the place of burial, they made a speech to the dead, as follows: *Blessed be God, who has formed thee, fed thee, maintained thee, and taken away thy life. O dead! he knows your numbers, and shall one day restore your life. Blessed be he, that taketh away life, and restoreth it.* Then they spoke the Elogium, or Funeral oration, of the deceased; after which they said a prayer, called the *righteousness of judgment*, because in it they gave thanks to God for having pronounced an equitable sentence on the deceased. Then they turned the face of the dead towards heaven, and said, *go in peace.*

Numb. xix.
3, 4, 5, 6.
14, 15, 16.

When an Israelite died, in any house or tent, all who were in it, and the furniture belonging to it, contracted a pollution, which continued seven days. This pollution was to be expiated by the ashes of a red heifer, sacrificed by the high-priest on the solemn day of expiation. Some of these ashes they threw into a vessel full of water, and sprinkled the furniture, chamber, and persons polluted, with it. The Rabbins pretend, that no uncleanness was contracted at Funerals, unless the dead person was an Israelite; for, as to the Gentiles, they pollute those (say they) who came near them, while living; but, after death, their carcases are clean, and communicate no impurity. The ceremonies for the purification of those, who have touched a dead body, or been present at Funerals, are now no more observed, since the destruction of the temple, and the Jews no longer look upon themselves as polluted by a dead body.

BASNAGE,
Hist. des Juifs,
lib. vii. c. 25.

LEO of Mo-
dena, Cerem.
&c. Part I.
c. viii.

BINGHAM,
Orig. Ecclef.
B. II. c. ii, iii.

The *antient Christians* testified their abhorrence of the Pagan custom of *burning* the dead, and always deposited the body entire in the ground. And this practice became afterwards universal, under the Christian emperors. It was usual, likewise, to bestow the honour and charge of embalming, upon the martyrs at least, if not upon others. They prepared the body for burial, by washing it with water, and dressing it in funeral attire. The exportation, or carrying forth the body, was performed

performed by near relations, or persons of dignity, or any charitable persons, as the case and circumstances of the deceased required. In some great churches, there were particular orders of men appointed, under the names of *Copiatæ* and *Parabolani*, whose business it was to take care of the Funerals of the poor.

Psalmody, or singing of psalms, was the great ceremony used in all Funeral processions, among the Christians. When they had conducted the corpse to the place of burial, it was usual to make a funeral oration in praise of the deceased. Several of these funeral orations are still extant; as that of Eusebius at the Funeral of Constantine, those of St Ambrose at the Funerals of Theodosius and Valentinian, that of Gregory Nyssen upon the death of Melitus, Bishop of Antioch, &c. If the burial was in the morning, the whole service of the church was performed at the interment; but if in the afternoon, only the psalmody and prayers. Sometimes the celebration of the Eucharist was added to the Funeral office, especially if it happened to be the proper season for the communion. This was the rather done, because, in the communion-service, a solemn commemoration was made of the dead in general, and solemn prayers offered to God, that he would pardon their sins, and receive their souls into a place of rest and happiness. The custom of strewing flowers upon the graves of the dead was reckoned innocent, and therefore retained by some Christians, without giving any offence. They had the same notion of wearing a mourning habit for the dead, and therefore left it to all mens liberty, as an indifferent thing.

In the *Romish Church*, when a person is dead, they wash the body, and put a little crucifix in its hand. At its feet stands a vessel full of holy water, and a sprinkler, that they, who come in, may sprinkle both themselves and the deceased. In the mean time, some priest stands by the corpse, and prays for the deceased, till it is laid in the earth. In the Funeral procession, the Exorcist walks first, carrying the holy water, next the cross-bearer, afterwards the rest of the clergy, and last of all the officiating priest. They all sing the *Miserere*, and some other psalms, and at the end of each psalm the *Requiem*. Alet's ritual tells us, that 'the faces of deceased laymen must be turned towards the altar, when they are placed in the church, and those of the clergy towards the people, to shew, with regard to the former, that, in this last passage, they ought to go to God by Jesus Christ; and, with respect to the latter, that, being united to him by their ministry, they behold the people, by continuing their care for their salvation, even after death.' The corpse is placed in the church, surrounded with lighted tapers. After the office for the dead, mass is said. Then the officiating priest sprinkles the corpse thrice with holy water, and incenses it as often. The body being laid in the grave, the relations and friends of the deceased sprinkle the grave with holy water.

The Funeral ceremonies of the *Greek Church* are much the same with those of the *Latin*. It need only be observed, that, after the Funeral service, they kiss the crucifix, and salute the mouth and forehead of the deceased: after which, each of the company eats a small bit of bread, and drinks a glass of wine, in the church, wishing the soul of the deceased a good repose, and the afflicted family all consolation.

FURIES. In Latin, *Furiæ*, *Diræ*, or *Eumenides*. Certain goddesses, whose office or employment it was to punish guilty souls after death.

Mythologists relate, that, when Saturn castrated himself, the blood of the wound, which fell on the earth, gave birth to the *Furies*. Others make them the daughters of *Night*.

Dicuntur geminæ pestes, cognomine Diræ,
Quas & Tartaream nox intempesta Megæram
Uno eodemque tulit partu.

VIRG. ÆN.
lib. xii. ver.
845.

Deep in the dismal regions, void of light,
Three daughters at a birth were born to night - - -
In heav'n the Diræ call'd.

DRYDEN.

They were called *Furies* from the madness (*furor*) which attends guilty persons. They were described with snakes instead of hair, and eyes like lightning: they carried iron chains and whips in one hand, and in the other flaming torches: the latter

latter to discover, the former to punish the guilty. They had feet of brass, because their motions were sometimes slow, but always steady and certain. They were attendants in the porch of Pluto's palace, to punish such as took false oaths, or oppressed the poor; as likewise at the throne of Jupiter, to carry such punishments and calamities, as the gods commanded to be inflicted on men.

The *Furies* were so dreaded and revered, that few dared so much as to name them. They were supposed to be constantly hovering about such persons as had been guilty of any enormous crime. Thus, Orestes, having murdered his mother Clytemnestra, and Pentheus his mother Agave, were both haunted by the *Furies*.

VIRG. Æn.
lib. iv. ver.
469.

Eumenidum veluti demens videt agmina Pentheus,
Et solem geminum, & duplices se ostendere Thebas;
Aut Agamemnonius scenis agitatus Orestes
Armatam facibus matrem & serpentibus atris
Cum fugit, ultricesque sedent in limine Diræ.

*So Pentheus raved, when, flaming to his eyes,
He saw the Furies from the deeps arise;
And view'd a double Thebes, with wild amaze,
And two bright suns with rival glories blaze.
So bounds the mad Orestes o're the stage,
With looks distracted from his mother's rage:
Arm'd with her scourge of snakes she drives him on,
And, wrapt in flames, pursues her murth'ring son.
He flies, but flies in vain — the Furies wait,
And fiends, in forms tremendous, guard the gate.* MR PITT.

The *Furies* were worshipped at Cafina in Arcadia, and at Carmia in Peloponnesus. They had a temple at Athens near the Areopagus, and their priests were chosen from amongst the judges of that court. Their greatest solemnities were at Telphusia, a city of Arcadia, where a black ewe was sacrificed to them.

De Theol.
Gentil. c.
xviii.

Vossius derives the name *Furiæ* from the Hebrew *Fara*, which signifies *vengeance*. They were in number three: their names are, *Alecto*, *Megæra*, and *Tisiphone*. The poets find business for them all. Virgil paints *Alecto* in the most frightful colours.

Æn. lib. vii.
ver. 324.

Lueticam Alecto dirarum ab sede sororum
Inferisque ciet tenebris; cui tristia bella,
Iræque, Insidiæque, & crimina noxia cordi.
Odit & ipse pater Pluton, odere sorores
Tartareæ monstrum; tot sese vertit in ora,
Tam sævæ facies, tot pullulat atra colubris.

*She roused Alecto from th' infernal seat
Of her dire sisters, and their dark retreat.
This Fury, fit for her intent, she chose,
One who delights in wars, and human woes.
Ev'n Pluto hates his own mishapen race;
Her sister-Furies fly her hideous face:
So frightful are the forms the monster takes,
So fierce the hissings of her speckled snakes.* DRYDEN.

Lucan describes Hercules as terrified at the sight of *Megæra*.

Lib. i. ver.
571.

— — — — qualem, jussu Junonis iniquæ,
Horruit Alcides, viso jam Dite Megæram.

*Such, at his cruel step-mother's command,
Before Alcides did Megæra stand:*

*With dread, till then unknown, the hero shook,
Tho' he had dared on hell's grim king to look.* ROWE.

Ovid's description of *Tisiphone* and her retinue will finish the picture of these horrid phantoms.

— — — *Tisiphone madefactam sanguine fumit
Importuna facem, fluidoque cruore rubentem
Induitur pallam, tortoque incingitur angue,
Egrediturque domo: Luctus comitatur euntem,
Et Pavor, & Terror, trepidoque Infania vultu.*

Metam. lib.
iv. ver. 480.

*The faithful Fury, guiltless of delays,
With cruel haste the dire command obeys:
Girt in a bloody gown, a torch she shakes,
And round her neck twine speckled wreaths of snakes.
Fear, and dismay, and agonizing pain,
And frantic rage, complete her loveless train.*

EUSDEN.

Mythologists suppose, that *Tisiphone* punished those crimes, which sprang from hatred or anger; *Megara* those from envy; and *Alecto* those from an insatiable pursuit of riches and pleasures.



G.

Dan. viii. 16.
ix. 21. x. 1,
&c.
Luke i. 11,
&c.
Ibid. ver. 26,
&c.
D'HERBE-
LOT, Bibl.
Orient.
Art. G E-
BRAIL.



GABRIEL. The name of one of the principal *Angels* in heaven. It signifies *the strength of God*. There are a few events, in which this exalted being was concerned, recorded in scripture. He was sent to the prophet Daniel, to explain to him the vision of the ram and goat, and the mystery of the seventy weeks, which had been revealed to him. He was sent to Zecharias, to declare to him the future birth of John the Baptist. Six months after, he was sent to Nazareth, to the Virgin Mary, to warn her of the birth of Jesus Christ.

The Orientalists add several particulars to what the scriptures inform us concerning the angel Gabriel. The Mohammedans call him the *faithful spirit*, and the Persians, by way of metaphor, the *peacock of heaven*. We read, in the second chapter of the Koran, that *whosoever is an enemy to Gabriel, shall be confounded*. It was Gabriel, they believe, who brought to Mohammed, their false prophet, the revelations, which he published. And, it was he, who conducted him to heaven mounted upon the animal *Borak*.

To these extravagances they add, that the Themudites, an antient tribe of Arabians, having refused to hearken to the instructions of the patriarch Salah, were threatened with death in three days time. These three days they employed in digging pits, to secure themselves from the impending danger. Upon the fourth day, they took courage, believing the time of punishment passed, and went out of their houses. But the archangel Gabriel appeared to them, his feet resting on the earth, and his head exalted as high as heaven: his wings were extended from east to west, and his hair, which was as red as coral, covered the whole horizon. The Themudites were terrified at the sight, and threw themselves into their holes: but Gabriel cried out aloud to them, die, for ye are the accursed of God, who has condemned you. At the same time the earth trembled, all the houses in the country were overthrown, and the Themudites buried in their ruins.

Hist. des Ord.
Relig. T.
VIII. c. xxii.

S. GABRIEL (THE CONGREGATION OF). A society of gentlemen, established, for the advancement of Christian knowledge and virtue, at Boulogne in France.

The founder of this congregation was Cæsar Bianchetti, of an illustrious and antient family at Boulogne. It was first established in the parochial church of St Donatus, but was afterwards transferred to another place, where the brethren built a chapel dedicated to St Gabriel, from whence they took their name. This was about the year 1646.

The brethren of this society do not live in community, but meet together on certain days, and at a fixed place, where they employ themselves in exercises of piety, and in taking the most effectual methods for carrying on the design of their institution.

This congregation, which was confirmed by a brief of Pope Urban VIII, has this peculiar in it, that it must be composed only of lay-persons, whose habit has no other conformity but the colour, which is black. The age of admission is from eighteen to fifty. They go through a noviciate of three years, and stay three years longer, after admission, before they are allowed a deliberative voice. This congregation is governed by a superior, assisted by four counsellors.

GALATIANS (ST PAUL'S EPISTLE TO THE). See EPISTLES OF ST PAUL.

GALILEANS.

GALILEANS. A sect of the Jews, which sprung up in Judea, some years after the birth of our Saviour. Their founder was one Judas, a native of *Gaulan* in upper Galilee; whence they are likewise called *Gaulanites*. The rise of this sect was occasioned by a taxation or enrollment of all the subjects of the Roman empire. Acts v. 37. This numbering of the people (different from that which was made at our Saviour's birth) was executed by Cyrenius, in the tenth year of Jesus Christ. Judas the *Gaulanite*, or *Galilean*, pretended, that this taxation, established by the Romans, JOSEPH. Antiq. lib. xviii. c. 2. was a servitude, which the Israelites ought not to submit to. His discourses inflamed the people, many of whom, joined with Judas, began a kind of civil war, which was not concluded till the destruction of Jerusalem and the temple. These people were likewise called *Herodians*, because the kingdom of *Herod* the tetrarch included Galilee beyond Jordan, and the neighbouring places about *Gaulan*. See **HERODIANS**.

The Emperor Julian affected to call the Christians by the name of *Galileans*, as appears from several passages of his works.

GALLI. [*Lat.*] Priests of the goddess *Cybele*, called *the mother of the gods*. They were eunuchs, and took their name from *Gallus*, a river in Phrygia. They are thus described by Lucretius.

Gallos attribuunt, quia, numen qui violarint
Matris, & ingrati genitoribus inventi sint,
Significare volunt indignos esse putandos,
Vivam progeniem qui in oras luminis edant.
Tympana tenta tonant palmis, & cymbala circum
Concava, raucifonoque minantur cornua cantu;
Et Phrygio stimulat numero cava tibia mentes;
Telaque præportant violenti signa furoris;
Ingratos animos, atque impia pectora volgi
Conterriere metu quæ possint numine Divæ.
Ergo, cum primum magnas invec̃ta per urbes
Munificat tacita mortales muta salute;
Ære atque argento sternunt iter omne viarum,
Largifica stipe ditantes; ninguntque rosarum
Floribus, umbrantes matrem, comitumque catervas.

Lib. ii. vet.
614.

*They give her eunuch-priests; from whence is shewn,
That they deserve no children of their own,
Who or abuse their sires, or disrespect,
Or treat their mothers with a cold neglect.
Amidst her pomp fierce drums and cymbals beat,
And the hoarse horns with rattling notes do threat.
The pipe, with Phrygian airs, disturbs their souls,
Till, reason overthrown, mad passion rules.
They carry arms, those dreadful signs of war,
To raise in impious routs religious fear.
When, carried thus in pomp, thro' towns she goes,
And health on all most silently bestows,
With offer'd money they bestrew the plain,
And roses cover her, and all her train.*

CREECH.

The institution of the *Galli*, which began in Phrygia, spread over Greece, Syria, Africa, and the whole Roman empire. When a young man was to be initiated into this order, the custom was for him to throw off his cloaths, and to come crying aloud into the midst of the troop, where he was to draw a sword, and castrate himself: after this he ran about the streets, carrying in his hands the marks of his mutilation, which he was to throw into an house, and in that house to put on a woman's dress. LUCIAN, de Dea Syria.

The *Galli* made themselves eunuchs, in honour of *Attis*, the favourite of *Cybele*, who had castrated himself under a pine-tree; for which reason they wore garlands of pine, and, in the sacred rites of the goddess, imitated her lamentation for the loss of *Attis*, beating their breasts, and tearing their hair. They carried about the image of *Cybele*, in order to get alms; and, as part of their trade was singing verses all

Moral. 407.

all over the country, by this means (says Plutarch) they rendered poetry very despicable. They were likewise called *Agyrtæ*, *Metragyrtæ*, and *Menagyrtæ*: the chief or superior of them was called *Archigallus*. See AGYRTÆ, ARCHIGALLUS, and CYBELE.

GAMES. The antient Greeks instituted four public and solemn Games, which were peculiarly termed ἱεροί, *sacred*, because they were celebrated in honour of the gods, or deified heroes, and always began and ended with sacrifice. Archias has elegantly comprized them in the following verses:

Τέσσαρες εἰσὶν ἄγῳνες αὐτῇ Ἑλλάδι, τέσσαρες ἱεροί,
Οἱ δὲ μὲν θνητῶν, οἱ δὲ δ' ἀθανάτων·
Ζηνὸς, Ἀητοῖδαο, Παλαίμονος, Ἀρχεμόροιο,
Ἄθλα δὲ κῶπινος, μῆλα, σελίνα, πίτυς.

*Four Games in Greece with sacred honours shine ;
Two claimed by heroes, two by powers divine ;
The prizes, olive, apples, parsley, pine :
One held to Jove, one to Latona's son,
One to Archemorus, to Palæmon one.*

PLUT. Sym-
pos. lib. ii.
quæst. 6.

CICERO,
Orat. pro
Flacco.

The victors in these Games were highly honoured. They rode home in a triumphal chariot, were complimented with the first place at all shews, and were ever after maintained at the public expence. A victory at the Olympic Games was almost as honourable as a triumph at Rome. Nor did the honours terminate in the victors alone; the city that gave them birth, their relations, but especially their parents, shared in them, being esteemed more honourable and happy than others.

The principal exercises, used at these Games, are comprized in the following verse:

Ἄλμα, ποδωκείην, δίσκον, ἄκοντα, πάλην.

i. e. *Leaping, Running, Throwing, Darting, Wrestling*. Ἄλμα, or *Leaping*, was performed with weights upon their heads, or shoulders, and sometimes in their hands. Ποδωκείην, or the exercise of *Running*, was performed in a course, or στάδιον, containing 125 paces; and sometimes they ran in armour. Δίσκον, or the *Quoit*, was the exercise of throwing a quoit of stone, brass, or iron, by the help of a thong put through a hole in the middle of it. Ἄκων, or the *Dart*, was the exercise of throwing a javelin, rod, or other instrument of a large size, by the help of a thong tied about the middle of it. Those who contended in the Πάλην, or exercise of *wrestling*, first fomented and suppled their joints with oil. Under this is comprehended the exercise of *boxing*, which the combatants performed with balls of stone or lead in their hands, which were tied about with thongs of leather, called *Cestus*.

Besides these five principal exercises, called the Πεντάθλον, there were some others of a different nature; such as horse and chariot-races, and the contests of Musicians, Poets, and others artists, for victory.

The four sacred Games were, the *Olympian*, *Pythian*, *Nemean*, and *Isthmian*.

ARISTOPH.
in Pluto.

PLUT. in Ly-
curgo.

SOLINUS, Po-
lyhist. c. i.

I. The *Olympian Games* were so called from *Olympian Jupiter*, to whom they were dedicated. The first institution of them is referred to Jupiter, after his victory over the sons of Titan. Others ascribe them to one of the *Daëtyli*, named Hercules, not the son of Alcmena, but one of much greater antiquity; others again to Pelops; and lastly others to Hercules, the son of Alcmena. But whoever was the author of the Olympic Games, it is certain they were either wholly laid aside, or very little frequented, till the time of Iphitus, who was cotemporary with Lycurgus, the Spartan legislator. It was he, who instituted, or rather revived this solemnity, about 408 years after the Trojan war, from which time the number of the *Olympiads* is reckoned. After this time, they were again neglected, till the time of Corebæus, who lived in the XXVIIIth Olympiad, and restored these Games, which, from that time, were constantly celebrated once every five years.

The care and management of these Games belonged for the most part to the *Eleans*, who enjoyed their possessions without molestation, or fear of war or violence, in consideration of the Olympian Games. They appointed a certain number of judges, named Ἑλληνοδίκαι, who were to take care, that such as offered themselves to contend performed their preparatory exercises. At the solemnity, they sat naked, having before them the prize, or crown of victory, which was presented to whomsoever they adjudged it. Women were not allowed to be present at these Games, and if any woman was found to have passed the river Alpheus, during the solemnity, she was to be thrown headlong from a rock.

The most successful, and at the same time the most magnificent in his expences, of all that ever contended at these Games, was Alcibiades, who sent seven chariots to the Olympic Games, and, at one solemnity, obtained the first, second, and fourth prizes. PLUT. in Alcibiade.

II. The *Pythian Games* were celebrated near *Delphi*; and are thought to have been instituted by Amphictyon the son of Deucalion, or by Agamemnon, or by Diomedes, or by Apollo himself, after he had overcome the serpent Python. Thus Ovid;

Neve operis famam possit delere vetustas,
Instituit sacros celebri certamine ludos,
Pythia perdomitæ serpentis nomine dictos.

Metam. lib. i.
ver. 445.

*Then, to preserve the fame of such a deed,
From Python slain the Pythian Games decreed.*

DRYDEN.

The victors were crowned with branches of laurel; tho', at the first institution, the crown was of beech-leaves, for a reason assigned by Ovid: PINDAR,
Pyth. Od. 8.
ver. 28.

His juvenum quicunque manu, pedibusve, rotave
Vicerat, esculeæ capiebat frondis honorem:
Nondum laurus erat.

*Here noble youths for mastership did strive,
To box, to run, and steeds and chariots drive.
The prize was fame; in witness of renown,
A beechen-garland did the victor crown;
The laurel was not yet for triumph born.*

DRYDEN.

In the first Pythian solemnity, the gods contended. Castor obtained the victory in horse-racing, Pollux at boxing, Calais in running, Zetes at fighting in armour, Peleus at throwing the disk, Telamon at wrestling, and Hercules in the *Pancratiæ*; all of whom were honoured by Apollo with crowns of laurel. Orpheus and Musæus thought it too great a condescension, and inconsistent with the high character they bore, to enter into the lists. NATALIS
COMES, My-
thol. lib. v.
c. 2.

The celebration of these Games was attended with the Πυθικός νόμος or *Pythian song*, in which was celebrated the fight of Apollo and the serpent Python.

III. The *Nemean Games* were so called from *Nemea*, a village between the cities of *Cleonæ* and *Phlius*, where they were celebrated every third year. The exercises were chariot-races, and all the parts of the *Pentathlon*. These Games were a funeral solemnity, instituted in memory of *Opheltes*, or *Archemorus*, the son of Euphetes and Creusa, and nursed by Hypsipyle; who, leaving him in a meadow, whilst she went to shew the besiegers of Thebes a fountain, at her return found him dead, and a serpent twined about his neck; whence the fountain, before called *Langia*, was named *Archemorus*, and the captains, to comfort Hypsipyle, instituted these Games. STRABO,
lib. viii.
PAUSAN. Co-
rinth. Eliac.
β.

Una tamen tacitas, sed jussu numinis, undas
Hæc quoque secreta nutrit Langia sub umbra;
Nondum illi raptus dederat lachrymabile nomen
Archemorus, nec fama Deæ; tamen avia servat
Et Nemus, & fluvium; manet ingens gloria nympham,

STAT. Theb.
lib. iv. ver.
716.

Cum tristem Hypsipylem ducibus fudatus Achæis
Ludus, & atra sacrum recolit Trieteris Ophelten.

*Langia alone, and she securely hid,
Lurk'd in a dark and unfrequented shade,
Her silent streams, by some divine command,
To feed the circumjacent pools retain'd :
Before Hypsipyle was known to fame,
Before the serpent had Archemorus slain ;
And to the spring bequeath'd his dreadful name.
Yet, in the lonesome desert tho' it lies,
A grove and rivulet it alone supplies ;
Whilst endless glory on the nymph shall wait,
And Grecian chiefs shall eternize her fate ;
When they shall sad triennial Games ordain,
To after ages to transmit her name,
And dismal story of Opheltes slain.*

Apud POTTER, Archæol. Gr.

Others ascribe the institution of these Games to Hercules, after his victory over the Nemean lion.

PAUSAN.
Corinthiac.

IV. The *Isthmian Games* were so called from the place, where they were celebrated, viz. the *Isthmus* of Corinth. They were instituted in honour of *Palæmon*, or *Melicertes*, the son of Athamas king of Thebes, and Ino, who, for fear of her husband (who had killed her other son) cast herself, with Melicertes in her arms, into the sea, where they were changed into sea-deities, and took the names of *Leucothoë* and *Palæmon*. The body of the latter, being cast ashore on the Corinthian *Isthmus*, was honourably interred, and funeral Games were instituted to his memory. These Games were afterwards altered, enlarged, and re-instituted to Neptune, by Theseus.

The *Isthmian Games* were observed every fifth year, and held so inviolable, that, when they had been intermitted for some time thro' the tyranny of Cypselus, King of Corinth, the Corinthians, after his death, celebrated them with such splendor and magnificence, as had not been practised in former ages. When Corinth was sacked by Mummius, the Roman General, these Games were not discontinued, but the care of them was committed to the Sicyonians, till the rebuilding of Corinth, when they were restored to the inhabitants of that city.

Differt. on the
Relig. &c. of
the Bramins,
apud Rel.
Cer. Vol. II.

GANGA GRAMMA. An idol or goddess of the East-Indian Bramins. She is represented with one head and four arms : she holds in her left-hand a little bowl, and in her right a trident. Pagods are every where erected in honour of this goddess, and there are stated festivals instituted to her. In the morning they boil rice, and in the afternoon the idol is carried up and down in a chariot. A great number of he-goats are sacrificed upon this occasion. At this time, all those, who, in a fit of sickness, or imminent danger, have made a vow to Ganga, undergo a voluntary whipping. Some go through a very cruel ceremony : two hooks are fixed in the skin of their backs, by which they are lifted up into the air, where they act a great many apish tricks, such as shooting off a gun, and charging it again, or brandishing a sword. Women very often perform these feats, being imposed upon by those, who assure them they will suffer no pain. And, to prevent the people from being undeceived by the cries of those, who are thus hooked, they all shout aloud at that very instant. Others suffer a pack-thread to be drawn through their flesh, in honour of Ganga. Lastly, some are so infatuated with zeal, as to fall prostrate before the chariot of Ganga, on purpose to be run over ; some of whom are crushed to pieces on the spot.

Night being come, they sacrifice an heifer, by cutting off her head, and burying her body in the street before the Pagod. They catch her blood in a pot, which they present to the idol. Antiently, they sacrificed a man to Ganga ; but some person had credit enough with this goddess, to engage her to be satisfied with an heifer.

GAONS.

GAONS. An order of *Jewish Doctors*, who appeared in the East, after the closing of the Talmud. The word signifies *excellent*, *sublime*; as, in our school-divinity, we have *irrefragable*, and *subtle* Doctors. The first of this order was Chanan Meischtia, about the beginning of the VIth century: he restored the academy *Pand bita*, which had been shut up for the space of thirty years. Among the *excellents* is reckoned Judas *the blind*, who taught about the year 763. The last of this order was Hai, the son of Scherira: he lived in the beginning of the XIth century, and was esteemed *the most excellent of the excellents*.

BASNAGE,
Hist. des Juifs,
T. VI. lib. ix.
c. 5. Art. III.

GARMANS. A religious order among the Banians, a people of East-India. They are no less venerable in the eyes of the common people, than the *Bramins* or *Brachmans*. They subsist entirely upon the fruits of the woods and forests, in which they dwell. They pretend a great contempt of all sensual enjoyments: they cover their nakedness with nothing but the barks of trees: they are consulted on affairs of the greatest importance. Their aim is, by the austerity and sanctity of their manners, to draw down the blessings of heaven on the common people.

Dissert. on the
Relig. of the
Banians, *apud*
Rel. Cer.
Vol. IV.

GATES OF HELL. This expression is used, in scripture, to denote, figuratively, either the *grave*, or the *powers of darkness*, i. e. the devil and his angels.

If. xxxviii. 10.
Matth. xvi.
18.

The Mohammedans use the expression literally, and suppose that Hell has seven Gates. The first is that, where Mussulmans, who incur the guilt of sin, will be tormented. The second is for the Christians. The third for the Jews. The fourth for the Sabians. The fifth for the Magians, or worshippers of fire. The sixth for Pagans and Idolaters. And the seventh for Hypocrites, who make an outward shew of religion, but have none.

KORAN, c.
of the Stone.

GAULANITES. See GALILEANS.

GAURS. So they call those, who remain of the antient sect of the *Magians*, in Persia. The word signifies, in Arabic, *Infidels*, and is the usual appellation, which the Mohammedans bestow on all, who are not of their religion. But those people have this name, in Persia, by way of eminence. They have a suburb at Ispahan, the metropolis of Persia, which is called *Gaurabad*, or the town of the *Gaurs*, where they are employed only in the meanest and vilest drudgeries. Some of them are scattered abroad in other parts of the country, where they are made use of in the like services. They chiefly abound in *Kerman*, which being the barrenest and worst province of all Persia, the Mohammedans suffer them to live there with some freedom, and the full exercise of their religion. Every where else they use them like dogs; which oppression they bear with wonderful constancy. Some ages ago, several of them fled into India, and settled in the country about Surat, where their posterity remains to this day. A colony of them is, likewise, settled at Bombay, where they are allowed the free exercise of their religion.

THEVENOT.
Tavernier.
Ovington.

They are a poor, harmless, sort of people, zealous in their superstition, rigorous in their morals, and exact in their dealings: they profess the worship of one God only, and the belief of a resurrection, and a future judgment, and utterly detest all idolatry, tho' reckoned by the Mohammedans the most guilty of it. It is true, they perform their worship before fire, and towards the rising sun; but they deny that they worship either of them: They hold, that there is more of God in these his creatures, than in any other. They have the same veneration for Zoroaster, that the Jews have for Moses, esteeming him as a prophet sent from God.

GAUVRI-DEVI. A festival of the East-Indian Bramins, observed, on the eighteenth day of January, in honour of *Parvati*, the wife of their god *Esvara*.

Dissert. on
the Relig. &c.
of the Bra-
mins, *apud*
Rel. Cer.
Vol. III.

This festival is celebrated by the married women, in order to obtain a long life for their husbands, and to deprecate their ever being widows. They make an image of *Parvati* with rice meal, mixed with red grain or corn, which they cloath and adorn with flowers: they serve and attend it nine days, after which they carry it in a *Palankin*, or Sedan, out of the city, and throw it into one of the sacred ponds.

GEMARA.

GEMARA. So the Jews call a collection of decisions, or determinations, on the Law, by such rabbins as are more modern than the *Misna*. It is called *Gemara* (which word signifies *perfection* or *finishing*) because it is considered as an explanation of the Law, to which there can be no farther additions made, and after which nothing farther can be desired. It is otherwise called the *Talmud*. See TALMUD.

GEMATRIA. See CABBALA.

GENESIS. A canonical book of the Old Testament. It is the first of the *Pentateuch*, or five books of Moses. The Hebrews call it *Bereſchith*, which signifies *in the beginning*, those being the first words of the book. The Greeks gave it the name of *Genesis*, because it begins with the history of the *Creation* of the world. It includes the history of two thousand, three hundred, and sixty nine years, from the beginning of the world to the death of the patriarch Joseph. Besides the history of the Creation, it contains an account of the original innocence and fall of man; the propagation of mankind; the rise of religion; the invention of arts; the general defection and corruption of the world; the deluge; the restoration of the world; the division and peopling of the earth; the original of nations and kingdoms; the history of the first patriarchs, down to Joseph, at whose death it ends.

It was easy for Moses to be satisfied of the truth of what he delivers in this book, because it came down to his time through a very few hands. For, from Adam to Noah, there was one man (*Methuſelah*) who lived to see them both: in like manner, from Noah to Abraham, Shem conversed with them both; as Isaac also did with Abraham and Joseph, from whom these things might easily be conveyed to Moses by Amram, who was cotemporary with Joseph. Moses is supposed to have written the book of *Genesis*, during his retirement in the land of Midian, before he conducted the Israelites out of Egypt.

S. GENEVIEVE'S-DAY. A Romish festival, observed at Paris, on the third of January, in honour of S. Genevieve, patroness of that city.

Lives of the
Saints, Vol. I.

The legendary writers tell us, we cannot pay too great homage to this Saint, for the wonders she has performed for upwards of XII centuries. F. Giry assures us, that the blessed spirits kept an extraordinary festival at her birth, and that all heaven was filled with joy. This saint was seized with so violent a fit of sickness, that they thought her dead; but, in the midst of her bodily pains, she was ravished in spirit among the angels, where she saw unutterable glories; the particulars of which are not related by the historian, because of the incredulity of mankind. She spent all her time in prayer, and shed such an abundance of tears, that the floor of her chamber was quite wet with them. A great number of miracles were wrought at her tomb; but, her relics being removed from thence, they are now wrought only at her shrine.

BOLLANDUS.
SIGEBERT.

In the reign of Lewis VI, An. 1131, the Parisians being afflicted with a distemper, called St Anthony's fire, the relics of St Genevieve, by advice of the Bishop of Paris, were carried in procession to the church of *Notre-dame*; upon which all the sick people were immediately cured. In 1242, Robert *de la Ferte-Milon*, abbot of St Genevieve, had the shrine made for this Saint, which continues still in that church. It is silver plate gilt, and is adorned with a great many jewels. It is never taken down, to be carried in procession, but by order of the king, and then the ceremonies attending it are extremely magnificent.

S. GENEVIEVE (NUNS OF). See MIRAMIONES.

De Deo So-
cratis.

GENII. [*Lat.*] Certain deities of the antient Pagans, whose rank and office were inferior to those of the *Lares*: for the latter were the tutelar gods of a *family*, whereas the *Genii* had the care or government only of *single* persons, or places. Apuleius, following the sentiment of Plato, gives this description of the *Genii*. 'They are spirits, who never were engaged in matter, nor were ever joined to bodies. Of these *Genii*, Plato is of opinion, that each man has his own, who watches over him, and who is a witness, not only of his actions, but of his very thoughts; and that, when the man dies, the genius conducts the soul, of which he had the charge, to judgment, and assists at the trial: if the accused person falsifies,

‘ falsifies, the genius convicts him ; if he speaks the truth, he confirms it ; and it is upon his evidence that sentence is pronounced.’ Agreeable to this notion is what Horace says of the *Genius*.

Scit Genius, natale comes qui temperat astrum,
Naturæ Deus humanæ, mortalis in unum -
Quodque caput, vultu mutabilis, albus & ater.

Epist. 2. lib.
ii. ver. 187.

*The Genius only knows, that's wont to wait
On birth-day stars, the guider of our fate ;
Our nature's God, that doth its influence shed,
Easy to any shape, or good or bad.* CREECH.

Virgil means the same deities, when he says ;

Quisque suos patimur manes.

Æn. lib. vi.
ver. 743.

All have their Manes.

DRYDEN.

The antients not only ascribed a *Genius* to particular persons, but to *places* likewise. Thus, when Æneas saw a serpent glide from the tomb of his father Anchises, he stood in doubt, whether it was not the *Genius* of that *place* :

Hoc magis inceptos genitori instaurat honores,
Incertus Geniumne loci, famulumne parentis
Esse putet.

Æn. lib. v.
ver. 94.

*The pious prince, surpriz'd at what he view'd,
The fun'ral honours with more zeal renew'd :
Doubtful, if this the place's Genius were,
Or guardian of his father's sepulchre.* DRYDEN.

They allowed a genius to provinces, and towns ; to forests, trees, fountains ; and to the sciences. Each person offered sacrifice, once every year, to his genius, and scattered flowers, and sprinkled wine to him : sometimes they offered leaven and salted dough, or a pig two months old.

It was commonly thought, that each person had two *Genii* attending him, a good and a bad. Plutarch relates, that, the night before the battle of Philippi, Brutus saw his evil Genius, in a monstrous and horrid shape, who, being asked what he was, answered, *I am thy evil Genius, Brutus ; thou shalt see me at Philippi.* Brutus, not at all discomposed, answered, *I will see thee there.* The event, next day, proved fatal, by the loss of the battle.

Flattery introduced the custom of swearing by the Genius of the Emperors ; and Suetonius relates, that Caligula put many persons to death, because they refused to swear by his Genius.

Socrates's *Genius* is famous in antiquity. That philosopher pretended to have a Dæmon or Genius, always attending upon him, which served him as an adviser and guard in all his actions. What this Genius was, has been matter of dispute. Some have taken it for a spiritual being, others for the gift of divination : but it is most probable, Socrates meant no more by it than the justness and strength of his own judgment, assisted by the rules of prudence, and supported by long experience, and serious reflections. At the same time, he might be pleased to have the people think, he was under the immediate direction of a deity, as it tended to advance his authority and credit among his fellow citizens of Athens.

The Mohammedans pretend, that the *Genii* inhabited the world many thousand years before Adam, under the reigns of several princes, who all bore the name of Solomon : but falling at length into a general corruption, Eblis was sent to drive them to a remote part of the earth, there to be confined : that some of that generation still remaining, they were, by Tahmûrath, one of the antient kings of Persia, who waged war against them, forced to retreat to the famous mountains of Kaf.

D'HÉRBE-
LOT, Bibl.
Orient.
p. 396, 820,
&c.

Hist. des Ord.
Relig. T. VI.
c. xl.

GENTIL-DONNE. [*Ital.*] So they call the *Nuns* of three Benedictine monasteries at Venice, because they receive into them only the daughters of senators, and *gentlewomen* of the first families. These religious are cloistered; but otherwise they have a great deal of liberty. Visits at the grate are frequent, and their habit is a little worldly. It is true, they wear the gown and black scapulary, like the other Benedictines; but their hair is curled, and is not hid by a kind of veil of yellow gauze, which they tie under their chin. They wear a muslin handkerchief about their necks, but leave their breasts uncovered.

GENUFLECTENTES. [*Lat.*] An order of *Catechumens*. See **CATECHUMENS**.

S. GEORGE OF CAPPADOCIA'S-DAY. A festival of the Greek Church, celebrated on the 23d of April.

RICAUT,
State of the
Gr. Ch.

St George is one of the most illustrious saints of the Greek kalendar. If there be two churches in a town, you always find one of them consecrated to this Saint. The Greeks ascribe an infinite number of miracles to St George. There is a chapel, in a village not far from Magnesia, where the miraculous image of this Saint is annually carried in procession. They believe, that, if the bearer of this image happens to be a notorious sinner, the virtue of this Saint diffuses itself all over it, insomuch that the ungodly wretch is in the utmost misery till he gets himself discharged of it: but if he be a good man, or at least one who has been guilty of no enormous crime, he feels no inconvenience in the discharge of his office.

Hist. des Ord.
Relig. T. I.
c. xxi.

GEORGIAN MONKS and NUNS. Religious, of the country of Georgia, in Asia. They follow the rule of St Basil. The Monks have two fine monasteries at Damas, and the Nuns two, which are very rich, and distant a day's journey from the same city. The Georgian Monks are habited like the Greek Monks, and are not quite so ignorant as the Mingrelians; for the greatest part of the Christians of Georgia are instructed in the principles of Christianity in the monasteries, where they learn to write and read.

As the Georgian women are esteemed the most beautiful of all Asia, it often happens, that a young girl, when she is a little grown up, is stolen away from her parents by some of her relations, and sold into Turkey or Persia. For this reason many of the Georgians shut up their daughters very early in the monasteries, where they apply themselves to reading, and continue their whole life. After they are professed, and are arrived at a certain age, they are permitted to baptize, and even to apply the holy oils. Their habit is the same with the other Georgian women, excepting that it is black, and that they cover their faces with a linnen veil. There are more monasteries of women, than men; for which reason the Georgian women, in general, are better instructed, and understand their religion better, than the men.

GERIZIM (THE TEMPLE OF). It was the place of worship of the antient Samaritans.

JOSEPH. lib.
xi. c. 8.

The Samaritans were principally descended from those Assyrians, whom Salmanasser sent to inhabit the kingdom of Israel, when he had carried the ten tribes captive. They were originally Pagans; but, mixing with the remainder of the tribes, they gradually receded from idolatry, and at length became zealous worshippers of the true God. They submitted to circumcision, and observed the law; but complied no farther with Judaism, than to own the five books of Moses, rejecting all the rest of the Jewish Canon. They had priests and sacrifices, like the Jews; but would not allow Jerusalem to be the place of public worship; and therefore, to divert the people from going thither, they, by permission of Alexander the Great, erected another temple, of great magnificence, on mount *Gerizim*, not far from Samaria. This temple was built two hundred and four years after the Babylonish captivity, and three hundred and thirty-two before the nativity of Christ.

The erecting of this temple proved a great weakening to the Jewish Church: for all profligate wretches, malefactors, and excommunicated persons, among the Jews, immediately repaired to this place, and joined with the Samaritan worship. This occasioned great quarrels between the Jews and the Samaritans, who mutually branded

branded each other with the most reproachful titles. About two hundred years after, the Samaritans were subdued by John Hyrcanus, who destroyed Samaria and their schismatical temple. Notwithstanding which, they still kept mount Gerizim for their place of public worship, and continued their schism till the final destruction of both nations by Titus the Roman Emperor.

The Samaritans pleaded, in behalf of the temple on mount Gerizim, that there Abraham and Jacob built altars to God, and, by offering up sacrifices thereon, consecrated that place, above all others, to his worship; and that therefore it was appointed by God himself to be the *hill of blessing*, on the coming of the children of Israel out of Egypt; and that Joshua, having passed the river Jordan, had built an altar on it of twelve stones, according as God had commanded by Moses. But, to make out this last part of the argument, they have been guilty of a very great prevarication, in corrupting the text: for whereas the command of God is, that they should set up an altar upon mount *Ebal*, they have changed the word, and substituted *Gerizim* in its stead. It is true, they retort the argument, and alledge, that the *Jews* have foisted in *Ebal* instead of *Gerizim*. But all the other copies and translations of the Pentateuch prove the corruption on their side. The same prevarication they have been guilty of in the xxth chapter of Exodus, where, after the tenth commandment, they have subjoined, by way of an additional precept, words taken out of the xith and xxvith chapters of Deuteronomy, commanding the erecting of an altar on mount *Gerizim*, instead of mount *Ebal*, and offering sacrifices thereon.

PRID. Connect. P. I. B. VI.

Genes. xii. 6. 7. xxxiii. 20.

Deut. xxvii. 12.

Ibid. 2-7.

The Jews accuse the Samaritans of two pieces of idolatry, committed by them in this place. The first, that they there worshipped the image of a dove; and the other, that they worshipped certain idols, which were hid under the mountain. But both these charges were malicious calumnies, and falsely imputed to them: for, from the time that Manasseh brought the law of Moses among them, the Samaritans became as zealous worshippers of the true God, and held idolatry in as great abhorrence, as the most rigorous of the Jews.

When Antiochus Epiphanes began the persecution of the Jews, the Samaritans wrote to him, intreating him to give leave, that their temple upon mount Gerizim, which hitherto had been dedicated to an unknown and nameless God, might be consecrated to the Grecian Jupiter; which was readily consented to by Antiochus. There is a medal, upon which this temple is represented with a great number of steps. Procopius says, there were sixteen hundred and one.

An. 164, before Christ.

JOSEPH. Antiq. lib. xii. c. 7.

In Deut.

This temple is meant, in the conversation, which passed between our Saviour and the woman of Samaria, who said to him, pointing to mount Gerizim, *Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place, where men ought to worship.*

John iv. 20.

GIAGANNAT. The name of an idol of the Indians, which has given its name to a town situated on the gulf of Bengal, where there is as great a concourse of Indians, as of Mohammedans at Mecca. One of the principal ceremonies, practised in the temple, or pagod, of this idol, is, the giving him to wife the beautifullest young women of the country, who are shut up with him, and never fail to come out big with child, by the industry and care of the priests of this idol.

D'HERBELOT, Bibl. Orient.

GIABARIANS. A sect of divines among the Mohammedans, who take away all liberty of action from men, and teach, that God necessarily creates and produces all human actions, whether good or bad. The *Ascharians* are a branch of this sect, but do not carry their opinions to so great an excess. See ASCHARIOUN.

D'HERBELOT, Bibl. Orient.

GIBON. The name of a remarkable idol-temple, in Japan. It is surrounded with thirty or forty smaller temples, or chapels, all regularly disposed. The courts of the temple are lined with shops, and there are places for people to exercise themselves with shooting of arrows. The temple itself is a large narrow building. In the middle room, which is separated from the rest by a gallery, stands a large idol, surrounded with many smaller, and divers other ornaments: among the rest is a large japanned image of a young woman. The temple is from two to three fathoms

KEMPPER, Hist. of Japan, B. V. c. xiii.

fathoms long, and furnished with many other images of Dæmons, and young heroes.

DUGDALE,
Monast. Angl.
Vol. II.

GILBERTINES. A religious order, founded, in England, by the famous St Gilbert, of Sempringham, in Lincolnshire, who flourished in the reign of Henry I.

Gilbert's mother, being with child of him, dreamed she saw the moon descend into her lap; which was thought a presage of the light he was to spread abroad. Being grown up, and having taken holy orders, he was presented to the living of Sempringham, where his sanctity, and contempt of worldly wealth and honours, soon became conspicuous. Observing, that some virgins of his parish had so much improved by his doctrines, as to aspire to a more sublime state of life, he chose seven of them, whom he shut up from all worldly conversation, that they might devote themselves entirely to the service of God; and this was the beginning of his order. By the advice, and assistance, of the Bishop of Lincoln, he built for them a cloister, adjoining to the parish-church of Sempringham, with only one door to it, the key of which he always kept himself. Many great men, observing the strict virtue professed in this place, erected divers monasteries of this new order, in several countries.

Gilbert, being authorized thereto by the Pope, appointed pious and learned priests for the service of every one of the new erected monasteries. These priests had their habitations at a distance from the nuns, and were never to enter into the house, but to administer the sacraments, and that, in the presence of several witnesses. The holy founder appointed, that the women should follow the rule of St Benedict, and the men that of St Augustin. And, to compleat his institution, he collected from all others, and added to his own, what he thought most commendable in them, and committed the whole to writing, that it might remain as an established form of government among them.

So great was the reputation of St Gilbert's sanctity, that many Bishops resorted to him, to beg his blessing; and King Henry, and his Queen Eleanor, visited him in person. He is also said to have wrought many miracles, during his life. He died in the year 1189, and was canonized, by Pope Innocent III, in the reign of King John, An. 1202.

The monasteries of the order of St Gilbert, in England, were as follows: Sempringham, in Lincolnshire; Haverholm, in the same county; Chikefand, in Bedfordshire; Bolington, in Lincolnshire; Watton, in Yorkshire; Alvingham, in Lincolnshire; St Andrew's, in the suburbs of York city; Stikefwould, in Lincolnshire; Ormesby, Sixil, Marsey, Newsted, Kettely, St Catharine's, Heyninges, and Holland-brigg, in the same county; Malton, in Yorkshire; Shouldham, in Norfolk; Ellerton, in Yorkshire; Overton, in the bishopric of Durham; Welles, in Lincolnshire; and Pulton, in Wiltshire.

GILGUL HAMMETHIN. [*Hebr.*] *The rolling of the dead.* The Jews have a tradition, that, at the coming of the Messiah, no Jew shall rise any where, but in the holy land. But, that those, who have died and been interred in other countries, may partake of the general resurrection, the Jewish doctors have a conceit, that God will dig for them subterraneous passages or cavities, through which they shall *roll* from their tombs to the holy land. This notion frequently occurs in the Rabbinical writings.

D'HERBE-
LOT, Bibl.
Orient.

GIUMAAT. [*Arab.*] *The day of assembly.* So the Mohammedans call the *friday* in each week, which they peculiarly dedicate to the worship of God. The Pagan Arabs revered it, having a tradition, that the works of the creation were finished on this day. The Mussulmans ascribe a great many prerogatives and excellencies to this day; and there are a great many ceremonies peculiarly observed on it. They believe, the last day of judgment will be on this day.

GLAUCUS. A marine god, or deity of the sea. There are a great many fabulous accounts of this divinity: but the poetical history of him is, that, before his deification, he was a fisherman of the town of Anthedon, who, having one day taken a considerable number of fishes, which he laid upon the bank, on a sudden perceived, that these fishes, having touched a kind of herb that grew on the shore,

received

received new strength, and leaped again into the sea : upon the sight of which extraordinary accident, he was tempted to taste of the herb himself, and presently leaped into the sea after them, where he was metamorphosed into a Triton, and became one of the sea gods. Ovid introduces Glaucus giving this account of himself to the nymph Scylla.

Non ego prodigium, non sum fera bellua, virgo ;
Sum Deus, inquit, aquæ ; nec majus in æquora Proteus
Jus habet, & Triton, Athamantiadesque Palæmon.
Ante tamen mortalis eram ; sed scilicet altis
Deditus æquoribus, jam tum exercebar in illis.
Nam modo ducebam ducentia retia pisces ;
Nunc in mole sedens moderabar arundine linum - - - - -
Cespitem confedi, dum lina madentia ficco :
Utque recenserem captivos ordine pisces,
Insuper exposui, quos aut in retia casus,
Aut sua credulitas in aduncos egerat hamos.
Res similis fictæ ; (sed quid mihi fingere prodest ?)
Gramine contacto cœpit mea præda moveri,
Et mutare latus, terraque, ut in æquore, niti.
Dumque moror, mirorque simul, fugit omnis in undas
Turba suas, dominumque novum litusque relinquunt.
Obstupui, dubiusque diu, quæ causa, requiro :
Num deus hoc aliquis, num succus fecerit herbæ.
Quæ tamen has, inquam, vires habet herba ? manuque
Pabula decerpfi, decerptaque dente momordi.
Vix bene combiberant ignotos guttura succos ;
Cum subito trepidare intus præcordia sensi,
Alteriusque rapi naturæ pectus amore.
Nec potui restare loco ; repetendaque nunquam,
Terra, vale, dixi ; corpusque sub æquora merfi.
Dî maris acceptum socio dignantur honore.

Metam. lib.
xiii. ver. 917.

*Nor fish am I, nor monster of the main ;
But, equal with the watry gods, I reign.
Nor Proteus, nor Palæmon me excel,
Nor he, whose breath inspires the sounding shell.
My birth, 'tis true, I owe to mortal race,
And I my self but late a mortal was.
Even then in seas, and seas alone, I joy'd ;
The seas my hours, and all my cares employ'd.
In meshes now the twinkling prey I drew ;
Now skillfully the slender line I threw,
And silent sat the moving float to view - - - - -
It chanced,
My scaly prize in order all display'd,
By number on the greensword there I laid
My captives, whom or in my nets I took,
Or hung unwary on my wily hook.
Strange to behold ! yet what avails a lye ?
I saw them bite the grass, as I sat by :
Then sudden darting o're the verdant plain,
They spread their fins, as in their native main.
I paus'd, with wonder struck, while all my prey
Left their new master, and regained the sea.
Amaz'd, within my secret self I sought
What god, what herb this miracle had wrought :
But sure no herbs have pow'r like this, I cried ;
And strait I pluck'd some neighbouring herbs, and tried.
Scarce had I bit, and prov'd the wond'rous taste,
When strong convulsions shook my troubled breast.*

*I felt my heart grow fond of something strange,
And my whole nature lab'ring with a change.
Restless I grew, and ev'ry place forsook,
And still upon the seas I bent my look.
Farewel for ever ! farewel, land ! I said,
And plunged amidst the waves my sinking head.
The gentle pow'rs, who that low empire keep,
Received me as a brother of the deep.* ROWE.

After a description of his metamorphosis into a sea god, he gives the following picture of his person :

Ibid. ver. 960.

*Hanc ego tum primum viridem ferrugine barbam,
Cæsariemque meam, quam longa per æquora verro,
Ingentesque humeros, & cærulea bracchia vidi,
Cruraque pinnigero curvata novissima pisce.*

*Then first this sea-green beard I felt to grow,
And these large honours on my spreading brow :
My long-descending locks the billows sweep,
And my broad shoulders cleave the yielding deep :
My fishy tail, my arms of azure hue,
And ev'ry part divinely changed I view.* ROWE.

This deity makes his appearance in the train of sea gods, and nymphs, which attend the car of Neptune.

VIRG. ÆN.
lib. v. ver.
822.

*Tum variæ comitum facies ; immania cete,
Et senior GLAUCI chorus, Inousque Palæmon,
Tritonesque citi, Phorcique exercitus omnis.*

*Then the inferior gods, that rule the main,
Palæmon, GLAUCUS, Phorcys, fill his train,
And nimble Tritons skim the wat'ry plain.*

GLORIA PATRI. See DOXOLOGY.

TILLEMONT,
Hist. Ecclef.
T. II. Art.
Gnostiques.
EPIPH. Hær.
27. c. i.
EUSEB. lib.
iv. c. 7.

GNOSTICS. Christian heretics, so called. Epiphanius makes a distinct article of the *Gnostics*, who, indeed, were not a particular sect ; it being a name, which almost all the antient heretics affected to take, to express that new knowledge, and extraordinary light, to which they pretended ; for the word *Gnostic*, among the Greeks, signifies a *learned* or *enlightened person*.

S. Epiphanius ascribes the origin of the *Gnostics* to Simon Magus ; and Eusebius to Carpocrates. The truth is, every one of the antient Heresiarchs may be said to have founded a sect of *Gnostics*. Christian writers have given them various names, as Florians, Phibionites, Barbelites, &c. of which it is difficult, and of little importance, to know the particular reasons.

EPIPH. Hær.
26. c. x.
AUGUSTIN.
Hær. 6.

The *Gnostics*, according to Epiphanius and others, acknowledged two principles, a good and a bad ; they supposed, there were eight different heavens, each of which was governed by its particular prince. The prince of the seventh heaven, whom they named Sabaoth, created the heavens and the earth, the six heavens below him, and a great number of angels. They made him the author of the law of Moses. They pretended he had the form of an ass, or an hog ; and it was this, perhaps, which gave the heathens occasion to charge the Christians with worshipping the head of an ass. In the eighth heaven they placed their Barbelo, or Barbero, and whom they sometimes called the father, and sometimes the mother of the Universe. All the *Gnostics* distinguished the creator of the universe from God, who made himself known to men by his Son, whom they acknowledged to be the Christ. They denied, that the *Word* was made flesh, and asserted, that Jesus Christ was not born of the Virgin Mary, that he had a body only in appearance, and that he did not suffer in reality.

TERTULL.
Apol. c. xvi.

IREN. lib. iii.
c. ii.

Some of the *Gnostics* made use of the Old and New Testament; but they ascribed what was favourable to their opinions to the spirit of truth, and what was contrary thereto to the spirit of the world: for they held, that the prophecies came from different gods. In the New Testament, they rejected the epistles to Timothy, because they are expressly condemned in them. The generality of them absolutely rejected the Law and the Prophets. EPIPH. HÆR. 26. c. vi. 1 Tim. vi. 20.

As to the infamy of their lives, it is sufficient to say, that the women were in common among them. St Jude is thought to mean the *Gnostics* by those *ungodly men*, whom he describes, in his general epistle, as guilty of all manner of vices. Id. ib. c. iv.

They neither believed a resurrection, nor a judgment to come; but imagined, that those, who had not been instructed in their maxims, would return into the world, and pass into the bodies of hogs, and other like animals. They had several apocryphal books; as, *the Gospel of St Philip*, the *Revelations of Adam*, the *Gospel of perfection*, the *book of the prophet Barcabas*, &c. Id. ib. c. 18, 13, &c.

This is, in brief, the account given of the *Gnostics* by Epiphanius, Irenæus, and others; and it is plain from hence, that the tenets and practices of most of the antient heretics may be reduced under those of the *Gnostics*.

G O D. So we call the Supreme Being, the First Cause, or Creator of the Universe, and the only *true object* of religious worship.

The *Hebrews* called him *Jehovah*; which name they never pronounced, but used, instead of it, the words *Adonai*, or *Elohim*. See *ADONAI*, *ELOHIM*, and *JEHOVAH*.

The frequent apparitions of God to the Patriarchs, and the intercourse they had with the divinity, could not but make strong impressions on their minds of his being and providence. But the knowledge of the true God was not long kept up in the world. Mankind soon degenerated into Polytheism and Idolatry, or the worship of false gods and idols. This degeneracy becoming universal, God thought fit to call Abraham out of the midst of the idolatrous Chaldeans, to be the founder of a race, who should restore and preserve the worship of the one only and true God. These were the *Hebrews*, or *Israelites*, called afterwards *Jews*; who, dwelling in the land of Palestine or Judea, kept up the true religion, or worship of the true God, whilst all the nations about them, and the rest of the world, were sunk in the darkness of Pagan idolatry. It is true, the Hebrews often revolted from God, and sacrificed to idols: but the true religion was never entirely lost among them; and it is very probable, that their idolatry consisted in worshipping the Supreme Being under symbolical representations. See *IDOLATRY*, *POLYTHEISM*, &c.

The modern *Jews* have very just apprehensions of the Deity: but their Rabbins have very ridiculous and extravagant notions concerning him. To give one instance: they illustrate the omnipotence of God in the following manner. Cæsar, they say, had a mind to see God; upon which Rabbi Joshua prayed, that the effects of his presence might be perceived by the senses. God heard his prayer, and, retiring 400 leagues from Rome, bellowed so terribly, that at the noise thereof the walls of the city fell down, and all the women with child miscarried. God then advanced a 100 leagues nearer, and roared in the same manner; which so frightened Cæsar, that he fell from his throne, and all the Romans then living lost their grinders. BASNAGE, Hist. des Juifs, lib. iv. c. 2.

The Rabbins, and Hebraists, reckon up ten different names of God, which are; *El*, *Elohim*, *Elohe*, *Tsebaoth*, *Elion*, *Ehjeh*, *Adonai*, *Jah*, *Shaddai*, and *Jehovah*. Of these there are three, which express the essence of God, and are proper names; viz. *Ehjeh*, *Jah*, and *Jehovah*. The rest are only names of his attributes. HIERON. Epist. ad Marcellam.

With respect to the theology of the *Pagans*, it is thought by most learned men, that, at the bottom, they acknowledged but one God, and that the many different divinities, worshipped by them, were but the attributes and actions of one and the same God. This may, probably, be true of the wiser Heathens; and indeed there are many strong and beautiful passages in Pagan authors, to prove, that they acknowledged but one God. Pythagoras taught the unity of God, and defined him to be, *a mind, penetrating, and diffusing itself through all the parts of the universe, from which all animals receive life*. Virgil, no doubt, intended to paraphrase this definition in the following beautiful verses. LACTANT. de falsa religione, lib. i. c. 5.

Principio

Æn. 6. ver.
724.

Principio cœlum ac terras, camposque liquentes,
Lucentemque globum Lunæ, Titaniaque astra,
Spiritus intus alit, totamque infusa per artus
Mens agitat molem, & magno se corpore miscet.
Inde hominum pecudumque genus, vitæque volantum;
Et quæ marmoreo fert monstra sub æquora pontus.

*Know first, that heav'n and earth's compacted frame,
And flowing waters, and the starry flame,
And both the radiant lights, one common soul
Inspires, and feeds, and animates the whole.
This active mind, infused thro' all the space,
Unites and mingles with the mighty mass.
Hence men and beasts the breath of life obtain,
And birds of air, and monsters of the main.* DRYDEN.

PLATO, in
Parmenide,
&c.

The τὸ ὅν of Plato is too famous to be forgotten. That philosopher called God *the being which is*; and whenever he speaks of the Deity, it is always in the singular number. This knowledge of the unity of God is still more plainly seen in the Platonists after the birth of Christ, viz. Porphyry, Proclus, Jamblichus, &c. But there is reason to suspect that they were not a little obliged for it to the writings of the Christians. The same may be said of Seneca the philosopher, who lived in the time of St Paul. However that be, he says expressly, that the several divinities are but different names of one and the same God.

De Benef. lib.
iv. c. 7.

With respect to the *Christians*, it need only be just mentioned, that they were very early divided in opinion, as to the nature and essence of the Supreme Being; the greater part, from the very beginnings of Christianity, worshipping *three* persons in the *unity* of the Godhead, whilst others absolutely rejected a trinity of persons, and asserted the unity of the divine nature, both as to person and substance. See ARIANS and TRINITARIANS.

It belongs not to this work to set down the many philosophical speculations of learned men concerning the nature and attributes of GOD. I shall therefore only subjoin the great Sir Isaac Newton's definition, or rather description, of the Supreme Being, as also a late ingenious writer's familiar proof of the existence of God.

Philos. Nat.
Princip.
Math. in calce.

' God (says Sir I. N.) is a relative term, and has respect to servants. It denotes, indeed, an eternal, infinite, absolutely perfect Being: but such a Being, without dominion, would not be *God*. The word *God* frequently signifies *Lord*; but every *Lord* is not *God*. The dominion of a spiritual being, or Lord, constitutes *God*; true dominion, true God; the supreme, supreme; pretended, pretended. From such true dominion it follows, that the true God is living, intelligent, and powerful; and from his other perfections, that he is supreme, or supremely perfect. He is eternal, and infinite; omnipotent and omniscient; that is, he endures from eternity to eternity, and is present from infinity to infinity. He governs all things that exist, and knows all things that are to be known. He is not eternity or infinity, but eternal and infinite. He is not duration or space, but he endures and is present. He endures always, and is present every where; and, by existing always and every where, constitutes the very things we call duration and space, eternity and infinity. — He is omnipresent, not only virtually, but substantially; for power without substance cannot subsist. All things are contained, and move in him, but without any mutual passion; that is, he suffers nothing from the motions of bodies, nor do they undergo any resistance from his omnipresence.

' It is confessed, that God exists necessarily; and by the same necessity he exists always and every where. Hence also he must be perfectly similar; all eye, all ear, all brain, all arm; all perception, intelligence, and action; but after a manner not at all corporeal, not at all like men; after a manner altogether unknown to us. He is destitute of all body, and bodily shape; and therefore cannot be seen, heard, or touched, nor ought to be worshipped under the representation of any thing corporeal. — We know him only by his properties, or attributes, by the most wise and excellent structure of things, and by final causes: but we adore and worship him only on account of his dominion. For *God*, setting aside dominion, providence, and final causes, is nothing else but fate and nature.'

The existence of such a Being, or First Cause of all things, is thus beautifully proved and illustrated by the ingenious author of *The religion of nature delineated*.
 ' Suppose a chain hung down out of the heavens from an unknown height, and, tho' every link of it gravitated towards the earth, and what it hung upon was not visible, yet it did not descend, but kept its situation; and upon this a question should arise, *what supported or kept up this chain?* would it be sufficient to answer, that the first or lowest link hung upon the second, or that next above it; the second, or rather the first and second together, on the third; and so on *ad infinitum*? For what holds up the *whole*? A chain of ten links would fall down, unless something able to bear it hindered: one of twenty, if not staid by something of yet greater strength, in proportion to the increase of weight: and therefore one of infinite links certainly, if not sustained by something infinitely strong, and capable to bear up an infinite weight. And thus it is in a chain of causes and effects, tending, or as it were gravitating, towards some end. The last or lowest depends, or (as one may say) is suspended upon the cause above it: this again, if it be not the first cause, is suspended as an effect upon something above it, &c. And, if they should be infinite, unless (agreeably to what has been said) there is some cause, upon which all hang or depend, they would be but an infinite effect without an efficient; and to assert there is any such thing, would be as great an absurdity, as to say, that a finite or little weight wants something to sustain it, but an infinite one or the greatest does not.'

For the particular attributes, or properties of God, see ATTRIBUTES OF GOD, ETERNITY, IMMENSITY, &c.

GODS or DEITIES. The *false objects of religious worship*. The number of *Pagan divinities* was prodigious; which makes it difficult to reduce them under certain classes. Varro, it is said, confessed there were thirty thousand gods. Clemens Alexandrinus distributes them into seven classes. The first is that of the stars: the second that of the fruits, as Ceres, Pomona, Bacchus: the third that of punishments, as the Furies: the fourth that of the passions, as Love: the fifth that of the virtues, as Concord, Peace: the sixth that of the *Dii majorum gentium*, or greater gods, as Jupiter, Juno, Mars: and the seventh that of the benefits we receive from God, such as medicinal virtue, deified under the name of Æsculapius.

There is no division more convenient and general, than that, by which the gods of Paganism are divided into *animal* and *natural gods*. Animal gods were *deified men*; and natural gods were the parts of nature, such as the stars, the elements, mountains, rivers, and the like. But it is to be observed, that each Pagan divinity was at once both a natural and an animal god; that is, the name of every false god signifies some star, or element, and at the same time some man, who had been ranked among the gods. The first of all the natural gods is the sun, which is signified under the names of almost all the gods. Thus Apollo, Jupiter, Bacchus, Mars, Mercury, Æsculapius, Hercules, Isis, Serapis, Adonis, Atis, Osiris, and many other deities, are all the sun. The animal gods were all mortals, who had been raised to divinity by ignorance and superstition. Cicero, enumerating several Pagan deities, gives us their genealogy, and acknowledges, that they had been men. The Greeks were not the authors of this folly: it came to them from the east; and it is highly probable, that the Patriarchs were worshipped by their descendants, under the same names as the natural gods. A learned modern has endeavoured to discover Moses under most of the Pagan divinities.

Jamblichus, a Platonic Philosopher, and learned in that kind of magic, which is called *Theurgy*, makes eight orders of gods. In the first he places the great gods, who are invisible, and every where; in the second archangels; in the third the angels; in the fourth the Dæmons; in the fifth the *archontes majores*, or those who preside over the sublunary world, and the elements; in the sixth the *archontes minores*, or those who preside over matter; in the seventh the heroes; and in the eighth the souls.

It is a very celebrated division of the gods into *Dii majorum gentium*, and *Dii minorum gentium*; that is, the greater and lesser, or superior and inferior gods. This division is taken from Cicero's second book of *Tusculan Questions*. The gods *majorum gentium* were the antient gods, acknowledged every where as gods: the gods *minorum gentium* were peculiar to certain people; as Quirinus to the Romans, and Sancus Semo to the Tuscans. This division of the gods was made in allusion to

that of the Roman Senate by Tarquinius Priscus, who called the old senators *Patres majorum gentium*, and the new *Patres minorum gentium*.

The greater gods had several appellations. They were called *Dii consentes* and *Dii electi*. There were twelve gods, called *Consentes*, comprized in these two verses of Ennius.

*Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,
Mercurius, Jovis, Neptunus, Vulcanus, Apollo.*

VARRO, de
re rustica,
lib. i.

SUETON. in
Augusto,
c. vii.

They were called *consentes*, *quasi consentientes*, because they were supposed to be counsellors or assessors to Jupiter the supreme being. Their statues, gilt, stood in the great square of Rome, called *Forum Romanum*. It was in imitation of this council of gods, that Augustus made in private that famous supper, so much talked of, called *Cæna δωδεκάθεος*, the *supper of the twelve gods*; for which purpose he made choice of twelve persons, six men and six women, who represented, by their dress and ornaments, the six gods and six goddesses. To these twelve gods they added eight others, which made in all twenty (*selecti*) select gods. These additional gods were, Janus, Genius, the Sun, Pluto, the Earth, the Moon, and Saturn.

Another division of the gods of Paganism is taken from their place of residence. Thus there are *cælestial gods*, or such as reside in heaven; *terrestrial gods*, or such as dwell upon earth; and *infernal gods*, or such as have their abode in hell. Again, there are *marine deities*, or gods of the sea; and *sylvan deities*, or gods of the woods.

Again, there are deities, who preside over particular persons. Thus the goddesses Lucina, Sospita, Egeria, and others, had the care of women in child-birth. The gods and goddesses Educa, Fabulinus, Juventa, and others, had the care of children and young persons. Each action, virtue, and profession had its particular god. Suada, Juno, Thalassius, and others, were the deities of marriage; Abeona and Adeona the deities of going abroad and returning home; Vestitus and Victus the gods of dress and eating: the shepherds had their Pan, the Muleteers their Hippona, the Gardners their Flora, the Learned their Mercury and Minerva, and the Poets their Apollo and the Muses. See GENII, LARES, PENATES, &c.

De Natura
Deorum,
lib. ii.

The philosophers pretended, that their theology, and the genealogy of their gods, did originally, in an allegorical sense, mean the several parts of nature and the universe. Cicero gives a large account of this, and tells us, that even the *impious* fables, relating to the gods, include in them a good *physical meaning*. Thus, when Saturn was said to have devoured his children, it was to be understood of *Time*, which is properly said to devour all things. This great heathen acknowledges, that these fables had occasioned a great number of false opinions, troublesome errors, and womanish superstitions. 'We know (says he) the shapes of all the gods, their age, habits, and ornaments: nay, their very genealogy, marriages, and every thing relating to them, hath been delivered in the exact resemblance of human weakness. They are described as being troubled at heart; their amours, their passions, their quarrels are related. Nay, Mythology tells us, there have been wars and battles among them. — It is the height of folly to believe these absurd and extravagant things.' It appears, from this passage of Cicero, what opinion the wiser Heathens had of the popular religion of their country.

It may not be improper, under this article, to set down the laws relating to the worship of the gods, as they stood in the *twelve tables*. They are contained in the eleventh table, as follows:

T A B L E XI.

OF THE WORSHIP OF THE GODS, AND OF RELIGION.

CICERO, de
Legibus,
lib. ii.

I L A W. *Let all persons come with purity and piety to the assemblies of religion, and banish all extravagance from thence. If any one does otherwise, may the gods themselves revenge it.*

II L A W. *Let no person have particular gods of his own; or worship any new and foreign ones in private, unless they are authorized by public authority.*

III L A W.

- III LAW. *Let every one enjoy the temples consecrated by his forefathers, the sacred groves in his fields, and the oratories of his Lares. And let every one observe the rites used in his own family, and by his ancestors, in the worship of his domestic gods.*
- IV LAW. *Honour the gods of heaven, not only those, who have always been thought such, but those likewise, whose merit has raised them thither, as Hercules, Bacchus, Æsculapius, Castor, Pollux, and Romulus.*
- V LAW. *Let those commendable qualities, by which heroes have obtained heaven, be ranked among the gods; as understanding, virtue, piety, fidelity; and let temples be erected to them. But let no worship ever be paid to any vice.*
- VI LAW. *Let the most authorized ceremonies be observed in the worship of the gods.*
- VII LAW. *Let law-suits be suspended on the festivals of the Gods: and let the slaves have leave to celebrate them, after they have done their work. And, that it may be known, on what days they fall, let them be set down in the calendars.*
- VIII LAW. *Let the priests offer up in sacrifice to the Gods, on certain days, the fruits of the earth, and berries; and, on other days, abundance of milk, and young victims. For fear this ceremony should be omitted, the priests shall end their year with it. Let them likewise take care to chuse for every god the victim he likes best. Let there be priests for some gods, Flamines for others, and Pontifices to preside over them all.*
- IX LAW. *Let no women be present at the sacrifices, which are offered up in the night, except at those, which are made for the people, with the usual ceremonies. Nor let any one be initiated in any mysteries brought from Greece, but those of Ceres.*
- X LAW. *If any one steals what belongs to, or is devoted to the Gods, let him be punished as a parricide.*
- XI LAW. *Let every one strictly perform his vows; but let no wicked persons dare to make any offerings to the gods.*
- XII LAW. *Let no man dedicate his field to the service of the altar; and let him be discreet in his offerings of gold, silver, or ivory. Let no man dedicate a litigated estate to the gods. If he does, he shall pay double the value of it to him, whose right it shall appear to be.*
- XIII LAW. *Let every man constantly and perpetually observe his family-festivals.*
- XIV LAW. *Let him, who has been guilty of any of those faults, which make men execrable, and are not to be attoned for by expiations, be deemed impious. But let the priests expiate such, as are to be expiated.*

It is observable, that the *second* of these laws prohibits the worship of any foreign gods, without the authority of the senate; and this, probably, might be one reason of the violent persecutions, which the Christians met with from the Heathens, since the former, by professing to worship Jesus Christ as God, did, in that respect, act directly contrary to an established law of the empire: and had Tiberius's design, of enrolling Jesus Christ among the gods, succeeded, the Christians, probably, had met with milder treatment at the hands of the Romans.

With respect to the *fifth* law, which forbids divine worship to be paid to any *vice*, it is certain, the Pagans afterwards exceeded the bounds prescribed by this law: for we find the Romans, in times of corruption, erecting altars to infamous divinities, and consecrating the objects of the most vitious and extravagant passions.

It need only be said farther, in relation to these laws, that they were added, together with those of the XIIth Table, by the Decemvirs Appius Claudius, &c. to the ten tables already subsisting; which completed the *twelve tables*, so much boasted of by the Romans, and which they preserved ever after as a sacred *depositum*. This was in the year of Rome 303.

The principal gods of the antient Greeks and Romans are particularly taken notice of under their respective articles. See JUPITER, JUNO, APOLLO, MINERVA, MARS, &c.

As superstition knows no bounds, the number of *inferior* gods, among the Pagans, is almost infinite; being either local deities, or heroes taken into the number of gods, or such as were established by meer fancy and caprice. Most of these being too inconsiderable to deserve particular articles, I shall here set down a few of them, in an alphabetical order, beginning with those of *Greece*.

STRABO. Æ-
LIAN. POR-
PHYRY.
ATHENÆUS.
CICERO. PHI-
LOSTRATUS.
PAUSANIAS.
HERODOTUS.

ACHILLES, the famous hero of Greece, had a temple, and divine honours paid to him, at Sigeum.

ADDEPHAGIA, or *Gluttony*, had a temple in Sicily, wherein was the statue of Ceres.

AGRAULUS, the daughter of Cecrops, had divine honours paid to her in Cyprus, where human victims were sacrificed to her.

ACRATOPES (which word signifies a drinker of unmixed wine) was honoured as a hero in Munichia.

ALABANDUS was worshipped in Caria, and his votaries termed *Alabandenfes*.

AMYCLEUS was a hero, worshipped in Greece.

ANDROGEOS likewise had an altar, and was honoured as a hero.

APOLLONIUS TYANÆUS, the famous magician, had several statues erected to him, in a temple at *Tyana*.

ASIUS, a hero, was honoured in Caria, near the Cayster.

AUTOMATIA, or *Chance*, had a temple, built by Timoleon.

AUXESIA, and DAMIA or LAMIA, were two goddesses, worshipped at Ægina.

CALCHAS, the priest, had a little temple at Daunia, upon a hill.

CAYSTRIUS had an altar near the river *Cayster*.

DEUCALION had temples, and was worshipped as a god, in Greece.

DIOMEDES, the hero, had a temple, and a grove at Timavus.

ERECTHEUS was worshipped by the Athenians, and had a temple in the Acropolis at Athens.

ERGANA was worshipped as a goddess by the descendants of Phidias.

The GENETYLLIDES are mentioned as goddesses, who had their statues near Venus Colias.

HECTOR, the famous hero of Troy, had divine honours paid him by the Trojans.

HELEN, likewise, had a temple at Therapna.

HERMOTIMUS was honoured as a god by the Clazomenians, and had a temple.

LYCURGUS was deified by the Lacedæmonians, who built a temple to him at Lacedæmon.

MELICERTA had an altar in the territory of Corinth.

MOMUS is represented as talking with great freedom in an assembly of the gods; but whether statues or altars were ever erected to him, is uncertain.

PALAMEDES was honoured as a god, and had a statue with this inscription, *To the god Palamedes*.

PANDARUS was honoured by the *Pandarii* in Lycia.

PASITHEA or PASIPHAE had a temple near Lacedæmon.

PROTESILAUS had a temple near Abydus.

TENES was the god of the island Tenedos.

The Romans far surpassed the Greeks in the number of their Gods. Some of their inferior deities are as follows.

AUGUST. de
civit. dei.

ABEONA and ADEONA were the goddesses of going abroad, and returning home.

ARNOBIUS,
adv. Gentes.

ÆNEAS, the founder of the Roman common-wealth, was honoured among the gods *Indigetes*.

AGENORIA was the goddess who presided over mens actions.

ARCULUS was the god, who presided over trunks and chests.

ARGENTINUS was the god of silver, and the son of *Pecunia* or money.

BUBONA was the goddess of oxen.

CARDEA

CARDEA was the goddess of gates and hinges.

CATIUS was a god, who made men fly and crafty as cats.

COLLATINA was the goddess of mountains and valleys.

CUNINA presided over children in their cradles.

DEVERRA; a goddess, who took her name from the Latin *deverrere*, which signifies to sweep.

EDUCA, or EDULIA, was the goddess of food.

FABULINUS was the god, to whom the Romans gave thanks, when their children first began to speak.

FESSONIA, the goddess of those who were weary.

FORCULUS, a god of the gates.

HOSTILINA was worshipped, when the ground shot forth new ears of corn.

INTERCIDONA seems, by her name, to have been the goddess of Carpenters, and such as cut or chop with an ax.

JUGATINUS was either a god of marriage, or of the mountains; the name implying either.

LACTURNUS, or LACTENS DEUS, or LACTUCINA DEA, presided over young plants, whose juice is of a milky nature.

LEVANA, a goddess, whose employment was (*levare*) to take up new-born children.

LIBENTINA was the goddess of debauchery.

LIMENTINUS, the god of thresholds.

MARICA was a goddess worshipped at Minturnum.

MANTURNA, a goddess invoked by new-married women, that they might stay with their husbands.

MELLONA was the goddess, who presided over honey.

MEDITRINA, the goddess of medicine.

MEPHITIS, the goddess of stinks, or ill smells.

MINUTIUS was a god, of whom we only know, that he had a temple at Rome.

NUMERIA was the goddess of numbers, or arithmetic.

NUNDINA, a goddess, who took her name from the ninth day after children were born.

OPIS was the god of help.

OSSILAGO, the god, who set, or consolidated bones.

PARTUNDA, the goddess of women in child-birth.

PAVENTIA, a goddess that drove away fear from children.

PELLONIA, a goddess, whom they invoked to drive away the enemy.

PERFICA, PERTUNDA, and PREMA, were goddesses, who presided over the married pair on the nuptial night.

PETA was a goddess of petitions.

POPULONIA, a goddess, who prevented the enemy from ravaging the country.

POTINA, the goddess of drink.

PUTA, a goddess, who presided over the pruning of trees.

RUNCINA, a goddess, whom they invoked, when they cut down corn.

RUSINA, the guardian goddess of fields.

STERCUTIUS, the god of those, who dung the earth.

SEGETIA and SEIA were both goddesses of the harvests.

SENTIA was a goddess, who inspired men with thoughts.

SENTINUS was a god, who gave sense to new-born infants.

STATANUS, or STATILINUS, was he, who made children stand, and walk upright.

STIMULA was a goddess, who spurred men on to action.

STRENIA, or STRENUA, was the goddess of vigour and strength.

TACITA, the goddess of silence: she was deified by Numa Pompilius.

TELLUMO, a god of the earth.

VACUNA, the goddess of leisure.

VAGITANUS, a god, who presided over the crying of infants.

VALLONIA was the goddess of the valleys.

VENILIA, the goddess of coming hope.

VIRGINENSIS, a goddess, who presided over marriages.

VITUMNUS, the god, who gave life to new-born children.

VOLUMNUS and VOLUMNA were nuptial deities, whose office it was to conciliate the minds of the new-married.

VOLUPIA was a goddess of pleasure. And

VOLUTINA a goddess, who presided over the hulls or coats, in which the grain is inclosed.

A much greater number of such like gods of the antient Romans might be produced ; and new ones will still continue to be discovered.

Juvenal, rallying the frequent *Apotheoses* or deifications of the Romans, represents poor Atlas, as almost sinking under the weight of such a number of gods.

Juv. Sat. xiii.
ver. 46.

----- nec turba deorum

Talis, ut est hodie, contentaque fydera paucis
Numinibus miserum urgebant Atlanta minori
Pondere.

*E're gods grew numerous, and the heav'nly crowd,
Press'd wretched Atlas with a lighter load.* CREECH.

It is well known, that religion (or rather superstition and idolatry) travelled westward, and that the Greeks (and from them the Romans) had their gods, originally, from the eastern nations, viz. the Persians, Arabians, Chaldæans, Phœnicians, but especially the Egyptians.

HYDE, de
Relig. vet.
Pers.

The PERSIANS, according to Herodotus and most of the antients, worshipped *fire* as the supreme god ; tho' a modern author thinks, they adored it only as an image or representation of the Creator. They likewise worshipped the Sun under the name of *Mithra* ; and admitted of two principles, a good and a bad god, whom they named *Oromasdes* and *Arimanius*. See ARIMANIUS, MITHRA, and OROMASDES.

Specim.
Arab.

GOLIUS, p.
2640, 1237,
2359, 2764.

Pocock has given us a list of forty gods of the antient ARABIANS : but there must have been a great many more, since there were 360 statues round the Caaba, or temple of Mecca. Beyer reckons five gods of the first rank or class :

1. VVODD, the god of the Kelibites, under the figure of a Cupid.
2. SEVVAK, the god of the Hudeïlites, under the figure of a woman.
3. NEIR, the god of the Dulkelaïtes, under the figure of an eagle.
4. JAGOUTH, under the figure of a lion. And,
5. JAUG, under that of a horse.

Among the inferior Arabian divinities, are reckoned ;

HOBAL, one of the 360 statues or idols : he had a human figure, representing Abraham, accompanied by the angels and prophets, and drawing lots with arrows.

ISMAEL, in the same attitude.

A *wooden Pigeon*, which Mohammed broke to pieces with his own hands.

The idols ASAPH and NEYELAH, under the figures of a man and a woman, who were deified for a crime, which is not mentioned.

SAAD ; which was properly a stone, or little rock, near *Dgiodda*.

SOAIR ; an idol of the tribe of Anza.

SCHAMS, or the sun, worshipped by the descendants of *Tamim*.

DUL KAFFAIN ; an idol of the tribe of *Daus*.

BAGAIR ; an idol of the tribe of *Azd*.

OKAISAR ; an idol, worshipped in the eastern parts of Syria about Damascus.

BAG (from whence *Bagdad* received its name) was worshipped by the tribe of the *Banifalim*.

A *statue of paste* : it was worshipped by the tribe *Hanifa*, and, in a time of famine, devoured and eaten up by its worshippers.

CHALASSA ; an idol of the tribe *Chathaa* : it was destroyed in the tenth year of the Hegira.

DU-SCHARA ; whom Suidas takes to be the *Αυραγης*, or god *Mars*, of the Greeks.

DE DHEMAR ; an idol of the family of *Abbas ben Merdas*, and which Abbas himself burnt, when he embraced Mohammedism.

Among the Arabians, each planet or star had its temple and its worshippers. Pocock mentions seven :

1. DZOHL, *Saturn.*
2. DZOHARA, *Venus.*
3. MOSCHTARA, *Jupiter.*
4. ATHARID, *Mercury.*

5. ALDABARAN, the *Bull's eye.*
6. SOHAIL, the star *Canopus.*
7. ALSCHEERA, *Sirius, or the dog-star.*

The Gods of the CHALDÆANS, and PHÆNICIANS, or SYRIANS, are taken notice of under their respective articles. See ADRAMALECH, ANAMALECH, ASTARTE, BAAL, CHEMOSH, MOLOCH, &c.

The gods of the EGYPTIANS, likewise, have each their separate articles. See therefore ANUBIS, CANOPUS, ISIS, OSIRIS, TYPHON, &c.

See likewise the articles IDOLATRY, MYTHOLOGY, and THEOLOGY.

GOEGHY. The name of a sect of *Banians*, in the East-Indies. They OLEARIUS: acknowledge a god, creator of all things, whom they call *Bruin*. They do not believe a *metempsychosis*, or transmigration of souls, as the other Banians do. They have no mosques of their own, nor ever frequent those of other sects, but live retired; and spend the greatest part of their time in prayer. They have a particular regard for one *Mecis*, whom they call the *servant of God*. They never marry, and are so superstitiously reserved, that they will not suffer a woman to touch them.

They avoid the conversation of men, and live in woods and deserts. They wear no dress, except a piece of linnen tied about their middle. They rub their bodies all over with ashes. Some of them have three or four servants, who voluntarily wait on them, to partake of their sanctity.

These *Goeghys* believe, that their god *Bruin* created all things, and that no figure either of man or beast, can be a proper representation of him; for, say they, he is a light, which cannot be the object of our eyes, because, he having created the sun, it is no wonder if we cannot contemplate the principle of so excellent a brightness.

GOKOULASTEMI. A festival of the Indian Bramins, celebrated in honour of the nativity of their god *Vistnou*, by the name of *Kristna*. Dissert. on the
Relig. &c. of
the Bramins,
apud Rel.
Cer. T. III.

They relate, that, in the third age of the world, *Kampsa*, having given his sister in marriage, was informed, by a spirit, that the eighth child, she should be delivered of, should prove his destruction; to prevent which, he contrived to murder his sister's children as fast as they were born. He had destroyed seven; but the eighth, who was born with four hands, and was named *Kristna*, miraculously escaped his hands, and fulfilled the truth of the prediction.

The Bramins, in commemoration of *Kristna's* birth, dress themselves in their finest cloaths, treat one another, and send presents of cream and cocoa-nuts. On this day likewise, the streets of all the towns are adorned with green boughs.

GOLDEN IMAGE. A large image, or idol, erected by *Nebuchadnezzar*, King of Babylon, in the plain of *Dura*. Its height, according to the scripture account, was threescore cubits, and its breadth six cubits. That is, it was ninety feet high, and nine feet broad. But its height must be understood of the image and pedestal together: otherwise it must have been ten times as high, as broad; which exceeds all the proportions of a man, no man's height being above six times his thickness. Dan. iii. 1,
&c.
PRIDEAUX,
Connect. P.
III. B. II.
An. 570.

Nebuchadnezzar, after having erected this idol, made a solemn dedication of it, to which he invited all the great officers of the kingdom: after which, proclamation was made, that all the subjects of his kingdom should pay divine worship to this Golden Image. But *Shadrach*, *Meshac*, and *Abednego*, three of the captive Israelites, refusing to comply with the king's decree, were cast into a burning furnace, in which their lives were miraculously preserved. This wonderful deliverance so affected the king, that he acknowledged the power of the God of Israel, and promoted the three Israelites to posts of honour in the province of Babylon. The story is related at large in the *third chapter* of *Daniel*.

When *Xerxes*, on his return from his Grecian expedition, demolished the temple of *Belus* at Babylon, he found, among the immense riches of that temple, several images STRAB. lib.
xvi.
HEROD. lib. i:

DIOD. SIC.
lib. ii.

images or statues of gold; among which was one forty foot high, which probably was Nebuchadnezzar's Golden Image. It contained a thousand Babylonish talents, which amounts to the value of three millions and a half of our money.

Sacra Cerem.
lib. ii.

PISCARA,
Praxis Cerem.

GOLDEN ROSE. The Pope annually consecrates a *Golden Rose*, on the fourth Sunday in Lent, which is sent to princesses, or to some church, as a mark of his peculiar affection. The origin of this custom is ascribed to Pope Urban V, who, in the year 1366, sent a consecrated Golden Rose to Joan Queen of Sicily, and made a decree, that his successors should consecrate one every year.

CASALI. de
Christ. ritib.

This Rose is enriched with diamonds, and perfumed with frankincense, holy water, balm, and musk. On the day of consecration, which is performed in the Pope's chapel, the sacred college is habited in cassocks of the colour of dried roses. The Rose is remarkable for three qualities, which are to be applied to the faithful of the Church, viz. Its colour, its fragrancy, and its taste. The substance of the Golden Rose, the musk and balm, with which it is perfumed, are so many emblems of the divine and human nature of Jesus Christ.

KNOX'S De-
scription of
Ceylan. P. IV.
c. v.

GONNES. Priests of the island of Ceylan. They wear yellow gowns, girt round the waist with a thread sash, and go bareheaded. The islanders shew a profound respect for these priests, and prostrate themselves before them, in the same manner as before their idols. Wherever they appear, a mat is spread for them, covered with white linnen, which is an honour shewn to no person else, but the king himself. They are not allowed to marry, nor so much as to touch a woman. They are forbidden to drink wine; and they eat but once a day. They may quit their order, and become lay-men again; which is done by flinging their gown into the river, and washing themselves all over.

When any one entertains serious thoughts concerning the salvation of his soul, he sends for one of these priests, who visits him with great pomp, attended by four servants holding a canopy over his head. The convert makes an elegant entertainment for his spiritual guest, and makes him as large presents as his circumstances will admit of. The *Gonne* stays a day or two at the convert's house, and, during that time, sings several spiritual hymns, extracted from a book of devotion.

GOOD-FRIDAY. A *fast* of the Christian Church, in memory of the sufferings, and death of Jesus Christ. It is observed on the Friday in *holy*, or *passion-week*; and it is called, by way of eminence, *good*, because of the blessed effects of our Saviour's sufferings, which were a propitiatory or expiating sacrifice for the sins of the world.

EUSEB. Hist.
Eccl. lib. ii.
c. 17.

The commemoration of our Saviour's sufferings has been kept from the very first ages of Christianity, and was always observed as a day of the strictest fasting and humiliation.

Cerem. Eccles.
Rom. lib. ii.

Among the Saxons, it was called *Long Friday*; but for what reason, except on account of the long fastings and offices then used, is uncertain.

On Good-Friday, the Pope sits on a plain form; and, after service is ended, when the Cardinals wait on him back to his chamber, they are obliged to keep a deep silence, as a testimony of their sorrow.

In the night of Good-Friday, the *Greeks* perform the obsequies of our Saviour, round a great crucifix, laid on a bed of state adorned with flowers: these the bishops distribute among the assistants, when the office is ended.

The *Armenians*, on this day, set open a holy sepulchre, in imitation of that of mount Calvary.

GOSPEL. The recital of the life, actions, death, resurrection, ascension, and doctrine, of JESUS CHRIST. The word *Gospel* is Saxon, and signifies *God's relation or good saying*. The Latin term, *Evangelium* (from the Greek Ευαγγέλιον) signifies *glad tidings*, or *good news*; the history of our blessed Saviour being the best news that could be published to mankind. This history is contained in the writings of St Matthew, St Mark, St Luke, and St John; who from thence are stiled *Evangelists*. The Christian Church never acknowledged any more than these four Gospels as canonical; notwithstanding which, several *apocryphal Gospels* are handed down to us, and others are entirely lost. Here follows a catalogue of them.

CALMET,
Dict. de Bible.FABRICIUS,
Codex Apocr.
N. T.

1. The Gospel according to the Hebrews.
2. The Gospel according to the Nazareens.
3. The Gospel of the twelve apostles.
4. The Gospel of St Peter.

These four Gospels are, probably, the same, under different titles; being only the Gospel of St Matthew corrupted by the Nazareen heretics.

5. The Gospel of the Egyptians.
6. The Gospel of the birth of the Holy Virgin. It is in Latin.
7. The Gospel of St James. This is extant in Greek and Latin, and is called the *Proto-Evangelium*, or *preparatory Gospel*, of St James.
8. The Gospel of the infancy of Jesus Christ. It is in Greek and Arabic.
9. The Gospel of St Thomas; being the same with the preceding, only under a different name.

10. The Gospel of Nicodemus. This we have in Latin.

11. The eternal Gospel.

12. The Gospel of St Andrew.

13. The Gospel of St Bartholomew.

14. The Gospel of Apelles.

15. The Gospel of Basilides.

16. The Gospel of Cerinthus.

17. The Gospel of the Ebionites.

18. The Gospel of the Encratites, otherwise called the Gospel of Tatian.

19. The Gospel of Eve.

20. The Gospel of the Gnostics.

21. The Gospel of Marcion, otherwise called the Gospel of St Paul.

22. The Gospel of the holy Virgin's death, ascribed to St John.

23. The Gospel of St Matthias.

24. The Gospel of Perfection.

25. The Gospel of the Simonians.

26. The Gospel according to the Syrians.

27. The Gospel according to Thaddeus, or St Jude.

28. The Gospel of Valentinus, otherwise called the Gospel of Truth.

29. The Gospel of Life, or the Gospel of the living God.

30. The Gospel of St Philip.

31. The Gospel of St Barnabas.

32. The Gospel of St James Major.

33. The Gospel of Judas Iscariot.

34. The spurious Gospels of Lucius, Seleucus, Lucian, and Hefychius.

The antient Heretics generally began with attacking the Gospels. Some rejected the genuine, and substituted spurious Gospels in their room. This produced the Gospels of Basilides, Cerinthus, and others. Others corrupted the true Gospels, leaving out what made against their opinions, and inserting what might favour their errors. Thus the Nazareens corrupted the original Gospel of St Matthew, and the Marcionites mangled that of St Luke, which was the only Gospel they received. The Alogians, for a like reason, rejected the Gospel of St John; and the Ebionites that of St Matthew: the Cerinthians acknowledged only St Mark, and the Valentinians only St John.

The antient fathers of the Christian Church endeavoured to find out divers mysteries in there being but *four* genuine, canonical Gospels. Particularly, St Irenæus says, that, as there are four parts of the world, and four principal winds, it was also proper there should be four Gospels in the church, as four columns to support it, and four breathings of life, to render it immortal. They thought, they found the figure of the four Evangelists in the beginning of the prophecy of Ezekiel, and in the 9th chapter of the *Revelation*, where mention is made of four living creatures, the first having the face of a man, the second the face of a lion, the third that of an ox, and the fourth that of an eagle; for which reason the Evangelists are usually painted with these symbols.

The word *Gospel* is often used, in general, to signify the *Christian religion*, and *preaching the Gospel* is preaching the doctrines of Christianity.

Du PIN, Ca-
non of Scrip-
ture, T. II.
c. ii. §. 2.

The GOSPEL according to ST MATTHEW. See ST MATTHEW'S GOSPEL.

The GOSPEL according to ST MARK. See ST MARK'S GOSPEL.

The GOSPEL according to ST LUKE. See ST LUKE'S GOSPEL.

The GOSPEL according to ST JOHN. See ST JOHN'S GOSPEL.

GOSPELS. *See EPISTLES AND GOSPELS.*

KOLBEN,
Present State
of the Cape of
Good Hope,
• vii.

GOUNJA TICQVOA. So the Hottentots calls the Supreme Being, or God. The word, in their language, signifies the *God of Gods*. They say, he is a good man, who does no body any hurt, and who dwells far above the moon. Some of them strenuously insist, that *Gounja Ticqvoa* has, at times, descended, and become visible to them, and that he always appears, in colour, shape, and apparel, like the finest among them. But the more intelligent Hottentots look upon these persons as visionaries and madmen: for, say they, is it to be believed, that the supreme God condescends to come amongst us, since the moon, who is an inferior god, does not condescend to do so? It does not appear, that the Hottentots pay any act of devotion immediately to this god. When they are pressed upon this head, some of them will answer, that their first parents so grievously sinned against the supreme God, that he cursed them, and all their posterity, with hardness of heart; so that they know little of him, and have less inclination to serve him. The reader will be surprized to hear of such a tradition as this, so like that of the *Fall of man*, among so savage a people, and at the *Cape of Good Hope*.

GRACES. In Latin, *Gratiæ*. Pagan goddesses, whose origin is differently reported. Some make them the daughters of Jupiter and Eurynome, or Eunomia, the daughter of Oceanus: others say, they were born of Sol and Ægla. But the most common opinion is, that they were the daughters of Bacchus and Venus, Thus our poet Milton.

L'ALLEGRO.

*But come, thou goddess fair and free,
In heav'n ycleped Euphrosyne;
And by men, heart-easing mirth;
Whom lovely Venus, at a birth,
With two sister Graces more,
To ivy-crowned Bacchus bore.*

The Greeks called them *Χαριτες*, *Charites*. They were generally reckoned *three*; and their names were Aglaia, Thalia, and Euphrosyne, that is; *shining, flourishing, and gay*; or (according to some authors) Pasithea, Euphrosyne, and Ægiale. Catullus mentions the goddess Pasithea.

De Atty, ver.
42.

*Ibi somnus excitum Atyn fugiens citus abiit;
Fugientem eum recepit Dea Pasithea sinu.*

*Atys awakes; sleep leaves his opening eyes,
And swift to fair Pasithea's bosom flies.*

The *Graces* were the companions of Venus, and the nymphs. Thus Horace:

Od. 4. lib. i.
ver. 5.

*Jam Cytherea choros ducit Venus, imminente Luna,
Junctæque nymphis Gratiæ decentes
Alterno terram quatiant pede.*

Eliac. lib.
vi.

*The nymphs and Graces join'd, thro' flow'ry meads,
By moon-light dance, and Venus leads. CREECH.*

They were sometimes represented dressed. Pausanias tells us, the Eleans pictured the Graces in a golden habit, and their face, hands, and feet of white marble: one held a rose, the second a die, and the third a myrtle-bough. But they are most frequently

frequently represented naked, both in antient monuments, and by the poets. Thus Horace :

Gratia cum nymphis geminisque sororibus audet
Ducere nuda choros.

Od. 7. lib. iv.
ver. 5.

*The nymphs and Graces naked range
About the fields.*

Sir W. TEMPLE.

The moral of this, perhaps, may be, that whatever is truly graceful, is so in its self, and without the aid of exterior ornaments.

The *Graces* presided over mutual kindness and acknowledgment : they bestowed liberality, eloquence, and wisdom : they gave men a good grace, gaiety of disposition, and easiness of manners.

The laws of drinking, among the politer Romans, were sometimes regulated by the number of the *Graces*, or of the *Muses*. The poets might put nine *cyathi* (whatever the measure was) into their cup, because there were nine *Muses* ; but those, who were more temperate, chose to follow the number of the *Graces*, and fill but three *cyathi*. Horace has prettily touched this :

- - - - - Tribus aut novem
Misercentur cyathis pocula commodis.
Qui Musas amat impares,
Ternos ter cyathos attonitus petet
Vates : tres prohibet supra
Rixarum metuens tangere Gratia,
Nudis juncta sororibus.

Od. 19. lib.
iii. ver. 11.

*Fill round : three cyathi or nine
Are sober jollity's extremes.
He that th' uneven Muses loves,
With three times three his heat improves,
A staring poet, rais'd by ev'ry bowl :
The sober Grace, with th' naked two,
Afraid of brawls, but three allow,
And only cheer, but never heat the soul.*

CREECH.

GRADUAL PSALMS. See PSALMS.

GREEK MONKS and NUNS. Religious, of those countries, where the Christians follow the doctrine and discipline of the Greek Church.

There are different orders of Monks in the Greek Church, all of whom consider St Basil as their founder and common father, and esteem it the highest crime to deviate in the least from his institutions. There are several beautiful convents to be met with in most parts of Greece, and several well built churches, in which the Monks perform divine service day and night. There is a great difference between them, with respect to their way of life. Some are *Cænobites*, or such as reside together, eat at the same table, wear the same habit, and pursue the same exercises and employments. These are distinguished into two sorts ; the one of the *grand and angelical habit*, being such as profess to live more righteously than the rest ; the other of the *lesser habit*, who do not pretend to lead such sanctified lives, and are left to their own discretion. There are some Monks, of this latter sort, who are so miserably poor and indigent, that they are obliged, for a livelihood, to spend their whole time in the most servile employments of the convent.

LEO ALLAT.
de consensu
Eccles. Occid.
& Orient. lib.
iii. c. 8.

Another order of Greek Monks are *anchorets* or *solitaries*, who lead their lives in solitude and retirement. For this purpose, they procure a small cell, at some distance from a convent, with a little spot of ground contiguous to it. Here they live, and never attend the convent, but on solemn festivals, after which they immediately return to their cells. The convent sends them, once or twice a month, a stated allowance. Some of these Anchorets earn their bread by transcribing books or manuscripts.

The

The *Greek Nuns*, likewise, profess the rule of St Basil. They are under the government and inspection of an Abbot, who takes care to supply them with some venerable old Monk, to officiate as their father confessor, and to administer the sacraments. Their habit is black, like that of the Monks, and their arms and hands are covered to their very fingers ends. Their heads are close shaved. Their leisure hours are spent in all manner of curious needle-work. The Turks frequent their convents, in order to purchase girdles of their making.

Hist. des Ord.
Relig. T. VII.
c. liv.

GRANDMOUNTAINS. Religious, of the order of *Grandmont*. Their founder was St Stephen *de Muret*, a French gentleman of Auvergne. His father and mother, having been a long time without children, made a vow to consecrate the first child they should have to God. Stephen, being born soon after, was accordingly brought up to piety and religion, and at length admitted into holy orders. In the year 1073, he retired to a monastery some leagues from Limoges, and from thence, in 1076, to Muret, a mountain near Limoges, where he built for himself a small cell amidst the rocks, and where he lived in the practice of the greatest austerities. The fame of his virtues drew several persons to him, who put themselves under his direction. In 1124, this holy man died, and was buried in the church of Muret.

His disciples, after his death, being molested by some neighbouring Monks, who disputed with them the possession of the place, in which they were settled, retired to *Grandmont*, carrying with them the body of their founder. This order soon increased; and, in less than thirty years, there were built more than sixty houses of religious, who all took the title of *Grandmontains*, from that of *Grandmont*. These were principally in Aquitaine, Anjou, and Normandy.

In the year 1643, George Barny, Abbot of Grandmont, drew up statutes for the government of the order. They enjoined the most rigorous observances, which were afterwards mitigated, at several times, by different Popes. Their habit consists of a gown and scapulary, with a pointed capuce. It is not agreed what *rule* the *Grandmontains* follow; some ranking them among the Augustins, others among the Benedictins, and others among the Cistercians.

Hist. des Ord.
Relig. T. I.
c. xxx.

S. GREGORY THE ENLIGHTENER (THE UNITED BRETHREN OF). A religious order, founded in Armenia, about the year 1330.

Father Dominic, of Boulogne, a Dominican, having been sent into Armenia by Pope John XXII, built a monastery on the top of a high mountain, where he resided with his companions. There was at that time a famous Armenian doctor, named Isaac, who was superior of a monastery near Erivan. Being struck with the exemplary life and virtues of Father Dominic, he resolved to renounce the errors of the Armenian Church, and acknowledge the authority of the Pope. His example was followed by several other superiors of monasteries; who, observing that the order of St Basil was almost entirely decayed in Armenia, thought it best to institute a new order, for the preservation of the Catholic Faith. This gave rise to the order of *The united brethren of St Gregory the Enlightener*, because that saint had been the apostle of Armenia. And, as they had been converted by a Dominican, they embraced the constitutions of the Dominicans, together with the rule of St Augustin.

This order spread greatly, not only in Armenia, but in Georgia likewise. But, the Turks and Persians having made themselves masters of those countries, the *united brethren* were confined to the single province of Naksivan in Great Armenia, where there are still twelve Catholic villages. In 1356, they were incorporated, by Pope Innocent VI, into the order of St Dominic, and formed into a province, called *The province of Naksivan*, which is the thirty-fourth of that order.

GREY-FRIARS. See FRANCISCAN MONKS.

GRUNDILES LARES. See LARES.

GUARDIAN OF THE SPIRITUALITIES. In the œconomy of church-government, in *England*, is, the person, or persons, in whom the ecclesiastical jurisdiction of any diocese resides, after the death, or translation, of a Bishop, or whilst

whilst he is beyond sea, in any public employment for the church or state. If such person be an Archbishop, the Dean and Chapter are Guardians of the Spiritualities; if but a Bishop, then the Archbishop of the province is the Guardian, and he may commit this jurisdiction to what persons he thinks fit.

GUARDIAN ANGELS. See ANGELS.

GUILLEMITES or WILLIAMITES. An order of Monks, so called from their founder St *Guillaume* (or *William*) of the desert. Hist. des Ord.
Relig. T. VI.
c. xviii.

There are very different accounts, given by different writers, concerning this saint, among which it is no easy matter to discover the true one. It is thought, he was a gentleman of France, who, having lived with great freedom in the profession of arms, was at last induced, by the advice of some solitaries, to consecrate himself to the service of God. In the year 1153, he made choice of a solitude, in the island of *Lupocavio*, in the dukedom of Tuscany, where he lived the life of a saint, and drew after him many followers, who put themselves under his conduct. But, many of these not liking a religious life, and forsaking him, he retired to mount *Pruno*, where he built a little cell in the middle of a thick wood. Here he gained several new disciples, who persevered no better than the former. This obliged him to return to the island of *Lupocavio*, where he fixed his abode in a desert and frightful valley, called *Malaval*. This was in the year 1155. The following year, he was joined by one Albert, who became his disciple; and in whose arms he died, the very next year.

After the death of St Guillaume, Albert, together with one Renaud, a physician, endeavoured to follow his maxims and example, and by this means gave birth to the order of *Guillemites*. They built a small hermitage, and a chapel, over the saint's tomb, and there began to lead so exemplary and holy a life, that they drew thither several persons, who abandoned the world, and dedicated themselves to the service of God. This congregation increased so fast, that, within the space of a century, it spread all over Italy, France, the Low-countries, and Germany. At first they observed only the institutes of St Guillaume, being the example of this saint's conduct, of which Albert was the faithful depository. Their fasts were almost continual, and they went barefooted. Pope Gregory IX moderated their great austerities, permitted them to wear shoes, and gave them the rule of St Benedict. In 1256, Pope Alexander IV having united several different orders of hermits, under the common rule of St Augustin, the *Guillemites* were comprehended in this union.

This order, at present, has but about twelve houses in Flanders, having lost all the monasteries, which it had in Germany, and Italy. They are governed by a superior, who does not take the title of provincial, and is elected every four years. Their habit resembles that of the Cistercian order.

GYMNOSOPHISTS. So the Greeks called a sect of *philosophers*, who went *naked*, excepting as far as modesty required them to be clothed. There were some of these sages in Africa; but the most celebrated clan of them was in India. The *African Gymnosophists* dwelt upon a mountain in Ethiopia, near the Nile, without the accommodation of either house or cell. They did not form themselves into societies, like those of India; but each had his private retirement, where he studied and performed his devotions by himself. If any person had killed another by chance, he applied to these sages for absolution, and submitted to whatever penances they enjoined. They pretended to an extraordinary frugality, and lived only upon the fruits of the earth. Lucian ascribes to these Gymnosophists several new discoveries in Astronomy. PHILOSTR.
invit Apollon.
DIOD. SICUL.
lib. iv. c. i.
STRABO,
lib. xv.
De Astrolog.

As to the *Indian Gymnosophists*, they were likewise called *Hylobians*, because they dwelt in the woods, where they lived upon the wild products of the earth, and never drank wine, nor married. Some of them practised physick, and travelled from one place to another. These were particularly famous

ARRIAN. lib.
vii.

PLUT. in
Alex.

famous for their remedies against barrenness. Some of them, likewise, pretended to predictions and magic, and entertained people with traditions concerning the dead. In general, the *Gymnosophists* were wise and learned men. Their maxims and discourses, recorded by historians, do not in the least favour of a barbarous education, but are plainly the result of great sense and deep thought. They kept up the dignity of their character to so high a degree, that it was never their custom to wait upon any body, not even princes themselves; for which reason Alexander, who would not condescend to visit them in person, sent some of his courtiers to them, in order to satisfy his curiosity. Their way of educating their disciples is worth remarking. Every day, at dinner, they examined them how they had spent the morning; and every one was obliged to shew, that he had discharged some good office, practised some virtue, or improved in some part of learning: if nothing of this appeared, he was sent back without his dinner: they held a transmigration of souls; and it is probable, Pythagoras borrowed his doctrine from them. These philosophers looked upon sickness as a sort of scandal to them; to avoid which, many of them burnt themselves. In this manner Calanus served himself, in Alexander's army. See BRACHMANS.



HABBAKUK

H.



ABBAKUK (THE PROPHECY OF). A canonical book of the Old Testament. There is no mention, in scripture, either of the time when this prophet lived, or of the parents, from whom he was descended. But he prophesying the coming of the Chaldeans, in the same manner as Jeremiah did, this gives reason to conjecture, that he lived at the same time.

Habbakuk (according to the authors of the lives of the prophets) was of the tribe of Simeon, and a native of Bethzacar. As he foresaw the taking of Jerusalem by Nebuchadnezzar, he fled to Ostracin in Arabia, where he lived for some time. After the Chaldeans had made themselves masters of Jerusalem, and were on the way home, Habbakuk returned into Judea; from whence, as he was busied in cultivating his fields, and carrying the reapers their dinner, he was transported by an angel to Babylon, with what he had provided for his people in the field; which he set before Daniel, who was shut up in the lion's den, and was transported back again to Judea, where he died, before the end of the captivity.

EPIPH. &
DOROTH. de
vita & morte
prophetarum.

Dan. xiv.

He is reported to have been the author of several prophecies, which are not extant. He is said to have foretold the return of his people from their captivity; that the city of Jerusalem should be destroyed by the Romans, and the veil of the temple rent in two parts; and that the chapiters of the two pillars should be carried away by angels, and concealed in the wilderness. The stories of Susanna, of Bel and the Dragon, and of his own transportation to Babylon, are by some thought to be his. Sozomen speaks of a discovery that was made at Bethzacar, of the body of Habbakuk, in the reign of Theodosius the Elder.

Hist. Eccles.
lib. i. c. 29.

The works of Habbakuk, which are indisputably his, are contained in three chapters. In these the prophet complains very pathetically of the disorders, which he observed in the kingdom of Judea. God reveals to him, that he would shortly punish them in a very terrible manner by the arms of the Chaldeans. He foretels the conquests of Nebuchadnezzar, his metamorphosis and death. He foretels, that the vast designs of Jehoiakim would be frustrated. He speaks against a prince (probably the King of Tyre) who built with blood and iniquity; and he accuses another king (perhaps the King of Egypt) of having intoxicated his friend, in order to discover his nakedness. The third chapter is a song, or prayer to God, whose majesty the prophet describes with the utmost grandeur and sublimity of expression.

HABDALA. A ceremony of the Jews, observed on the sabbath, in the evening, when every one of the family is come home. At that time, they light a taper, or lamp, with two wicks at least. The master of the family takes a cup with some wine, mixed with fragrant spices; and, after having repeated a passage or two of scripture, as for example, *I will take the cup of salvation, &c.* (Psal. cxvi.) and, *The Jews had light and gladness, &c.* (Esth. viii.) he blesses the wine and spices. Afterwards, he blesses the light of the fire, and then casts his eyes on his hands and nails, as remembering he is going to work. The whole is intended to signify that the sabbath is over, and is from that moment divided from the day of labour that follows. For this reason the ceremony is called *Habdala*, which signifies *distinction*.

Cerem. of the
Jews, P. III.
c. i. apud Rel.
Cer. T. I.

HADHER NADHER. [*Arab.*] The immensity of God. In the Koran, it is said, *God knows every thing you do.* The author of Methnevi says, on this text; he who believes, that God sees him every moment of his life, ought to weigh all his words with attention, and regulate his actions with exactness. A

D'HERBE-
LOT, Bibl.
Orient.

Persian

Persian author, explaining this truth, thus elegantly expresses himself: he who believes, that God is every where present, ought to know, that no gate or wall can intercept his view, and that a thousand and a thousand veils are not sufficient to hide any one from his eyes.

It was from the consideration of God's omnipresence, that a Dervis continued to weep, and would not be comforted: for, being told that God had pardoned him his sins, he replied, I am satisfied that it is so: but how can I support the shame of appearing before him in the state of a sinner?

The more sensible Mohammedans say, that, since God is every where present, it is of little importance to make choice of one place rather than another, to adore him in. And this was the reason, which Mohammed assigned of his inconstancy, when he substituted the temple of Mecca instead of that of Jerusalem, to be the *Kebla*, or local object of worship to the Mussulmans.

The Shiites, or followers of Ali, draw from this attribute of God a consequence in favour of their opinion: for, say they, if God is omnipresent, he manifests himself, or is seen, in individual particulars; whence they rashly conclude, that, if Ali be not God, he approaches very near to him.

D'HERBE-
LOT, Bibl.
Orient.

HADITH. [*Arab.*] Traditions of the things, which the false prophet Mohammed said, and which were communicated by word of mouth from one person to another.

There are six principal authors of these traditions; among whom are Aischah, the wife of Mohammed; Abou Horairah, his particular friend; and Ebn Abbas, his cousin-german. These traditions are to be learned by heart; nevertheless he, who has not a happy memory, is allowed to transcribe them. The collection of these traditions, made by Khuarezmi, amounts in number to 5266.

D'HERBE-
LOT, Bibl.
Orient.

HAFEDHAH. An idol, or false god, of the Adites, that is, of the people of a tribe of Arabians, who inhabited the country of Hadhramouth in Iëmen, or *Arabia Felix*, and who were extirpated in the time of the prophet Houd, that is, the patriarch Heber.

This idol was principally invoked for the obtaining a prosperous voyage or journey.

HAGGAI (THE PROPHECY OF). A canonical book of the Old Testament. Haggai was born, in all probability, at Babylon, from whence he returned with Zerubbabel. It was this prophet, who, by command from God, exhorted the Jews, after their return from the captivity, to finish the rebuilding of the temple, which they had intermitted for fourteen years. His remonstrances had their effect; and, to encourage them to proceed in the work, he assured them from God, that the glory of this latter house should be greater than the glory of the former house: which was accordingly fulfilled, when Christ honoured it with his presence; for, with respect to the building, this latter temple was nothing in comparison of the former.

De vita et
morte pro-
phetarum.

We know nothing certain of Haggai's death. The Jews pretend, that he died in the last year of the reign of Darius, at the same time with the prophets Zechariah and Malachi, and that thereupon the spirit of prophecy ceased among the children of Israel. Epiphanius will have it, that he was buried at Jerusalem among the priests. The Greeks keep his festival on the 16th of December, and the Latins on the 4th of July.

HAGIOGRAPHIA. See BIBLE.

RICAUT,
Hist. of the
Ottom. Em-
pire.

HAICTITES. A sect of Mohammedans, who profess to believe in Jesus Christ, as well as Mohammed. They look upon the former as the Messiah, and affirm, that he was eternal, and that he assumed a real body of flesh. They believe, he will come again, to judge the world; and they quote, in proof of it, these words of the Koran: *O Mohammed, thou shalt see thy Lord, who will come in the clouds.* They pretend, he will come in the same body he had on earth, and will destroy Antichrist, and reign forty years, and then the world shall be at an end. These Christian Mohammedans dare not openly avow this doctrine; but they make no scruple to acknowledge it privately.

HAIRETITES.

HAIRETITES. A sect of Mohammedans, who, like the antient Pyrrhonians, doubt of every thing. They hold, that truth cannot be discerned from falsehood, and that demonstrations prove nothing. In all controverted points, their answer is, *God only knows, to us it is unknown.* They use to drink opiates, by which they increase their natural dulness and stupidity. Some Mufti's have been of this sect.

RICAUT,
Hist. of the
Ottom. Em-
pire.

HAKK. [*Arab.*] One of the names of God, among the Mussulmans. The word signifies *Truth, Justice, or Right.* In the Koran it is said. *God maintains truth and right by his word, in despite of the wicked.* The author of *Methnevi* paraphrases this passage in elegant Persian verses, to the following effect.

D'HERBE-
LOT, Bibl.
Orient.

God never abandons his friends entirely to the envy and malice of their enemies; for truth at last will force its way.

The moon shines, and the dog barks; but the barking of the dog does no hurt to the light of the moon.

Men throw fish and ordure into a river; but they swim on the surface, and neither stop its current, nor trouble its stream.

The prophet divides the moon in two, in the middle of the night, and laughs at all the impostures of Aboulcheb, who decries his miracles.

The Messiah, on one side, raises Lazarus from the dead, and, on the other, you see the Jews full of envy and despite, biting their fingers, and tearing their beards.

HALL (VIRGINS OF). So they call a society, or community, of religious women, at Hall, a city of the Tirol, in Germany. The founders of it were three princesses, of the Austrian family, daughters of the Emperor Ferdinand I. These pious ladies, having taken a resolution to retire from the world, founded a religious society at Hall, under the direction of the Fathers Jesuits, for whom they built a college in the same city. One of these princesses dying in the mean time, the other two, with some ladies of quality, entered into this community on the second Sunday in Advent, in the year 1569, and a few days after the Jesuits took possession of the college, which these princesses had founded.

Hist. des Ord.
Relig. T.
VIII. c. vii.

The virgins of this community make a vow of perpetual chastity, poverty, and obedience. They employ the morning in prayer, and the afternoon in work and bodily exercises. They are not confined to a cloister, but go out to hear mass, and to confess and communicate in the church of the Jesuits. But they are obliged always to go two together.

HALLELUJAH. See ALLELUJAH.

HAMADRYADS. Certain rural divinities, in the Pagan system of Theology; being nymphs of the woods, whose fate depended on certain trees, together with which they were supposed both to be born, and to die. For this reason they were called *Hamadryads*, ἀπὸ τῆς ἀμα καὶ τῆς δρυὸς. Ovid has elegantly described the complaints and misfortune of an Hamadryad, whom the impious Erysichthon was going to destroy. She lived in a large oak, of a prodigious size. The servants of Erysichthon not daring to obey their master, who ordered them to cut down this venerable tree, he undertook the work himself.

SERVIVS, in
Virg. Eccl.
10. ver. 62.

Dixit, & obliquos dum telum librat in ictus,
Contremuit, gemitumque dedit Dodonia quercus;
Et pariter frondes, pariter pallescere glandes
Cœpere, ac longi pallorem ducere rami.
Cujus ut in trunco fecit manus impia vulnus,
Haud aliter fluxit discusso cortice sanguis,
Quam solet, ante aras ingens ubi victima taurus
Concidit, abrupta cruor e cervice profundi - - -
Editus e medio sonus est cum robore talis:
Nympha sub hoc ego sum, Cereri gratissima, ligno;
Quæ tibi factorum pœnas instare tuorum
Vaticinor moriens, nostri solatia lethi.

Metam. lib.
viii. ver. 757.

He spoke, and, as he poised a slanting stroke,
 Sighs heaved, and tremblings shook the frightened oak :
 Its leaves look'd sickly, pale its acorns grew,
 And its long branches sweat a chilly dew.
 But, when his impious hand a wound bestow'd,
 Blood from the mangled bark in currents flow'd.
 When a devoted bull of mighty size,
 A sinning nation's grand attonement, dies,
 With such a plenty from the spouting veins,
 A crimson stream the turfy altars stains. - - -
 When from the groaning trunk a voice was hear'd ;
 A Dryad I, by Ceres' love preferr'd,
 Within the circle of this clasping rind
 Coæval grew, and now in ruin join'd :
 But instant vengeance shall thy sin pursue,
 And death is cheer'd with the prophetic view.

VERNON.

Lib. ii. ver.
479.

It was principally with oaks, that these rural deities were thus united. They were extremely thankful to those, who rescued them from death. The scholiast on Apollonius relates, that a certain person, named Rhæcus, perceiving an oak that was ready to fall, ordered his sons to support and fix it up. The Hamadryad, who must have perished, had the oak fallen, appeared to Rhæcus, and thanked him for saving her life, permitting him at the same time to demand what recompence he pleased. Rhæcus accordingly demanded to enjoy the Hamadryad, who granted him that extraordinary favour. As for those, who destroyed the trees, on which their life depended, they were sure to be punished for it in an exemplary manner. Apollonius relates, that the father of Peribeus had drawn upon himself, and his children, a terrible curse, for having cut down one of these trees.

Lib. ii. ver.
482.

----- αὐτὰρ ὁ τὴν γε
 Ἀφραδίῳς ἔτμηξεν, ἀγνοοῖν νεότητι.
 Τῷ δ' ἄρα νηκερδῇ νύμφῃ πόρεν οἶτον ὀπίσσω
 Αὐτῷ καὶ τεκέεσσιν

*Eam tamen ille
 Incogitate succidit per juvenilem petulantiam.
 Quamobrem inutile deinde nymphe persolvit manupretium
 Et ipsi & generi.*

De Oraculor.
defect.

The Hamadryads were the longest-lived of all mortal beings. This Ausonius tells us, in a version of a Greek fragment of the poet Hesiod, extant in Plutarch. Ausonius's verses are as follows.

Idyll. 18.

*Ter binos deciesque novem super exit in annos,
 Justa senescentum quos implet vita virorum.
 Hos novies superat vivendo garrula cornix :
 Et quater egreditur cornicis sæcula cervus.
 Alipedem cervum ter vincit corvus ; & illum
 Multiplicat novies Phœnix, reparabilis ales.
 Quam vos perpetuo decies prævertitis ævo,
 Nymphæ Hamadryades, quorum longissima vita est.*

i. e. ' The age of man is 96 years : the raven lives nine time as long as a man ;
 ' the stag four times as long as the raven ; the crow three times as long as the stag ;
 ' the Phœnix nine times as long as the crow ; and the Hamadryads (whose life is of
 ' all the longest) ten times as long as the Phœnix'. According to which poetical
 arithmetic, the raven lives 864 years, the stag 3456, the crow 10368, the Phœnix
 93312, and the Hamadryad nine hundred thirty three thousand, one hundred and
 twenty years. Hence it appears, that the Pagans were of opinion, that their deities
 of an inferior rank were liable to mortality, after the revolution of a certain number
 of years. Pliny justly censures this computation as absurd and ridiculous.

Lib. xvi. c.
44.

It

It was easy for the Gentiles to fall into the opinion of these sort of divinities : for, as they entertained a kind of religious veneration for such trees as were very old, and of an uncommon largeness, it was an easy transition to the belief that they were the abode and residence of some deity. The oak, which Erychthon cut down, was revered for its size and antiquity, and was hung round with monuments of devotion.

Quintil.
lib. x. c. i.

Stabat in his ingens annoso robore quercus,
Una nemus : vittæ mediam memoresque tabellæ,
Sertaue cingebant, voti argumenta potentis.

Metam. lib.
viii. ver.
743.

*An antient oak in the dark center stood,
The covert's glory, and itself a wood.
Garlands embraced its shaft, and from the boughs
Hung tablets, monuments of prosperous vows.* VERNON.

HAMMANIM. [Hebr.] Among the antient Hebrews, were temples built in honour of the Sun. They are often mentioned in the Old Testament. God threatens to destroy their high places, and extirpate their *Hammanim*. And we read, that Josias demolished the altars of Baalim, and the *Hammanim*. *Hamma*, in the Hebrew language, signifies the *Sun*, and *Hammanim*, or *Chammanim*, either statues, or temples of the *Sun*; but most probably the latter, because the scripture joins them with other *places* of idolatrous worship. St Jerom, accordingly, translates the word by *Delubra*, *temples*; and Eben-Ezra says, *they were vaulted buildings, made in honour of the Sun, and in the form of a chariot*. This is confirmed by what is said in the history of Josias, in the books of *Kings* and *Chronicles*. In the former, it is said, that Josias *burnt the chariots of the sun*; in the latter, that he demolished the *Hammanim*. They were therefore one and the same thing.

JURIEU,
Hist. des Dog-
mes, &c. P.
IV. c. i.
Levit. xxvi.
30.
2 Chr. xxxiv.
4.
In Isaiah xvii.
8.

These *Hammanim*, or temples of the Sun, therefore, were large vaulted chapels, in the figure of a chariot, built on hills, or high places; in which they placed the image or idol of Baal, who was the Sun, and before it the symbol of the Sun, which was a perpetual fire, kept up at the expence of the public. The Hebrews borrowed this superstition from the Phœnicians and Syrians, and these from the Chaldæans and Persians, who adored fire, as a symbolical representation of the Sun.

HAMMON. See AMMON.

HANAMELECH. See ANAMELECH.

HANBALITES. A sect of Mohammedans, so called from their founder Ebn Hanbal. This sect made a great noise in Bagdat, under the Caliph Moctader, in the year of the Hegira 317. Merouzi, chief of the sect, had asserted, that God had placed Mohammed on his throne; which assertion he founded upon this passage of the Koran: *Thy Lord shall soon give thee a considerable place or station*.

D'HERBE-
LOT, Bibl.
Orient.

All the other sects of the Mussulmans regard the explication of the Hanbalites as a shocking impiety. They maintain, that this *considerable place or station* was the post and quality of mediator, which they affirm to belong to their false prophet. This dispute passed from the schools to the public assemblies: at length they came from words to blows, which cost the lives of several thousands of persons. In the year 323, the Hanbalites became so insolent, that they marched in arms into the city of Bagdat, and plundered the shops, on pretence that wine was drank in them. The Caliph Radhi published a declaration against them, in which he accused them of ascribing to God a body, and consequently of making him a material being; and at the same time threatened them with the utmost rigours, if they continued to disturb the repose of the Mussulmans.

HANDKERCHIEF (HOLY). A superstitious relic, among the Roman Catholics. They relate, that one of the holy women, who followed our Saviour to his crucifixion, seeing him covered with blood and sweat, presented her handkerchief to

CHIFFLET,
de linteis se-
pulchralibus,
c. ix.

to him; and that Jesus, having wiped himself with it, as a testimony of his acknowledgment, left three prints of his face on it, the Handkerchief being thrice doubled. One of these holy faces, they pretend, is at Jerusalem, another at Rome, and the third in Spain. The woman, to whom this Handkerchief belonged, whom tradition has always named Veronica, went, they say, to Rome, where she cured Tiberius of a dangerous distemper, by application of the holy face. This Handkerchief, they add, fell into the hands of Pope Clement I, and was handed down to the time of Constantine, who preserved it in the Basilica of St Peter. John VIII, who was Pope in 705, consecrated a chapel to the *holy Handkerchief*. At Rome, it is shewn sometimes to the people, who prostrate themselves before it; and the pious, on this occasion, obtain considerable indulgencies.

There are, in France, copies of this original; among which, those of Montreuil and Cahors in Gascony have acquired great reputation by the miracles and extraordinary cures performed by them. That of Bezançon gave occasion to the institution of a fraternity, called *The fraternity of the holy Handkerchief*. They pretend, that this relic delivered the city from a plague, in the year 1544; in memory of which the fraternity, every third of May, go in procession to the church of St Stephen, carrying the holy Handkerchief in a silver casket. Pope Gregory XIII granted extraordinary privileges to *the altar of the holy Handkerchief*. That of Turin has a chapel dedicated to it, and is no less famous for its miracles.

Cerem. of the
Jews, P. III.
c. ix. *apud*
Rel. Cer. T.
I.

HANUCA or CHANNUCCA. *The Feast of Lights.* A festival, observed by the Jews, in memory of the victory, which the Maccabees gained over the Greeks. It begins on the 25th day of Cisleu (which answers to our December) and lasts eight days. On the first day, they light one lamp, on the second two, and so on to the eighth day, when they light eight lamps. The occasion of this is as follows. The enemies, having entered the city and temple, and profaned it, were driven out by Jonathan and his sons. Upon his return, he found there was not oil enough left, to light the lamps of the great branch, for more than one night; but by a miracle it lasted eight. They likewise commemorate, on this festival, the heroic action of Judith, who cut off the head of Holofernes. This anniversary is likewise called *the feast of dedication*. See DEDICATION (FEAST OF).

Hydr., Relig.
Pers. c. xxx.

HARBADS. The inferior priests of the *Gaures*, a sect in Persia, descended from the antient Magians, or worshippers of fire. They are obliged to have very long beards: their caps are made in a conic form, falling down on their shoulders, and quite covering their ears. They wear a surcingle, or girdle, which has four tassels, to remind them of four established maxims. The first is, that there is but one God: the second, that they are to believe all the articles of the Magian faith: the third, that Zoroaster was God's true and genuine Apostle; and the fourth, that they must resolve, by the grace of God, never to be weary of well-doing. These girdles, they pretend, are of divine institution, and they sell them to the laity, who set so great value upon them, that, if a Gaur happens to lose one of these precious girdles, he must neither eat, drink, sleep, nor stir a foot, till he has purchased a new one of some Harbad. See GAURES.

De civit. dei
lib. xviii. c. 5.

HARPOCRATES. The Egyptian God of *Silence*; for which reason he is pictured holding his finger upon his mouth. He was said to be the son of Isis and Osiris. We know but little of this deity: Varro, having just mentioned him, protests he will say no more about him, lest he should break the silence enjoined by him. The statues of this deity were usually placed in the temples of Isis and Osiris, near the images of those gods, to intimate (as St Austin, after Varro, imagines) that the people should hold their peace, and not say those deities had ever been men.

The Egyptian sculptors represented Harpocrates upon precious stones, which they engraved under certain constellations: these were preserved, in order to cure distempers, and guard men from dangers. The Romans wore on their rings Harpocrates and other Egyptian gods.

See MONT-
FAUCON, T.
II. P. II. lib.
i. c. 12.

The several cabinets of Europe furnish us with a great number of figures of Harpocrates: all which agree in this, that they have the finger upon the mouth, tho' in other things there may be some little difference.

Ovid ranks Harpocrates among the Egyptian deities, who appeared to Telethusa; but without mentioning his name.

----- Latrator Anubis,
Sanctaque Bubastis, variusque coloribus Apis;
Quique premit vocem, digitoque silentia suadet.

Metam. lib.
ix. ver. 689.

*The dog, and dappled bull were waiting by;
Osiris, fought along the banks of Nile;
The silent God ----- DRYDEN.*

Harpocrates is likewise called *Sigalion* from the Greek *Σίλην*, *Silentium*.

HARPOCRATIANS. See CARPOCRATIANS.

HARUSPICES. See ARUSPICES.

HASSAN'S FESTIVAL. The Persians observe a festival, so called, in memory of the death of Hassan, and his brother, the sons of Hali, who were killed by Omar, near Bagdad. It begins on the 23d of August, and lasts ten days, during which every square is adorned with lights, and a long banner or streamer; near which a Mullah, or priest, gets up into a pulpit to preach, and makes a most hideous noise. All the inhabitants of that quarter go to hear him, clad in red and blue silk gowns, as a token of sorrow. The women supply the Mullahs with sweat-meats, and rose-water, to cool them, when they are heated with preaching. On one of the ten days, they set a figure of straw, which they call Omar, on an ass; and, after having led them about the town, they kill the poor ass, and set fire to the image. They are fully persuaded, that, during these ten days, the gates of heaven stand continually open, and that all Mussulmans, who happen to die at this season, go directly to heaven.

GEMELLI,
Voyage round
the World,
B. II. c. i.

HASSIDÆANS. See ASSIDÆANS.

HAUDRIETTES. [Fr.] An order of Nuns hospitalers, at Paris, founded, in the reign of St Lewis, by Stephen Haudry, one of the secretaries of that prince. This gentleman having taken a journey, out of devotion, to St James in Gallicia, his wife, who for a long time had heard no news of him, dedicated herself to the service of God, and shut herself up in a house, which belonged to her, with some other women, where they lived in the exercises of piety, prayer, and mortification. After they had passed some time in this house, Haudry returned, and would have taken his wife again, who made a difficulty of cohabiting with her husband, on account of her vow of chastity: but Haudry obtained for her a dispensation of the Pope, who granted it on condition, that Haudry should leave to this house a fund, for the maintenance of twelve poor women; who, from the name of their founder, were called *Haudriettes*.

Hist. des Ord.
Relig. T. III.
c. xxiii.

Their number afterwards increased, and this order was confirmed by several Popes. Cardinal Rochefoucault was authorized by Pope Gregory XV, to unite this community to the order of St Augustin; after which it increased so much, that, finding themselves too straitly lodged, they obtained a settlement in the street St Honore, where they built a very fine monastery and church, under the title of *The assumption of our Lady*; from whence they are now generally called *Nuns of the Assumption*. They are in number about fourscore. They are habited in black, and wear a crucifix on their breast. They observe the rule of St Augustin, and make a vow of poverty, chastity, and obedience.

HAZAZEL. See AZAZEL.

HEALTH. See SALUS.

HEATHENS. See PAGANS.

HEATHEN TEMPLES. See TEMPLES.

Apud Cicer.
de nat. deor.

HEAVEN. Without defining so well known a word, I begin this article by observing, that *Heaven*, called by the Greeks *ἔρανος*, and by the Latins *Cælum*, was the first object of false worship. The scriptures often speak of worshipping the *host of Heaven*; and the poet Ennius makes the visible Heaven and Jupiter to be the same thing: *Aspice hoc sublime candens, quem invocamus omnes Jovem.*—*Cast your eyes up to yon burning vault, which we all invoke under the name of Jupiter.*

The *Pagans* considered *Heaven* as the residence only of the cœlestial gods; and into which no mortals, after death, were admitted, unless they had been first deified, or made gods. As for the souls of good men, they were consigned to the *Elysian Fields*. See ELYSIAN FIELDS.

2 Cor. xii. 2.

The *Hebrews* acknowledged three Heavens; the first, the aërial Heaven, where the birds fly, the winds blow, and the showers are formed; the second, the Heaven or firmament, wherein the stars are disposed; the third, the Heaven of Heavens, the place of God's residence, and where the saints and angels dwell. This *third Heaven* is mentioned by St Paul, in the account which he gives of his rapture. Juvenal ignorantly accuses the Jews of paying divine adoration to the visible Heaven.

Sat. xiv. ver.
96.

Quidam fortiti metuentem fœbata patrem,
Nil præter nubes & cœli numen adorant.

*The Jews, like their bigotted fires before,
By gazing on the clouds, their God adore.*

J. DRYDEN, jun.

Exod. xxiv.
10.

Job xxii. 14.

Heaven is considered, by *Christian Philosophy* and *Theology*, as a place in some remote part of infinite space, wherein the Deity is pleased to afford a nearer and more immediate view of himself, a more sensible manifestation of his glory, than in the other parts of the universe, where he is likewise present. This is often called the *Empyrean*, from that *burning splendor*, with which it is supposed to be invested. The inspired writers give us very magnificent descriptions of Heaven, its structure, apparatus, attendants, &c. When Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, went up to the top of mount Sinai, it is said, *They saw the God of Israel, and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of Heaven in its clearness.* God is beautifully described by Job as *walking in the circuit of Heaven*. And St John the Divine gives a very particular description of *Heaven*, or the *heavenly Jerusalem*, in the xxist chapter of the *Revelation*.

Our Poet Milton is never more a poet than in his descriptions of this happy place. The devil, in his passage to the new-created world, has a distant view of the ascent and gate of Heaven.

Book III. ver.
501.

----- far distant he descries,
Ascending by degrees magnificent,
Up to the walls of Heav'n, a structure high;
At top whereof, but far more rich, appear'd
The work as of a kingly palace gate,
With frontispiece of diamond and gold
Imbellish'd; thick with sparkling orient gems
The portal shon, inimitable on earth,
By model, or by shading pencil, drawn.
The stars were such, as whereon Jacob saw
Angels, ascending and descending, bands
Of guardians bright, when he from Esau fled
To Padan-Aram in the field of Luz,
Dreaming by night under the open sky,
And waking cry'd, This is the gate of Heav'n.

I shall only subjoin the same Poet's description of the joys of Heaven, and the happy employment of its blest inhabitants.

The

*The multitude of angels, with a shout
(Loud, as from numbers without number ; sweet,
As from blest voices) utt'ring joy, heaven rung
With jubilee, and loud Hosanna's fill'd
Th' eternal regions. Lowly reverent
Tow'rs either throne they bow, and to the ground,
With solemn adoration, down they cast
Their crowns; inwove with amaranth and gold - - -
Now in loose garlands thick thrown off, the bright
Pavement, that like a sea of jasper shon,
Impurpled with celestial roses smiled.
Then crown'd again, their golden harps they took;
Harps ever tun'd, that glitt'ring by their side
Like quivers hung, and with preamble sweet
Of charming symphony, they introduce
Their sacred song, and waken raptures high,
No voice exempt ; no voice but well cou'd join
Melodious part, such concord is in Heav'n.*

Among the absurd conceits of the Jewish Rabbins, contained in the Talmud, it is asserted, that there is a place, where heaven and earth join together ; that Rabbi Barchana, going thither, laid his hat on the window of Heaven ; and that going to take it again immediately after, it was gone, the motion of the heavens having carried it off ; so that he must wait for a revolution of the orbs, to bring it to its place again. See PARADISE.

HEBDOME. [Gr.] A solemnity of the antient Greeks, in honour of the SUIDAS, god Apollo. The word signifies the seventh day, the solemnity being observed on PROCLUS in the seventh day of every lunar month, because one of them was Apollo's birth-day, HESIODI dies. whence he was sometimes called Εβδομαγενής. Hence Hesiod :

----- ἡ ἑβδόμη ἱερὸν ἦμαρ,
Τῇ γὰρ Ἀπόλλωνα χρυσάορα γένετο Λητώ.

*For ever sacred is the seventh morn ;
For Phæbus then was of Latona born.*

At this solemnity, the Athenians sung hymns to Apollo, and carried in their hands branches of laurel.

HEBE. The goddess of youth, in the Pagan system of Theology. She was the daughter of Jupiter and Juno, according to Homer. But other authors relate, that Juno, being invited by Apollo to an entertainment in the palace of Jupiter, eat heartily of some wild lettuces, by which means she instantly conceived, and afterwards brought forth a daughter called Hebe. Jupiter was so pleased with her beauty, that he made her his cup-bearer.

Οἱ δὲ θεοὶ παρὰ Ζηνὶ καθήμενοι ἡγορόωντο
Κρυσεῖον ἐν δαπέδῳ, μετὰ δὲ σφισι πότνια Ἥβη
Νεκταρ ἐωνοχόει.

Hom. II. lib.
i. v. 1.

*And now Olympus' shining gates unfold ;
The gods, with Jove, assume their thrones of gold.
Immortal Hebe, fresh with bloom divine,
The golden goblet crowns with purple wine.* Mr POPE.

Poor Hebe, in the execution of her office, happened once to get a fall, and discover her nakedness ; upon which Jupiter, who was shocked at the indecency of the thing, turned her out of her office, and gave it to Ganymede. Afterwards, when Hercules was taken up into heaven, Hebe was given him to wife : for which reason the Athenians consecrated a common altar to them both. Hebe, at the request of Hercules, restored Jolaus, the son of Iphiclus, to youth.

OVID. Met:
lib. ix. ver.
397.

----- limine constitit alto
Pœne puer, dubiaque tegens lanugine malas,
Ora reformatus primos Jolaus in annos.
Hoc illi dederat Junonia muneris Hebe,
Victa viri precibus.

*Lo, Jolaus stands before their eyes.
A youth he stood, and the soft down began
O're his smooth chin to spread, and promise man.
Hebe submitted to her husband's pray'rs,
Instill'd new vigour, and restored his years.* GAY.

Hebe had a famous temple among the Sicyonians, where she was worshipped under the name *Dia*: she had likewise a temple at Corinth, which was an asylum for all fugitives.

Tuscul. Quæst.
lib. i.

Hebe is the daughter of Juno (says Cicero) because, by the happy temperature of the air, all sorts of trees and herbs produce buds and flowers.

HEBREWS. See JEWS,

HEBREWS (EPISTLE TO THE). See EPISTLES OF ST PAUL.

STEPH. BY-
ZANTIN.

PLUT. in
Theseo.

HECALEŒIA. [Gr.] An antient Greek festival, in honour of Jupiter, surnamed *HecaleŒus*, from *Hecale*, a borough town of Attica; or from an old woman called *Hecale*, who had erected a statue to him. This *Hecale*, when Theseus was upon his expedition against the Marathonian bull, entertained him with great expressions of kindness and respect, and made prayers and vows to the gods for his return. Theseus, having conquered the bull, on his return, found the good old woman dead, and, in gratitude to her memory, ordered that she should be annually commemorated at this solemnity.

HECATE. An infernal goddess, in the Pagan system of Theology. She is the same as *Diana*, who was called *triformis* and *tergemina*, that is, a *triple goddess*, being *Luna* in Heaven, *Diana* on Earth, and *Hecate* in Hell. Hence Virgil;

Æn. lib. iv.
ver. 511.

Tergeminamque Hecaten, tria Virginis ora Dianæ.

Three-fold Diana, three-fold Hecate.

Hecate was said to be the daughter of Jupiter and Ceres. She was represented with a dreadful countenance, a prodigious stature, and with snakes instead of hair. She was queen of the infernal regions, and supposed to be attended by a great number of dogs. Hence Tibullus;

Eleg. 2. lib.
i. ver. 53.

Sola tenere malas Medæ dicitur herbas;
Sola feros Hecatæ perdomuisse canes.

*To her alone Medea's herbs are known,
And Hecat's dogs are tamed by her alone.* DART.

ARISTOPH.
in Vespiis, &
Pluto.

The Athenians had a great veneration for this goddess, and looked upon her as the protector of their families and children; whence it was customary to erect statues to her before the doors of their houses. Every new-moon, there was a public supper provided at the charge of the richer sort, which was no sooner brought to the accustomed place, but the poor people carried all off, giving out, that Hecate had devoured it.

She was called *Hecate* from the Greek *ἑκατον*, which signifies an *hundred*; either because an hundred victims were offered to her at one time, or because, by her decree, those, who die unburied, wander an hundred years upon the banks of Styx.

Hecate was the goddess of Enchantment and Magic. Eusebius gives an account of a magical statue of this goddess, of a very extraordinary composition. It was said to be made by order of Hecate herself. They took myrrh, incense of Arabia, Styrax, and certain animals called *ἀσκαλαβώται*, which some interpret to be lizards, others rats, and others moles: they reduced them all to powder, and made of them a paste, which they moulded into the figure of Hecate. All those, who exercised magic arts, invoked this goddess. The ceremonies were performed at midnight, by a river-side, under a tree called Lotus, by a person in an azure-coloured garment, who was to dig a deep hole in the ground, and then cut the throat of an ewe-lamb, and burn it on a pile of wood over the hole, all the while pouring out honey, and calling on Hecate. All being rightly done, certain apparitions, called *Hecatæa*, were seen, which changed themselves into various shapes.

The Sabeans and Thracians sacrificed dogs to Hecate, surnamed *Trivia*. This we learn from Ovid.

Extæ canum Triviæ vidi libare Sabæos,
Et quicunque tuas acolit, Hæme, nives.

Fast. lib. i.
ver. 389.

*The victim dog at Trivia's altar fell,
Slain by Sabæans, to the queen of hell,
And those, who round the snow-topt Hæmus dwell.*

Mythologists say, that Hecate is the order and force of the Fates, and represents the influence they have over human affairs.

HECATOMB. Among the antient Pagans, was a sacrifice of an *hundred* EUSTATH. in II. a. *oxen*. The word is derived from the Greek *ἑκατὸν βέες*, *centum boves*. In a larger sense, it is used to denote a sacrifice of an hundred animals of any sort. Others derive it from *ἑκατὸν βάσεις*, an *hundred feet*, and then it must have consisted of only twenty-five animals. Others think, a finite number is here put for an indefinite, by a figure very usual among the poets; and then an *Hecatomb* means no more than a sacrifice consisting of a great number of animals. Lastly, others will have the word derived, not from the number of animals offered, but of persons present at the sacrifice.

Pythagoras is said to have sacrificed an Hecatomb to the Muses, through joy and gratitude for having discovered the demonstration of the 47th proposition of the first book of Euclid, *viz.* that, *in a rectangled triangle, the square of the hypotenuse is equal to the squares of the other two sides.*

Julius Capitolinus relates, that, when an Hecatomb was to be sacrificed, they erected for that purpose an hundred altars of turf, on each of which they sacrificed one animal. He adds, that, when the emperors offered Hecatombs, they sometimes consisted of an hundred lions, an hundred eagles, or the like. In Maximo & Balbino.

The month, wherein the greatest number of Hecatombs were usually sacrificed, was from thence called (*ἑκατομβαιον*) *Hecatombæum*. It began upon the first new moon after the summer solstice, and so answers to the latter part of June, and the first part of July. See SACRIFICE.

HECATOMBÆA. [Gr.] An antient Greek festival in honour of Juno, celebrated by the Argians, and Æginensians, who were a colony from Argos. It was so called from *ἑκατόμβη*, which signifies a sacrifice of an *hundred oxen*, it being usual, upon the first day of this solemnity, to offer so many to Juno, the remains of which were distributed among the citizens. Pindari Scholiast. Olymp. 7, 8.

There was likewise an anniversary solemnity, called by this name, in Læonia, where they sacrificed an hundred oxen for the preservation of the hundred cities, which flourished at one time in that country.

HEGIRA. [Arab.] The *flight of Mohammed*; or the time, when that false prophet retired from Mecca, with his new proselytes, to avoid the persecution of the Coraischites, who were then most powerful in the city, and could not endure that Mohammed should abolish idolatry, and establish his new religion. This flight happened in the fourteenth year after Mohammed had set up for a prophet. He retired to Medina, which he made his place of residence. D'HERBELOT, Bibl. Orient.

The Mohammedans have many fabulous traditions concerning this flight of their false prophet from Mecca to Medina. Having taken a resolution (say they) to leave the city, he went out one night, being the first of the moon, accompanied only by Abubeker, his father-in-law, and passed the night in a grotto, distant about an hour's journey from Mecca. As soon as his retreat was known in the city, the Coraishites, his declared enemies, went in pursuit of him, and arrived at the entrance of the grotto, early the next morning. But, that same night, a large tree had miraculously grown up at the mouth of the cave, in which the prophet was concealed, and what opening was left was covered over with a large spider's web. This being a plain indication that no one was in that cave, the Coraishites went away, and Mohammed escaped the pursuit of his enemies. They add, that, when Abubeker saw the Coraishites approach, he was seized with great fear, and said to Mohammed, if these men hold down their heads never so little, they will infallibly see us. But Mohammed boldly replied, you think we are but two in the cave; you are mistaken, there is a third, and it is God, who is with us, and protects us.

Mohammed before he quitted Mecca, having given permission to his disciples to leave the city, they accordingly went away in great numbers. The Coraishites, surprized at this desertion of the people, held a council, at which the devil (they say) was present, under the figure of an able and experienced old man. One of the assembly having proposed to secure the person of Mohammed, and imprison him for life, the devil rejected this advice, alledging that, as he had a great many concealed friends in the city, they would certainly find the means of setting him at liberty. Another then proposed to banish him, and let him go where he pleased: but the devil was not of this opinion; for, said he, wherever he goes, he will seduce a great number of people, and perhaps be in a condition to make war against us. But Abougehel, one of Mohammed's greatest enemies, was for erecting a high court of justice, and for trying, and condemning him to death. This proposition the devil approved of; but the angel Gabriel apprized Mohammed of all that had passed, who immediately made his escape out of the city, as has been related.

This flight of Mohammed from Mecca to Medina is the famous *Mussulman Æra*, or period, from which the Arabians begin their computations. It is called simply the *Hegira*, or *Flight*; and it began on the 16th of July, in the year of the Julian Period 5335, of Christ 622, on the 15th of the Sun's cycle, the 15th of the Moon, and the 10th of the Indiction. This was in the reign of the Emperor Heraclius.

BEVEREGE,
Instit. Chronol. lib. ii.
c. 17.

HELCESAITES. See ELCESAITES.

S. HELENA'S-DAY. A festival in the Romish Church, on the 18th of August. This saint was the Empress Helena, daughter of the Emperor Constantine, and the person, who discovered the cross of Christ, after it had been so long buried in the ground. See CROSS.

It is related, in the Breviary of Pope Pius V, that Helena, being sent by her son Constantine to the Holy Land, to find out the wood of the holy cross, found there, instead of it, a marble statue of Venus; but that, the ground being dug, three crosses were found, as also the title, which had been fastened to the cross of Christ. It is added, that the true cross was distinguished from the rest by a miracle; for Macarius, then Bishop of Rome, having applied two of them to a sick woman, she received no benefit thereby, but, upon the application of the third, was instantly healed.

HELIOGABALUS. See ELAGABALUS.

HELL. Tho' there are various significations of this word, yet it is here to be understood only in a restrained sense, to denote the *place of divine punishment*, after death, in contradistinction to *Heaven*, the *place of divine recompence*; so that, as in the latter the souls of good men receive the due reward of their virtuous actions, in the former the souls of wicked men are justly punished for their bad actions.

As all religions have supposed a future state of existence after this life, so all have their *Hell*, or place of torment, in which the wicked are supposed to be punished.

The

The *Hell* of the antient Pagans was divided into two mansions; the one on the right hand, pleasant and delightful, appointed for the souls of good men; the other on the left, a region of misery and torment, appointed for the wicked. The latter only was *Hell*, in the present restrained sense of the word. Virgil mentions this partition in the following verses.

Hic locus est, partes ubi se via findit in ambas;
Dextera, quæ Ditis magni sub mœnia tendit;
Hac iter *Elysium* nobis: at læva malorum
Exercet pœnas, & ad impia Tartara tendit.

Æn. lib. vi.
ver. 540.

'Tis here in different paths the way divides:
The right to Pluto's golden palace guides;
The left to that unhappy region tends,
Which to the depth of Tartarus descends,
The seat of night profound, and punish'd fiends. } DRYDEN.

Lucian has given us a fabulous description of the *Pagan Hell*, which he justly De Lucian.
ridicules, as an invention of the poets. 'The people (says he) imposed on by the
' poets, and particularly Hesiod and Homer, came to be persuaded, that there is a
' subterraneous place, very deep and gloomy, where the dead are detained in eternal
' and invisible chains.—The whole country is surrounded with great rivers, whose
' very names are terrible; Styx, Phlegethon, Cocytus; not to mention Acheron,
' a great lake just at the entrance, which exhales so gross a vapour, that birds cannot
' fly over it without immediately dying. At the descent, you find an Adamantine
' gate, guarded by Æacus, a cousin-german of Pluto, together with Cerberus, a
' triple-headed dog, who highly caresses comers, but barks terribly at those, who
' would go out. Beyond is a great field of daffodils, through which glides the
' river Lethe, a mortal enemy to memory, if we may believe those, who have
' formerly returned from thence; tho' it is somewhat strange, that, after having
' drank of this river, they should remember any thing of the matter. Pluto and
' Proserpine sway the scepter of these regions.—Their ministers are, Pain,
' Horrors, and the Furies, without mentioning Minos and Rhadamanthus, who
' are both very severe in the execution of justice.—The wicked are racked and
' tortured suitably to their crimes; some in fire, others on gibbets or wheels: this
' man is constrained to row stones, which run back again, up steep hills; another
' to fetch water in a pot full of holes; another is preyed upon by vultures, or dies
' of thirst, tho' he is up to his chin in water.'

Of all the poets, Virgil is the most particular in his description of Hell, having
carried his hero thither, and given him a full view of those infernal regions. At the
very entrance sit a group of the most horrid phantoms.

Vestibulum ante ipsum, primisque in faucibus Orci,
Luctus & ultrices posuere cubilia Curæ;
Pallentesque habitant Morbi, tristisque Senectus,
Et Metus, & malesuada Fames, & turpis Egestas;
Terribiles visu formæ; Lethumque, Laborque:
Tum consanguineus Lethi Sopor, & mala mentis
Gaudia, mortiferumque adverso in limine Bellum,
Ferreique Eumenidum thalami, & Discordia demens,
Vipereum crinem vittis innexa cruentis.

Æn. lib. vi.
ver. 273.

Just in the gate, and in the jaws of Hell,
Revengeful cares, and sullen sorrows dwell;
And pale diseases, and repining age;
Want, fear, and famine's unresisted rage.
Here toils, and death, and death's half-brother, sleep,
Forms terrible to view, their centry keep:
With anxious pleasures of a guilty mind,
Deep frauds before, and open force behind.
The Furies iron beds, and strife, that shakes
Her hissing tresses, and unfolds her snakes. DRYDEN.

The Poet mentions many other dreadful apparitions, such as Gorgons, Harpyes, Chimæras, and the like. He next gives a lively description of Charon, the old ferry-man of Hell, whose business it was, to carry over the ghosts across the river Styx. See CHARON, and STYX.

The office of Minos, one of the judges of Hell, is thus described :

Ibid. ver. 432.

Quæfitor Minos urnam movet : ille silentum
Conciliumque vocat, vitasque & crimina discit.

*Minos, the strict inquisitor, appears,
And lives and crimes, with his assessors, hears :
Round, in his urn, the blended balls he rows,
Absolves the just, and dooms the guilty souls.* Id.

The prospect of Tartarus, or the region of the damned, is strongly painted in the following lines.

Ibid. ver. 548.

Respicit Æneas subito, & sub rupe sinistra
Mœnia lata videt, triplici circumdata muro ;
Quæ rapidus flammis ambit torrentibus amnis
Tartareus Phlegethon, torquetque sonantia saxa.
Porta adversa ingens, solidoque adamante columnæ ;
Vis ut nulla virum, non ipsi excindere ferro
Cœlicolæ valeant : stat ferrea turris ad auras :
Tisiphoneque sedens, palla succincta cruenta,
Vestibulum exsomnis servat noctesque diesque.
Hinc exaudiri gemitus, & sæva sonare
Verbera ; tum stridor ferri, tractæque catenæ.

*The Hero, looking on the left, espy'd
A lofty tow'r, and strong on every side
With treble walls, which Phlegethon surrounds,
Whose fiery flood the burning empire bounds,
And press'd between the rocks the bellowing noise resounds.
Wide is the fronting gate, and, raised on high
With adamantine columns, threatens the sky.
Vain is the force of man, and heav'n's as vain,
To crush the pillars, which the pile sustain.
Sublime on these a tow'r of steel is rear'd ;
And dire Tisiphone there keeps the ward :
Girt in her sanguine gown, by night and day,
Observant of the souls, that pass the downward way.
From hence are heard the groans of ghosts, the pains
Of sounding lashes, and of dragging chains.* Id.

The Sibyl, who accompanies Æneas in his journey, acquaints him, that this is the residence of Rhadamanthus, another judge of Hell.

Ibid. ver. 566.

Gnosius hæc Rhadamanthus habet, durissima regna,
Castigatque auditque dolos ; subigitque fateri,
Quæ quis apud superos, furto lætatus inani,
Distulit in seram commissa piacula mortem.

*These are the realms of unrelenting Fate,
And awful Rhadamanthus rules the state.
He hears and judges each committed crime ;
Enquires into the manner, place, and time.
The conscious wretch must all his acts reveal,
Loth to confess, unable to conceal ;
From the first moment of his vital breath,
To the last hour of unrepenting death.* Id.

The opening of the Adamantine gate discovers to Æneas the inmost recesses of *Tartarus*, or *Hell*; which (according to the poet) is twice as deep, as the earth is distant from the skies. Here Æneas sees various persons condemned to punishment, the Giants, Salmoneus, Tityon, Ixion, &c. as also the different kinds and forms of torture; which are so numerous, that the poet concludes;

Non, mihi si linguæ centum sint, oraque centum,
Ferreæ vox, omnes scelerum comprehendere formas,
Omnia pœnarum percurrere nomina possim.

Ibid. ver. 625

*Had I an hundred mouths, an hundred tongues,
And throats of brass, inspired with iron lungs;
I could not half those horrid crimes repeat,
Nor half the punishments those crimes have met.*

DRYDEN.

The philosophers were of opinion, that the infernal regions were at an equal distance from all parts of the earth: nevertheless it was the opinion of some, that there were certain passages, which led thither; as the river *Lethe* near the *Syrtes*, and the *Acherusian* cave in *Epirus*. At *Hermione*, it was thought, there was a very short way to *Hell*; for which reason the people of that country never put the fare into the mouths of the dead, to pay their passage. *Ulysses*, according to *Homer*, went by sea to the country of the *Cimmerians*, in order to go thither; and Æneas went thither by the cave of the lake *Avernus*.

It is an opinion of some learned men, that, when the *Jews* became conversant with the *Greeks*, they began to enquire into what *Homer*, and the other antient poets, had said of *Tartarus* and the *Elysian* fields, and that then, and not before, the Jewish doctors were observed to be divided in their sentiments, some having adopted what the *Greeks* said, and others adhering to the received opinions of their country. And this division, it is pretended, produced the sects, which afterwards appeared among the *Jews*: those of the *Pharisees* and *Essenes* were more favourable to the opinions of the *Greeks*; and that of the *Sadducees* more conformable to the antient tradition of the *Hebrews*. But, upon a nearer examination of the writings of the *Hebrews*, they seem to have thought and spoke in a manner almost like the *Greeks*, before *Homer*, *Hesiod*, and the most antient *Greek* poets. *Moses* speaks of a fire kindled in God's anger, which shall burn to the lowest *Hell*. The author of the book of *Job* says; *Hell is naked before God, and destruction hath no covering*. *Solomon*, speaking of a debauched woman, says; *Her feet go down to death; her steps take hold on Hell*. The author of the 88th *Psalms* says to God; *Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?* Here is the very *Lethe* of the *Greeks*. These authors lived all before *Homer* and *Hesiod*. *Isaiah* mentions the fire of the damned, which never shall be quenched. It is true, he was almost cotemporary with *Homer* and *Hesiod*, but seems to have had no manner of knowledge of their writings. The same prophet, speaking of the fall of the King of *Babylon*, says to him; *Hell from beneath is moved for thee, to meet thee at thy coming*. Then, by a beautiful *Prosopopeia*, he introduces the dead greeting his arrival among them: *Art thou become also weak as we? Art thou become like unto us? Thy pomp is brought down to the grave; the worm is spread under thee, and the worms cover thee*.

CALMET,
Dict. Bibl.
Art. HELL.

Deut. xxxii,

22.

Job xxvi. 6.

Ver. 12.

Isa. lxvi,

24.

Isa. xiv.

9, 10, 11.

Is. xxxi. 9.

The *Jews* placed *Hell* in the center of the earth, and believed it to be situated under waters and mountains. According to them, there are three passages leading to it. The first is in the wilderness; and by that *Korah*, *Dathan*, and *Abiram*, descended into *Hell*. The second is in the sea; because *Jonah*, who was thrown into the sea, cried to God out of the belly of *Hell*. The third is in *Jerusalem*; because it is said, the fire of the Lord is in *Zion*, and his furnace is in *Jerusalem*. They likewise acknowledged seven degrees of pain in *Hell*, because they find this place called by seven different names in scripture. Tho' they believed, that infidels, and persons eminently wicked, will continue for ever in *Hell*, yet they maintained, that every Jew, who is not infected with some heresy, and has not acted contrary to the points mentioned by the rabbins, will not be punished therein, for any other crimes, above a year at most. Some of the rabbins, as *Maimonides* and *Abrabanel*, assert, that, after a certain time, the souls of wicked men will be annihilated. They acknowledged three different sorts of torment in *Hell*; cold, heat, and despair.

The author of the *fourth* book of *Esdra*s places the souls of the damned between fire and water, having fire on the right, and water on the left, and being equally tormented by both. The rabbins believe, that God took from Hell the water wherewith he drowned the world, and the fire with which he burnt Sodom.

Differt. on the
gods of the
East-Indians,
apud Rel. Cer.
V. III.

The idolaters of India believe, that Hell is not only under the earth, which we inhabit, but also under the seven other worlds, which they suppose to be beneath us. The president of Hell, whose business it is to see the sentence of punishment executed, is called *Ihamadar Maraja*. He has a secretary, called *Xitragupten*, who, during the life of a man, writes down all his good and evil actions, and, as soon as he is dead, presents a memorial to the president, who executes justice on the deceased with the strictest impartiality. After a soul has been punished according to its demerits, it returns back to earth, and animates a new body. If a Bramin, in his life-time, has been too conversant with a certain people, called *Xutres*, he is sentenced to be born sixteen millions of times, in the meanest and most contemptible tribe. They believe, that the damned undergo a great variety of tortures, and that there are venomous beasts there, to torment the guilty. Before the souls arrive there, they are obliged to swim over a river of fire, called *Vaicarany*, whose passage is most dreadful and tormenting. But, to soften the rigour of this inevitable passage, the priests assure the people, that, if a dying man takes a cow by the tail, and presents it to a Bramin, with a sum of money, he will have a very quick passage over the fiery river, and not be in the least affected by it.

HYDE, Re-
lig. Perf. c.
xxxiv.

A *Persian* author, speaking of Hell, tells us of some unhappy souls, who are plunged up to the neck in black and chilly waters; of others, who are doomed to dwell in dark dungeons full of smoke, amongst dangerous and loathsome reptiles. He speaks of devils, who are for ever venting their spleen against the damned. Here hangs a soul by the feet, which is doomed to be bastinadoed. There stands another, sentenced to be for ever perishing with hunger and thirst. In another place hangs a woman, who, in her life-time, was a notorious scold, with her tongue lolling out of the nape of her neck.

D'HERBE-
LOT, Bibl.
Orient. p. 47.

Chap. Houd.

The *Mussulmans* believe the eternity of rewards and punishments in another life. Nevertheless there is a passage in the Koran, by which Mohammed may seem to have been of the opinion of Origen, in relation to the torments of the damned. It is this; *As for the damned, they shall be in fire, where they shall cry and groan, as long as the heavens and the earth endure, unless God ordain otherwise.* But most of the interpreters understand the expression, *as long as the heavens and the earth endure*, to denote, after the Arabian manner of speaking, an infinite duration. The cries and groans of the damned are expressed by two words, which signify the braying of an ass.

Id. ib. p.
368.

The *Mussulman Arabs* call Hell *Gebennem*; a word manifestly borrowed from the *Gebenna* of the Jews and Christians. They have a kind of Mythology, according to which there are rivers and trees in Hell, as well as in Paradise. The tree, which they call *Zacoum*, whose fruit is the heads of devils, is the most terrible of all. An angel, whom they call *Thabekb*, i. e. the executioner, presides, as God's delegate, in Hell. In the Koran it is said, that Hell has seven gates; the first for the *Mussulmans*, the second for the Christians, the third for the Jews, the fourth for the Sabians, the fifth for the Magians, the sixth for the Pagans, and the seventh for the hypocrites of all religions. In the chapter *Aaraf*, the damned are said to beg of the blessed, that they would sprinkle them with that water, which they have in abundance, to quench their thirst; a circumstance plainly borrowed from the parable of the rich man and Lazarus, in the gospel. The greatest of all the miseries of the damned, say the Mohammedans, is their separation from God, by which they are deprived of the beatific vision.

This dreadful place of punishment is described in the most lively colours by our poet Milton.

Book I. ver.
61.

*A dungeon horrible, on all sides round,
As one great furnace, flamed: yet from those flames
No light, but rather darkness visible,
Served only to discover sights of woe:
Regions of sorrow! doleful shades! where peace
And rest can never dwell; hope never comes,*

That

*That comes to all : but torture without end
Still urges, and a fiery deluge, fed
With ever burning sulphur unconsumed.*

Again ;

*- - - - - Through many a dark and dreary vale
They pass'd, and many a region dolorous,
O're many a frozen, many a fiery Alp,
Rocks, caves, lakes, fens, bogs, dens, and shades of death ;
A universe of death ! which God by curse
Created evil ; for evil only good ;
Where all life dies, death lives, and nature breeds,
Perverse, all monstrous, all prodigious things,
Abominable, inutterable ; and worse
Than fables yet have feign'd, or fear conceived,
Gorgons, and Hydra's, and Chimæra's dire.*

Book II. ver.
618.

The poet forgets not the gates of HELL.

*And thrice threefold the gates : three folds were brass,
Three iron, three of adamantine rock ;
Impenetrable, impaled with circling fire,
Yet unconsumed.*

Book II. ver.
645.

These, by a beautiful allegory, he supposes, were first opened by Sin.

*Thus saying, from her side the fatal key,
Sad instrument of all our woe ! she took ;
And tow'rd the gate rolling her bestial train,
Forthwith the huge portcullis high up-drew ;
Which, but herself, not all the Stygian pow'rs
Cou'd once have moved ; then in the key-hole turns
Th' intricate wards, and every bolt and bar
Of massy iron, or solid rock, with ease
Unfastens : on a sudden open fly,
With impetuous recoil, and jarring sound,
Th' infernal doors, and on their hinges grate
Harsh thunder, that the lowest bottom shook
Of Erebus. She open'd, but to shut
Excell'd her pow'r : the gates wide open stood,
That with extended wings a banner'd host,
Under spread ensigns marching, might pass through,
With horse and chariots rank'd in loose array :
So wide they stood, and, like a furnace mouth,
Cast forth redounding smoke, and ruddy flame.*

Book II. ver.
871.

The situation of Hell, with respect to Heaven and this world, is thus described :

*- - - - - In little space
The confines met of Emphyrean heav'n,
And of this world ; and on the left hand, Hell.*

Book X. ver.
320.

I shall only add the same poet's description of the torments of the damned.

*- - - - - The parching air
Burns froze, and cold performs th' effect of fire.
Thither by harpy-footed Furies baled,
At certain revolutions, all the damn'd
Are brought ; and feel by turns the bitter change
Of fierce extremes, extremes by change more fierce !
From beds of raging fire, to starve in ice
Their soft æthereal warmth, and there to pine
Immoveable, infix'd, and frozen round,*

Book II. ver.
594.

Periods of time; thence hurried back to fire.
 They ferry over the Lethean sound
 Both to and fro, their sorrow to augment,
 And wish, and struggle as they pass, to reach
 The tempting stream, with one small drop to lose
 In sweet forgetfulness all pain and woe,
 All in one moment, and so near the brink.
 But fate withstands, and, to oppose th' attempt,
 Medusa and Gorgonian terror guards
 The ford, and of itself the water flies
 All taste of living weight; as once it fled
 The lip of Tantalus.

Among *Christians*, there are two controverted questions in relation to *Hell*. The one concerns it's *Locality*: the other the *Duration* of its torments.

In tract περὶ
 ἁδου.

The *Locality*, or *place*, of *Hell*, and the reality of its fire, began first to be controverted by Origen. That Father, interpreting the scripture account metaphorically, makes *Hell* to consist, not in external punishments, but in a consciousness, or sense, of guilt, and a remembrance of past pleasures. But the generality of *Christians* admitted a *local Hell*, and, conceiving the earth to be an extended plain, and the heavens an arch drawn over the same, they took *Hell* to be a place in the earth, the farthest distant from *Heaven*; and consequently their *Hell* was our *Antipodes*. Tertullian represents the *Christians* of his time, as believing *Hell* to be an abyss in the center of the earth; which opinion was founded chiefly on what is said of *Christ's* descent in *Hades* or *Hell*.

De Anima.
 Matth. xii.
 40.

Among the moderns, Mr Whiston has advanced a new hypothesis. According to him, the *Comets* are so many *Hells*, appointed, in their trajectories or orbits, alternately to carry the damned into the confines of the Sun, there to be scorched by its violent heat, and then to return with them beyond the orb of Saturn, there to starve in those cold and dismal regions. Another modern author, not satisfied with any hypothesis hitherto advanced, assigns the *Sun* to be the *local Hell*. His chief arguments, in defence of this opinion, are; 1°. The *Sun's* capacity. He thinks no one will deny the *Sun* to be capacious enough to receive all the damned conveniently; which cannot be said of the center of the earth, where some have placed *Hell*. Nor will fire be wanting in a place, which abounds with such Pyrenean mountains of sulphur, and so many Atlantic oceans of scalding bitumen. 2°. It's distance from, and opposition to, the *Empyreum*, which has usually been looked upon as the *local Heaven*. And this distance squares very well with the rich man's seeing Abraham afar off, and the great gulf between them, which this author takes to be the solar vortex. 3°. The early and almost universal idolatry paid to the *Sun*; it being very natural to suppose, that the devil, who drew men into sin, should put them upon worshipping his throne, or place of residence.

SWINDEN,
 Enquiry into
 the Nature
 and Place of
 Hell.

AUGUST. de
 civit. dei. lib.
 xxi. c. 17.

As to the second question, viz. The *duration* of *Hell* torments; we have Origen again at the head of those, who deny that they are *eternal*; it being that Father's opinion, that not only men, but devils, after a due course of punishment, suitable to their respective crimes, shall be pardoned, and restored to *Heaven*. The chief principle, upon which Origen built his opinion, was, the nature of *punishment*, which he took to be emendatory, applied only, as physic, for the recovery of the patient's health. The chief objection to the *eternity* of *Hell* torments, amongst modern writers, is, the disproportion between temporary crimes and eternal punishments. Those, who maintain the affirmative, ground their belief on the scripture-account, which represents the pains of *Hell* under the figure of a worm which never dies, and a fire which is not quenched. And they particularly insist upon the declaration of our Saviour; *These shall go away into everlasting punishment, but the righteous into life eternal*; where the same word (αἰώνιος) being used to denote the duration both of the joys of *Heaven*, and the pains of *Hell*, if, with respect to the former, it denotes (what is universally granted) an *eternal duration*, it must likewise (say they) denote an eternal duration with respect to the latter.

Matth. xxv.
 46.

HELLENISTS. See J E W S.

HEMERO-BAPTISTS. A sect among the Jews, so called, because they washed themselves every day, making holiness to consist in those daily ablutions. They were Pharisees in every thing, except that, with the Sadducees, they denied a resurrection. Probably, these were the persons, who found fault with our Saviour's disciples for eating with unwashen hands. ETIPH. lib. i. Mark xvii.

D'Herbelot tells us, that 'the disciples of St. John Baptist, who, in the first ages of the church, were called *Hemero-baptists*, and the number of whom is considerable among the Jews, have since that time formed a sect, or rather religion apart, under the name of *Mendai Jafia*. Our travellers call them *Christians of St. John Baptist*, because they used a kind of baptism different from ours; and they have been confounded with the Sabians, who are a very different sect.' P. 472.

HENOTICON OF ZENO. A decree, or edict, of the Emperor Zeno, dated at Constantinople in the year 482; by which he pretended to reconcile all the parties in religion under one faith. For this reason the decree was called *Henoticon* (*ἑνωτικόν*) which signifies *union*, or *uniting*. It is generally agreed, that Peter, the false Patriarch of Alexandria, and Acacius, Patriarch of Constantinople, were the authors of this decree, and that their design was to compliment the Emperor with a right of prescribing regulations in matters of faith. Zeno was caught by their flattery, and by his order the *Henoticon* was drawn up. BARON. AN. 518. LIBERATUS, de causa Nestorii, &c. c. xviii.

It presently appeared, that the emperor, by this decree, arrogated to himself the right of being head of the Church, and that it covertly favoured the Eutychian heretics, who approved the council of Chalcedon. Accordingly Pope Simplicius condemned the *Henoticon*, in the year 483, and cited Acacius, who had been the chief promoter of it, to appear before him at Rome. But it was not till the year 518, that it was entirely suppressed, in the reign of the Emperor Justin, and the Pontificate of Hormisdas; when the name of the Emperor Zeno was effaced out of the Diptychs, or sacred registers of such deceased persons, for whom they offered up particular prayers.

HEPHAISTÆA. [Gr.] An antient Athenian festival, in honour of Vulcan, called by the Greeks *Ἡφαίστος*. The chief ceremony was a race with torches, in the academy; the manner of which was thus: The antagonists were three young men, one of whom, appointed by lot, took a lighted torch in his hand, and began his course: if the torch was extinguished before he arrived at his journey's end, he delivered it to the second, and he in like manner to the third. The victory was his, who carried the torch lighted to the end of the race. To this successive delivering of the torch, from one to the other, there are frequent allusions in authors, who usually compare it to the turns and vicissitudes of human affairs. Thus Lucretius: PAUSAN. in Atticis.

Inque brevi spatio mutantur sæcla animantum,
Et quasi cursores vitæ lampada tradunt.

Lib. ii.
ver. 77.

*So things by turns increase, by turns decay,
Like racers, bear the lamp of life, and live;
And, their race done, their lamps to others give.*

CREECH.

HERACLEIA. [Gr.] An antient Athenian festival, celebrated every fifth year in honour of Hercules. POLLUX, lib. viii. c. 9.

The Thesbians also, and Thebans, observed a solemn festival in honour of Hercules, surnamed *Μήλων*, because apples (*μήλα*) were offered to him. The original of which custom was this. It having been usual in former times to offer a sheep at this solemnity, it happened once, that the river Asopus had so far overflowed its banks, that it could not be forded, which prevented the coming of the victim. The word *μήλων*, in Greek, is ambiguous, and signifies both a *sheep* and an *apple*; which some of the boys being aware of, they performed the holy rites in sport, offering, instead of a sheep, an apple, which they supported with four sticks, in imitation of feet, placing two more upon the top of it, to branch out like horns. Hercules was mightily taken with the jest, and the custom afterwards prevailed in earnest. Id. lib. i. c. 1.

At Lindus, there was a solemnity in honour of Hercules; at which nothing was heard but execrations and ill-boding words; insomuch that if any person let fall a lucky speech, he was thought to have profaned the holy rites.

There was another festival of Hercules at Coos, on which the priest officiated in woman's apparel.

Comment. in
S. Joh.

EPIPH. Hæ-
ref. 36.

HERACLEONITES. A sect of Christian Heretics, followers of Heracleon, of whom Origen gives a large account. He refined upon the Gnostic divinity, and, in order to make himself the head of a sect, departed from the usual exposition of many texts of scripture, and sometimes changed the reading, to make it comply with his notions. He maintained, that the world was not the immediate production of the Son of God, but that he was only the occasional cause of its being created by the *Demiurgus*. The Heracleonites denied the authority of the prophecies of the Old Testament, maintaining that they were meer random sounds in the air, and that St John the Baptist was the only true voice, which directed to the Messiah.

Pindari Scho-
liast. Olymp.
7, 8.

HERAIA. [*Gr.*] An antient Greek festival, observed, at Argos, in honour of Juno, called by the Greeks *Hērā*. It was observed, likewise, by the Æginensians and Samians, being both colonies from Argos. The ceremonies were as follows. They made two processions to the temple of the goddess: one by men in armour; and a second, in which the priestesses of Juno, who was always a matron of the first quality, was drawn in a chariot by white oxen. Being arrived at the temple, they offered an hecatomb, or sacrifice of an hundred oxen.

We find another festival of this name, celebrated every fifth year at Elis, where sixteen matrons were appointed to weave a garment for the goddess. There were likewise games, in which young virgins contended for the victory. This name was also given to a solemn day of mourning, at Corinth, for Medea's children, who were buried in the temple of Juno Ascræa.

HERCULES. One of the most renowned heroes of Pagan antiquity, deified after his death, and worshipped by the Greeks, Romans, Egyptians, Phœnicians, &c. It was his heroic courage and constancy of mind, that raised him to the dignity of a god.

HOR. Od. 3.
lib. iii. ver. 9.

Hæc arte Pollux, & vagus Hercules
Innexus, arces attigit igneas.

*These were the paths their heroes trod:
These acts made Hercules a god.* WALSH.

There were so many Hercules's in antiquity, that Cicero asks the question, which of them it was that the Romans adored: but he presently answers, that it was Hercules, the son of Jupiter and Alcmena. Every one knows how Jupiter imposed upon Alcmena, by assuming the shape of Amphytrion. The poets, both antient and modern, have sung of this adventure. The present article is no farther concerned with this hero, than as a god, or object of religious worship, and therefore I pass by the poetical history of his life and heroic actions.

Lib. iv. c. 40.

Diodorus Siculus relates, that Hercules was no sooner ranked among the gods, but Juno, who had so violently persecuted him in his life-time on earth, adopted him for her son, and loved him with all the tenderness of a good mother. The ceremony of this adoption was as follows. Juno laid herself on a bed, as if in labour, and placed Hercules in such a manner, that he fell to the ground as from under her petticoats. Hercules was afterwards married to Hebe; but he refused the honour, which Jupiter designed him, of being ranked with the twelve gods, alledging that there was no vacancy, and that it would be unreasonable to degrade any other god, in order to make room for him.

HEROD. lib.
iii. c. 43.

MACROB.
Sat. lib. i.

The Egyptians reckoned their Hercules to be seventeen thousand years older than their King Amasis. The Tyrians were more modest, and only reckoned their Hercules to be as old as their city, which was two thousand three hundred years. Both these people paid an extreme veneration to this hero. They antiently represented

represented him in no form, and his temple had no images in it ; an undeniable instance of his high antiquity.

The worship of Hercules began very early in Italy. Evander, in Virgil, celebrates a festival in honour of this god, and acquaints Æneas, that it was in memory of his having killed the monster Cacus.

- - - - - Sævis, hospes Trojane, periclis
Servati facimus, meritosque novamus honores.

Æn. lib. viii.
ver. 183.

*Saved from danger, with a grateful sense,
The merits of a god we recompense.* DRYDEN.

Potitius (he adds) was the founder of this anniversary solemnity, and the Pinarian family had the care of the sacred rites.

Ex illo celebratus honos, lætique minores
Servavere diem, primusque Potitius auctor,
Et domus Herculei custos Pinaria sacri
Hanc aram luco statuit ; quæ maxima semper
Dicetur nobis, & erit quæ maxima semper.

Id. ib. ver.
268.

*From that auspicious day, with rites divine,
We worship at the hero's holy shrine.
Potitius first ordain'd these annual vows :
As priests, were added the Pinarian house ;
Who raised this altar in the sacred shade,
Where honours, ever due, for ever shall be paid.* DRYDEN.

Hercules was worshipped by the antient Latins under the name of *Dius* or *Divus Fidius*, that is, the guarantee, or protector of faith, promised or sworn. They had a custom of calling this deity to witness, by a sort of oath conceived in these terms ; *Me Dius Fidius*, that is *so help me the god Fidius*, or *Hercules*. The Romans erected many temples and altars to Hercules. There was in the *Forum Boarium*, or ox-market, at Rome, a very antient altar dedicated to this god, said to be built by Evander. It was remaining in the time of Augustus, and was called *Ara maxima*. Martial mentions a temple of Hercules near the *Porta Capena*. He calls him the *lesser Hercules*, out of flattery to Domitian, who assumed the name of Hercules.

DION. HA-
LIC. lib. i.

Capena grandi porta qua pluit gutta - - - - -
Et qua pusilli fervet Herculis sacrum, &c.

Lib. iii. Epig.
47.

*Where, near the gate Capena, numbers press,
And crowd the shrine of Hercules the Less.*

There were several other temples of Hercules at Rome. He had one just without the gate *Collina* ; another on the hill *Aventinus*, dedicated to him under the title of *The Conqueror* ; a third without the Latin gate ; a fourth on the hill *Quirinalis*. Two others were erected to him in the *Flaminian Circus*, one under the title of the *Guardian*, the other under that of the *Hercules of the Muses*. This temple was common to the Muses and Hercules, because it was believed, that this Grecian hero had taught Evander Letters, when he came into Italy. Authors mention another temple of this god, under the name of *Hercules Propugnator*, in which those soldiers, who had served all the years required of them, and Gladiators, who were dismissed from farther service, hung up their arms and bucklers. Thus Horace, speaking of a famous Gladiator, says ;

PLUT. Quæst.
Rom. 58.

- - - - - Veianius, armis
Herculis ad postem fixis, latet abditus agro.

Epist. i. lib.
i. ver. 4.

*The fencer Vejan, now grown weak with age,
Lives quietly at home and leaves the stage,
His arms in great Alcides' temple placed.* CREECH.

Pliny

Lib. xxxiv.

Pliny observes, that the statue of Hercules, in the ox-market, shared in some measure in the honours of the Roman triumphs: for, upon those occasions, it was dressed in a *Toga*, and embroidered tunic; and some pretend, it was carried in procession before the General's chariot.

The scholiast on Aristophanes has preserved a remarkable story of Diagoras, in relation to a statue of Hercules. That philosopher, who made a jest of the Theology of those times, came one day to a bad inn, where he could get nothing to eat but lentils, and had no wood to boil them: but, accidentally spying, in a corner of the house, an old statue of Hercules, he seized the idol, and, with a sneer, begged of this god to help him in his distress. *Come, said he, and compleat your glory: add a thirteenth labour to the twelve, which have immortalized your name. I have lentils to boil, and without your assistance am like to lose my dinner.* This said, he broke the wooden statue in pieces, and lighted a fire with it.

LACTANT.
lib. i. c. 21.

The sacred rites of Hercules were celebrated, in a very extraordinary manner, at Lindus, a town in the island of Rhodes. The occasion was this. Hercules, coming thither, and being pressed with hunger, took an ox by force from a countryman, who was ploughing, and eat it up before his face, the peasant all the while cursing and reviling him with the most opprobrious language. Some time after, the Lindians having erected an altar to Hercules, he ordered, that the peasant, whose ox he had taken, should be his priest, and that he should repeat the same curses and maledictions, whenever he offered sacrifice to him; because, said he, I never eat with so good an appetite in my life. This custom the Lindians continued to observe in the sacred rites of this god.

HERESIARCHS. See HERETICS.

HERESY. See HERETICS.

HERETICS. The general name of all such persons (under any religion, but especially the Christian) as maintain, or teach, opinions, in religion, contrary to the orthodox, or established faith. The term *Heresy* is of Greek original, and signifies *option, choice, or sect*, and is applied to the *voluntary* choice a man makes of doctrines, supposed to be contrary to the true faith.

Hist. Ecclef.
lib. ii. c. 13.

Heresies began very early in the *Christian Church*. Eusebius fixes the beginning of most of them to the reign of the Emperor Adrian. And yet it is certain, that Simon Magus had published his errors before that time, and set up a sect, which gave rise to most of the antient Heresies.

BINGHAM,
Orig. Ecclef.
B. XVI. c.
vi. §. 6.

The laws, both of the Church and State, were very severe against those who were adjudged to be Heretics. Those of the State, made by the Christian emperors from the time of Constantine, are comprized under one title, *De Hæreticis*, in the Theodosian Code. The principal of them are, first, the general note of infamy affixed to all Heretics in common. Secondly, All commerce forbidden to be held with them. Thirdly, The depriving them of all offices of profit and dignity. Fourthly, The disqualifying them to dispose of their estates by will, or receive estates from others. Fifthly, The imposing on them pecuniary mulcts. Sixthly, The proscribing and banishing them. Seventhly, The inflicting corporal punishment on them, such as scourging, &c. before banishment. Besides these laws, which chiefly affected the persons of Heretics, there were several others, which tended to the extirpation of Heresy: such as, first, those, which forbade heretical teachers to propagate their doctrines publicly or privately. Secondly, those, which forbade Heretics to hold public disputations. Thirdly, such laws, as prohibited all heretical meetings and assemblies. Thirdly, those, which deny to the children of heretical parents their patrimony and inheritance, unless they returned to the Church. And fourthly, such laws, as ordered the books of Heretics to be burned. There were many other penal laws made against Heretics, from the time of Constantine to Theodosius *junior* and Valentinian III. But the few already mentioned may be sufficient to give an idea of the rigour, with which the empire treated such persons, as held, or taught, opinions contrary to the faith of the Catholic Church; whose discipline towards Heretics was no less severe than the civil laws.

Id. ib. §. 7.
&c.

For, first, the Church was used to pronounce a formal *anathema* or excommunication against them. Thus the council of Nice ends her creed with an anathema against all those, who opposed the doctrine there delivered. And there are innumerable instances of this kind to be found in the volumes of the *Councils*. Secondly,

Some Canons debarred them from the very lowest privileges of church-communion, forbidding them to enter into the church, so much as to hear the sermon, or the scriptures read in the service of the Catechumens. But this was no general rule: for liberty was often granted to Heretics to be present at the sermons, in hopes of their conversion; and the historians tell us, that Chrysostom by this means brought over many to acknowledge the divinity of Christ, whilst they had liberty to come and hear his sermons. Thirdly, The Church prohibited all persons, under pain of excommunication, to join with Heretics in any religious offices. Fourthly, By the laws of the Church, no one was to eat, or converse familiarly, with Heretics; or to read their writings; or to contract any affinity with them: their names were to be struck out of the Diptychs, or sacred registers, of the church; and, if they died in Heresy, no psalmody, or other solemnity, was to be used at their funeral. Fifthly, The testimony of Heretics was not to be taken in any ecclesiastical cause whatever. These are the chief ecclesiastical laws against Heretics.

Conc. Laod. c. vi.

Sozom. lib. viii. c. 2.

Can. Apost. 45, 65.

Can. Apost. 75.

Cod. African. c. cxxx.

As to the terms of penance imposed upon relenting Heretics, or such as were willing to renounce their errors, and be reconciled to the Church; they were various, and differed according to the canons of different councils, or the usage of different Churches. The council of Eliberis appoints ten years penance, before repenting Heretics are admitted to communion. The council of Agde contracted this term into that of three years. The council of Epone reduced it to two years only.

BINGHAM, ib. §. 16.

Can. 22.

Can. 60.

The antient Christian Church made a distinction between such Heretics, as contumaciously resisted the admonitions of the Church, and such as never had any admonition given them: for none were reputed formal Heretics, or treated as such, till the Church had given them a first and second admonition, according to the apostle's rule.

Ib. §. 21.

Tit. iii. 10.

The principal sects of *Heretics*, which disturbed the peace of the Church, sprung up in the *six* first centuries; most of the Heresies, in after ages, being nothing but the old ones new vamped, or revived. The following table may serve to give the reader a compendious view of the most remarkable of the antient Heresies.

C E N T U R Y I.

1. The SIMONIANS, or followers of Simon Magus; who maintained, that the world was created by angels; that there is no resurrection of the body; that women ought to be in common, &c.
2. The CERINTHIANS and EBIONITES, followers of Cerinthus and Ebion;

who denied the divinity of our Saviour, and blended the Mosaiical ceremonies with Christianity, &c.

3. The NICOLAITES, followers of Nicolas, deacon of Antioch; who allowed the promiscuous use of women, &c.

C E N T U R Y II.

4. The BASILIDIANS, followers of Basilides of Alexandria; who espoused the heresies of Simon Magus, and denied the reality of our Saviour's crucifixion, &c.
5. The CARPOCRATIANS, followers of Carpocrates; who, besides adhering to the heresies of Simon Magus, rejected the Old Testament, and held that our Saviour was but a meer man, &c.
6. The VALENTINIANS, followers of Valentinus; who corrupted the Christian doctrine with the Pythagorean and Platonic notions, &c.

7. The Gnostics; so called from their pretences to superior *knowledge*. The term *Gnostics* seems to have been a general name of all the antient Heretics.

8. The NAZAREENS; who engrafted the law of Moses on Christianity, &c.

9. The MILLENARIANS, or CHILIASTS; so called, because they expected to reign with Christ, a thousand years, upon earth.

10. The CAINITES; a branch of the Valentinians, but particularly remarkable for paying a great regard to *Cain*, and all the wicked men

- men mentioned in the scripture, &c.
11. The **SETHIANS**; who held, that Seth, the son of Adam, was the Messiah.
 12. The **QUARTODECIMANS**; who observed Easter on the fourteenth day of the first month, in conformity to the Jewish custom of keeping the Passover.
 13. The **CERDONIANS**, followers of Cerdon; who held two contrary principles, denied the resurrection of the body, and threw the four gospels out of the canon of scripture.
 14. The **MARCIONITES**, followers of Marcion; who held three principles, denied the resurrection of the body, and declaimed against marriage, &c.
 15. The **CATAPHRYGIANS**, or **MON-TANISTS**; who baptized the dead, and held Montanus to be the Holy Ghost, &c.
 16. The **ENCRATITES**, or **TATIANISTS**, followers of Tatian; who boasted of an extraordinary continency, and condemned marriage, &c.
 17. The **ALOGIANS**; so called, because they denied the divinity of the *Word*, and rejected St John's Gospel, which particularly asserts it.
 18. The **ARTOTYRITES**; so called, because they offered bread and cheese in the Eucharist.
 19. The **ANGELICS**; so called, because they worshipped angels.

C E N T U R Y III.

20. The **MONARCHICI**, or **PATRIPAS- SIANS**, followers of Praxeas; who denied a plurality of persons in the Trinity, and affirmed, that our Saviour was God the Father.
21. The **ARABICI**; who believed, that the soul dies, or sleeps, till the day of judgment, and then rises with the body.
22. The **AQUARIANS**; who used only water in the Eucharist.
23. The **NOVATIANS**; who would not allow those, who had lapsed in time of persecution, to be restored, upon repentance, to communion.
24. The **ORIGENISTS**, followers of Origen; who, among other things, held, that the devil, and all the damned, will at last be saved.
25. The **MELCHISEDECHIANS**, who held Melchisedech to be the Messiah.
26. The **SABELLIANS**, followers of Sabellius; who denied the Trinity, and affirmed, that the distinction of persons in the Godhead was merely nominal, and founded only upon a diversity of attributes, &c.
27. The **MANICHEANS**, followers of Manes; who held two opposite principles; the one good, the other bad, &c.

C E N T U R Y IV.

28. The **ARIANS**, followers of Arius, a priest of Alexandria; who believed the Father and the Son; not to be of the same nature, substance, or essence, and that there was a time, when the Son was not, &c.
29. The **COLLUTHIANS**, followers of Colluthus; who confounded the evil of punishment with the evil of sin.
30. The **MACEDONIANS**; who denied the divinity of the Holy Ghost.
31. The **AGNOETÆ**; so called, because they denied the certainty of the divine prescience.
32. The **APOLLINARIANS**, followers of Apollinaris; who asserted, that our Saviour, at his incarnation, assumed a human body without a soul, and that the *Word* supplied the place of a soul, &c.
33. The **TIMOTHEANS**; who held, that our Saviour was incarnate only for the benefit and advantage of our bodies.
34. The **COLLYRIDIANIS**; so called, because they made a kind of goddess of the blessed Virgin, and offered *cakes* to her.
35. The **SELEUCIANS**, followers of Seleucus; who held, that the deity was corporeal, and that the matter of the universe was co-eternal with God.
36. The **PRISCILLIANISTS**, followers of Priscillian, a Spanish Bishop;

who held all the errors of the Gnostics and Valentinians.

37. The ANTHROPOMORPHITES ; so called, because they ascribed a body to God, understanding literally those passages of scripture, which speak of God as having hands, eyes, feet, &c.

38. The JOVINIANISTS, followers of Jovinian ; who denied the virginity of Mary.

39. The MESSALIANS ; who, chiefly, pretended to prophecy.

40. The BONOSIANS, followers of Bonosus ; who held, that Jesus Christ was the son of God only by adoption.

C E N T U R Y V.

41. The PELAGIANS, followers of Pelagius ; who denied the necessity of divine grace, in order to salvation, &c.

42. The NESTORIANS, followers of Nestorius ; who distinguished our blessed Saviour into two persons, the one divine, the other human.

43. The EUTYCHIANS, followers of Eutyches ; who fell into the

opposite error, and held, that there was but one nature in Jesus Christ.

44. The THEOPASCHITES, followers of Petrus Trullo, Bishop of Antioch ; so called, because they affirmed, that all the three persons in the Trinity were incarnate, and suffered upon the cross.

C E N T U R Y VI.

45. The PREDESTINARIANS ; so called, because they held, that the salvation or damnation of men is pre-ordained, and that no man is saved or damned by his works.

46. The APHTHARTODOCITES or INCORRUPTIBLES ; so called, because they held, that our Saviour's body was incorruptible, and exempt from passion.

47. A 2d sect of AGNOETÆ ; so called, because they held, that our blessed Saviour, when upon earth, did not know the day of judgment.

48. The MONOTHELITES ; who held, that there was but one will in Jesus Christ.

These were the principal sects of Heretics, which, in those early ages, infested the Christian Church. The succeeding ages produced a great variety of Heretics likewise ; as the GNOSIMACHI and LAMPETIANS, in the VIIth century ; the AGONYCLITES, in the VIIIth ; the BERENGARIANS, SIMONIACKS, and VECILIANs, in the XIth ; the BOGOMILES, in the XIIth ; the FRATRICELLI and BEGUARDS, in the XIIIth ; to enumerate all which, would be both tedious and unentertaining.

N. B. *The principal Heretics of all ages are particularly taken notice of under their respective articles.*

The ROMISH CHURCH is very rigorous in her treatment of those persons, whom she deems to be Heretics ; particularly in those countries, where the *Inquisition* prevails. There the utmost severities of imprisonment, racks, and tortures, of various shapes, are employed against them ; and if the civil magistrate, whose assistance they implore, when the punishment is capital, should go about to mitigate it, he himself would be suspected of favouring Heretics, and would run the risk of excommunication. See INQUISITION.

There is no express law, in ENGLAND, which determines what shall be called *Heresy*. It is true, the statute, 1 Eliz. c. 1. directed the *high-commission court* to restrain the same to what had been adjudged to be so by the authority of the scriptures, or by the first four general councils ; or to what should be determined to be such by parliament, the convocation assenting. The Archbishop, or Bishop, of any diocese, has, by the Common Law, power to convict persons of heresy. The convocation may declare what tenets are heretical. Heresy was, antiently, treason ; and the punishment for it was burning, by virtue of the writ, *de hæretico comburendo* ; but the Heretic forfeited neither lands nor goods, because the proceedings

against

against him were *pro salute animæ*. By the statute 29. Car. II. c. ix. the proceedings on such writ, and all punishments by death in pursuance of ecclesiastical censures, are taken away. But an obstinate Heretic, being excommunicate, is liable to be imprisoned, by virtue of the writ *de excommunicato capiendo*. And denying the Christian religion, or the divine authority of the holy scriptures, is liable, for the second offence, to three years imprisonment, and divers disabilities, by the statute 9 & 10 of W. III. c. xxxii.

HERMAE. In antiquity, were statues of the god Mercury (called by the Greeks *Hermes*) made of marble, and sometimes of brass, without arms or feet, and set up by the Greeks and Romans in cross-ways. Juvenal compares one, who had degenerated from the virtues of his ancestors, to one of these statues.

Sat. 8. ver.
52.

----- at tu
Nil nisi Cecropides, truncoque simillimus Hermæ.
Nullo quippe alio vincis discrimine, quam quod
Illi marmoreum caput est, tua vivit imago.

----- you on your birth rely,
Tho' you resemble your great family,
No more than those rough statues on the road,
(Which we call Mercuries) are like that god.
Your blockhead tho' excels in this alone,
You are a living statue, that of stone. STEPNEY.

SUIDAS.

In Ctesiphon.

Epist. 7. lib.
i. ad Atticum.

These statues were placed in cross-ways and great roads, because Mercury, as the messenger of the gods, presided over the high-ways. The *Hermæ* were first invented at Athens, where they were placed in the porches of the temples, and at the doors of the houses. The Orator Æschines mentions the porch of the *Hermæ*, at Athens, where were three very remarkable statues of this sort, set up in honour of those Athenians, who had routed the Persians near the river Strymon. Hipparchus, the son of Pisistratus, erected certain *Hermæ* in the city, and villages of Attica, on which were engraven wise sentences and moral instructions. Cicero, a great lover of antiquity, being informed by his friend Atticus, who was then at Athens, that he had found some *Hermæ*, writes to him thus: 'Your marble *Hermæ*, with heads of brass, found in mount Pentilicus, give me great pleasure before-hand. You will oblige me very much, if you will send them to me, with what other curiosities you can find at Athens.'

Antiquity furnishes us with compound *Hermæ*, or statues of the god Mercury joined with some other deity; the principal of which are as follows.

SPON, Recherches
curieuses de
l'antiquité.

I. *Herm-Athena*. It was a statue, representing Mercury and Minerva (called by the Greeks *Ἀθήνη*) together in one figure. Pomponius Atticus, having found one of these rare statues at Athens, writes to his friend Cicero, that he would send it him, to adorn his library. It was no wonder to see Mercury and Minerva joined together in one statue, the one being the god of eloquence, and the other the goddess of arts and sciences. There is a medal of the Emperor Adrian, who boasted of his learning and eloquence, the reverse of which is an *Herm-Athena*.

II. *Herm-Heracles*. A statue, compounded of Mercury and Hercules. The union of Mercury and Hercules shewed, that strength must be backed with eloquence, or that eloquence has the art of overcoming monsters.

III. *Herm-Eros*. A compound statue of Mercury and Cupid, called by the Greeks *Ἔρως*. This union seems to intimate, that eloquence is a necessary qualification in a lover.

IV. *Herm-Harpocrates*. A figure of Harpocrates, the Egyptian god of silence, with wings at his feet, like a Mercury; intimating, perhaps, that silence may be eloquent in love.

V. *Herm-Anubis*. A compound representation of Mercury, and the Egyptian god Anubis.

PAUSAN. in
Bæoticiis, Ar-
cadicis, &
Eliacis.

HERMÆA. [Gr.] Antient Greek festivals, in honour of the god *Hermes*, or Mercury. There were several of them. One was celebrated by the
Pheneatæ

Pheneatæ in Arcadia : a second by the Cyllenians in Elis : a third by the Tanagraeans in Bœotia ; where Mercury was represented with a ram upon his shoulder, because he was said, in a time of plague, to have walked through the city in that posture, and cured the sick ; in memory of which action, it was customary, at this festival, for one of the most beautiful youths in the city to walk round the walls, with a ram upon his shoulder.

A fourth festival, of the same name, was observed in Crete, when it was usual for the servants to sit down at the table, whilst their masters stood by, and waited ; a custom, which was likewise practised at the Roman *Saturnalia*. ATHENÆUS,
Δειπνοσοφ.

Lastly, Another of Mercury's festivals was observed by the boys, in the *Gymnasia*, or school of exercise, at Athens ; at which no adult persons, beside the *Gymnasiarch*, were allowed to be present : the reason of which prohibition seems to have been, the unnatural lusts, which had been formerly practised at this solemnity. ÆSCHINES,
in Timarchum.

HERMES. See MERCURY.

HERM-ATHENA.

HERM-HERACLES.

HERM-EROS.

HERM-HARPOCRATES.

HERM-ANUBIS.

} See HERMÆ.

HERMITS. Those sort of *Monks*, who live in solitude and retirement. The name was originally given to those Christians, who, to avoid persecution, retired into deserts, called in Greek *ἐρημοί*, where they spent their life in prayer, fasting, and meditation. Some made St John Baptist to have been the first Hermit, because he appeared in the wilderness of Judea : others go back as far as to the prophet Elias. Others again make St Anthony the founder of the hermetical life ; and lastly, others ascribe the origin of it to *Paulus Eremitanus*, or Paul, surnamed *The Hermit*.

A Hermit is not reputed a religious, unless he have made the vows. There are several congregations of Hermits, who follow the rules of different orders : particularly, there are,

1. The *Hermits* of St *Augustin*.
2. The *Hermits* of St *Benedict* of *Montefabalo*.
3. The *Hermits* of St *William*.
4. The *Hermits* of St *James de Montlio*.
5. The *Hermits* of St *Jerom*.
6. The *Hermits* of St *Paul*.
7. The *Hermits* *Servites*.
8. The *Hermits* of St *John*.
9. The *Hermits* of St *John Baptist*. See MONKS.

HERODIANS. An antient sect of the Jews. It had its rise from Herod the Great, King of Judea. There are different reasons assigned, why they took their name from this king. Some say it was, because they held Herod to be the Messiah : of this opinion were Tertullian, Epiphanius, Jerom, Chrysostom, Theophylact, and others. Others hold, that they were called *Herodians*, because they constituted a society erected in honour of Herod, after the manner of the Sodalities at Rome, called *Augustales*, *Adriani*, *Antonini*, in honour of the emperors Augustus, Adrian, and Antoninus ; which is the opinion of Scaliger, and those who follow him. PRIDEAUX,
P. II. B. V.

By what is mentioned of these Herodians in the Gospel, they seem to have been a sect of the Jews, differing from the rest in some points of their law and religion.

For they are named with the Pharisees, another Jewish sect, and are said to have their peculiar leaven, that is, some false and evil tenets, which Christ calls the *leaven of Herod*, and which he warns his disciples against.

The points, in which Herod, and consequently the Herodians his followers, differed from the other Jews, appear to have been these two. The first was, the subjecting himself and his people to the dominion of the Romans: the second, the complying with them in many of their heathen usages. It being said; *One from among thy brethren shalt thou set king over thee, thou mayest not set a stranger over thee, which is not thy brother*; hence the Pharisees generally held, that it was not lawful to submit to the Roman Emperor, or pay taxes to the Romans. The Pharisees therefore, and Herodians, tho' differing in this point, yet being equally enemies to Jesus Christ, sent a deputation from each sect, to propose to him the very matter in question betwixt them, hoping thereby to draw him into a determination, which might afford matter against him. I need not repeat the question, nor our Saviour's wise and cautious answer.

As to the second of their tenets, Josephus informs us, that Herod, to ingratiate himself with Augustus, and the great men of Rome, acted in many things contrary to the law and religion of the Jews, building temples, and erecting images in them for idolatrous worship. For which reason we find him sometimes called an half-Jew; and such half-Jews must the Herodians, his followers, have been. But this sect, after our Saviour's time, vanished, and was no more heard of.

HEROES. See GODS.

TACIT. de
morib. Ger-
manor.

Dutch Embas-
sies to Japan.

HOFFMAN.

HERTA or **HERTHA**. An idol, or deity, worshipped by the antient Germans, and particularly in the island Rugen. In the middle of a wood stood a sacred cart, covered with a carpet, and attended by a priest, who, knowing the time of the goddess's coming, drove the cart, drawn by wild oxen, to the temple, where certain persons, who acted as a kind of officers of the ceremony, were thrown into an adjoining lake, as victims to the goddess. There is still a thick wood to be seen, and a lake, in which no one dares to fish; they being supposed to be the wood and lake belonging to the goddess Herta. They have a story, that some fishermen, having brought a bark thither, in order to fish in the lake, could not find it the next morning. Some authors think, that they worshipped the *earth* under the name of *Herta* or *Hertha*; and that the antient Britons likewise built a temple to this deity; the remains of which are the famous *Stone-henge* on Salisbury-plain. Her festivals were generally solemnized in the night; whence might come the English custom of reckoning by the *night*, as *sevensnight*, *fortnight*.

HESUS. A false god, or idol, of the antient Gauls. They esteemed him as the god of war, and offered human sacrifices to him. Hence Lucan;

Lib. i. ver.
439.

Et quibus immitis placatur sanguine diro
Teutates, horrensque feris altaribus Hesus.

- - - - - *Where Hesus' horrid altar stands,
And dire Teutates human blood demands.* ROWE.

De Bello Gall.
lib. i.

Cæsar tells us, that the Gauls, in the beginning of a battle, devoted, as a sacrifice to **Hesus**, the first enemy they should take in fight.

Spond. ad
An. 1347, n.
11.

HESYCASTS. Certain eastern Monks, so called from the Greek word *ἡσυχία*, which signifies *to be quiet*. They followed the maxim of the Messalians, who pretended, that men ought never to labour with their hands, but employ themselves wholly in prayer. They first appeared in the parts about Constantinople in the year 1340; and, because they fixed their eyes on their belly, whilst they were saying their prayers, hence they were likewise called *Omphalopsychi* or *Umbilici*. Gregory Palamas, Archbishop of Thessalonica, joined himself to the *Hesy-casts*, and believed, with them, that God is light; and that the apostles, by the ardor of their contemplation, saw him on mount Tabor. Barlaam, a Monk, and Abbot

Abbot of Constantinople, attacked Palamas and the Hesychasts, who were condemned in a synod held at Constantinople in the year 1342.

HEXAPLA. See TETRAPLA.

HIERACITES. Christian heretics of the III^d century; so called from their leader Hierax, a philosopher and magician of Egypt; who, about the year 286, taught, that Melchisedech was the Holy Ghost, denied the resurrection, and condemned marriage. He likewise held, that no one could be saved, who was not arrived at the age of adults, and consequently that all, who die in infancy, are damned. The disciples of Hierax taught, that the *Word*, or Son of God, was contained in the *Father*, as a little vessel is in a great one; whence they had the name of *Metangimonists*, from the Greek word μεταγγιμονος, which signifies *contained in a vessel*. EPIPH. Hæref. 52.
BARON. an. 287.

Rufinus tells us a remarkable story of an Hieracite, who was confounded by a miracle wrought by St Macarius in Egypt. The Hieracite, coming one day into the desert, where the saint lived, had the boldness to maintain his pernicious doctrines in the presence of Macarius and his companions. The Saint, who perceived, that his disciples began to be staggered by what the Hieracite had said, proposed to him to go to the sepulchres of the dead, and that he, to whom God should give the power to raise one from the dead, should be esteemed the teacher of the true doctrine. The Hieracite accepted the proposal; and being come to the sepulchres, the Saint pressed him to raise up one from the dead in the name of the Lord. But the Hieracite alledging, that the saint ought to begin first, as having made the proposition, Macarius prostrated himself on the ground, and, having addressed himself to God, he called a certain solitary by name, who had been buried a little before: the dead man answered him from the bottom of the tomb; upon which they opened the sepulchre, and took him out alive. The Hieracite, astonished at the miracle, immediately took to his heels, and fled out of the desert. Hist. Eccles. lib. v.

HIERARCHY (COELESTIAL). See ANGEL.

HIERARCHY (TERRESTRIAL). See POLITY (ECCLESIASTICAL).

HIEROGLYPHICS. The Egyptians, in their inscriptions and writings, made use of three different sorts of characters; the most antient of which was that of *Hieroglyphicks*, or figures of various animals, the parts of human bodies, and mechanical instruments. But, besides the Hieroglyphics in common use among the people, the priests had certain mystical characters, in which they wrapped up and concealed their doctrines from the vulgar. It is said, they something resembled the present Chinese characters, and that they were the invention of Hermes. Sir John Marsham conjectures, that the use of these hieroglyphical figures of animals introduced the strange worship, which was paid them by that nation: for, as these figures were made choice of, according to the respective qualities of each animal, to express the qualities and dignity of the persons represented by them, who were generally their gods, princes, and great men, and being placed in their temples as the images of their deities; hence they came to pay a superstitious veneration to the animals themselves. DIOD. SICUL. lib. iii.
Can. Chron. p. 38.

The meaning of a few of these *Hieroglyphics*, or *sacred characters*, has been preserved by antient writers. Thus we are told, they represented the supreme deity by a serpent with the head of a hawk. The hawk itself was the Hieroglyphic of Osiris; the river-horse of Typhon; the dog of Mercury; the cat of the Moon, or Diana; the beetle of a courageous warrior; a new-born child of the rising Sun, and the like. There are large collections, among the antiquaries, of hieroglyphical inscriptions, images, and pictures, which they have taken a great deal of pains to explain, but with very little success. EUSEB. PRÆP. EVANG. lib. iii. c. 10.

HIEROGRAMMATI. [Lat.] In Greek, ἱερογραμματῆς. *Holy Registers.* They were an order of priests, among the antient Egyptians, who presided over learning and religion. They had the care of the *Hieroglyphics*, or *sacred characters*, and were the expositors of religious doctrines and opinions. They were looked upon HEROD. lib. ii.
APULEIUS, Met. lib. viii.

SUIDAS.

as a kind of prophets, and it is pretended, that one of them predicted to an Egyptian king, that an Israelite, eminent for his qualifications and achievements, would lessen and depress the Egyptian monarchy; meaning Moses by the description. These *Hierogrammati* were very skilful in amulets and charms, and had a great talent in Astrology and Augury. By this means they had a great sway in the Egyptian senate or council, and were always at court to assist the king with their instructions and advice. They were exempted from the public taxes, were esteemed of the highest quality, and bore a sceptre like the king's. After the conquest of Egypt by the Romans, these *Hierogrammati* became very inconsiderable, and dwindled into meer fortune-tellers. They wore a linen coat and paper shoes; they bathed thrice a day in cold water, and twice in the night; and in their religious worship they used to beat and discipline themselves very severely.

HIEROPHANTES. So the Athenians called those priests and priestesses, who were appointed by the state to have the supervisal of things sacred, and to take care of the publick sacrifices. They were obliged to the strictest continency, in regard to the dignity of their ministry. For which reason they drank decoctions of hemlock, to extinguish carnal desires. The ceremonies of initiation into the mysterious rites of Ceres was performed by the *Hierophantes*. Their names were held in such veneration, that the initiated were expressly forbidden to mention them in the presence of the prophane.

HIGH-PRIEST. See **PRIEST.**

MACROB.
Saturnal. lib.
i. c. 21.

HERODIAN,
in Commodo.

HILARIA. [*Lat.*] An antient Roman festival, observed on the eighth of the kalends of April, or the 25th day of March, in honour of the goddess Cybele. It was so called from the various expressions of joy and mirth upon this occasion. The statue of the goddess was carried in procession through the streets of the city. The day was spent in masquerades of all sorts, and every one was permitted to appear in what disguise he pleased; so that the lowest of the people often counterfeited the garb and dignity of the greatest magistrates. The day before the festival was spent in tears and mourning; the reason of which, and of the joy which succeeded it, was probably this: Cybele represented the earth, which at that time of the year begins to feel the kindly warmth of the spring, and to pass from winter to summer; so that this sudden transition from sorrow to joy was an emblem of the vicissitude of the seasons, which succeeded one another.

HIERON. in
Isa. viii.

ZACHUTUS,
in Juchasin.
&c.

Antiq. lib.
xiv. c. 17.
& lib. xv.
c. 1.

HILLEL (THE SCHOOL OF). Hillel was a famous Jewish doctor, or rabbin, who lived a little before Jesus Christ. He was the disciple of Sameas or Schammai. He was born at Babylon, and, at forty years of age, went from thence to Jerusalem, where he applied himself to the study of the Law, and, at the age of fourscore, was made head of the Sanhedrim. The Jews say, he lived an hundred and twenty years.

Some learned men are of opinion, that this rabbin is described by Josephus under the name of Pollio, who counselled the Jews to receive Herod for their king, and surrender the city to him.

Rabbi Hillel differed in opinions from his master Sameas; and their disciples engaging in the quarrel, several persons were killed on both sides. Hillel's school at last gained the superiority, and the decision was pronounced by a pretended voice from heaven, which they call *Bath-col*, or the daughter of a voice. Hillel was of a gentle, peaceable, disposition; but Sameas of a sharp and violent temper. The Jews blame Sameas, and extol Hillel to the skies. This latter brought up above a thousand pupils in the knowledge of the law. Among these were fourscore of great distinction; for the Jewish authors observe, that thirty of them were worthy of having the glory of God rest upon them, as it formerly rested upon Moses; thirty, who, like Joshua, were able to stop the course of the Sun; and the other twenty, little inferior to the first, but superior to the second. Hillel is reckoned one of the authors of the *Deuterofis* or *Misna*. See **MISNA**.

HOBAL.

HOBAL. An idol of the antient Arabians, surrounded with three hundred and sixty smaller idols, which represented the divinities, who were to be invoked as presiding over each day of the year. This idol was demolished by Mohammed, after he had taken the city of Mecca. D'HERBE-
LOT, Bibl.
Orient.

HODEGITRIA. *The Guide.* A name given by the Greeks to the blessed Virgin. She is worshipped in Sicily, and especially at Messina, under this name. NICEPH. lib.
xv. The Sicilians have a church at Rome, dedicated to our Lady, under this appellation.

The Greeks give this name to a picture of the Blessed Virgin, said to be painted by St Luke; because when the Emperor Michael Palæologus made a triumphant entry into Constantinople, upon the expulsion of the Latins, this portrait was carried in procession before him, his majesty following on foot.

HOLOCAUST. See SACRIFICE.

HOLY-DAYS. See FASTS and FESTIVALS.

HOLY-CROSS-DAY. See EXALTATION OF THE CROSS.

HOLY GHOST. See TRINITY.

HOLY OF HOLIES. See TEMPLE OF JERUSALEM.

HOLY ORDERS. See ORDINATION.

HOLY WAR. See CRUSADE.

HOLY WATER. See WATER (HOLY).

HOLY WEEK. See PASSION WEEK.

HOMILY. See SERMON.

HOMMES D'INTELLIGENCE. [Fr.] In English, *men of understanding.* The name of a sect of Heretics, who appeared in Picardy, ann. 1412. The chief of them were, a German Carmelite Fryar, named William de Hildernissen, and a lay singing-man, named Gilles. This last affirmed, that he was the saviour of the world, and that by him the faithful should see Jesus Christ, as by Jesus Christ they should see God the Father: that sensual pleasures, being natural actions, were not sinful, but rather fore-tastes of the joys of heaven: that the antient law was the time of the Father, the new law the time of the Son; and that there should shortly be a third law, which was to be the time of the Holy Ghost, under which men would be at full liberty. The Fryar recanted his errors at Brussels, Cambray, and St Quintin; and so this sect ended. MEZERAY,
Hist. de
France.

HOMER. This prince of all the antient poets is ranked among the demi-gods of antiquity; nor is it a wonder they should deify a bard, whom they looked upon as inspired by heaven, and as a prophet and interpreter of the gods. Cicero says, he had temples at Smyrna; one of which is supposed to be extant, and the same which they shew for the temple of Janus, since it agrees with Strabo's description of the *Homerium*. PLATO, in
Alcibiade 2.
Pro Archia.

There is extant a marble, called *The Apotheosis of Homer*, the work of Archelaus of Priene, and now in the palace of Colonna. We see there a temple hung with its veil, where Homer is placed on a seat with a footstool to it, as he has described the seats of his gods; supported on each side by figures representing the *Iliad* and *Odyssey*, the one by a sword, the other by a ship. On each side of his footstool are mice in allusion to the *Batrochomyomachia*. Behind is *Time* waiting upon him, and a figure with turrets on its head, which signifies the world, crowning him with laurel. Before him is an altar, on which all the *Arts* are sacrificing to him as to their deity. On one side of the altar stands a boy representing *Mythology*; on the other, a woman, representing *History*. After her is *Poetry*, bringing the *sacred fire*; and, POPE'S Essay
on Homer.
§. 1.

and, in a long following train, *Tragedy, Comedy, Nature, Virtue, Memory, Rhetoric, and Wisdom*, all in their proper attitudes.

ADDISON, on
Medals.
Series 1. Fig.
2.

HONOUR. In Latin, *Honos*. One of the virtues, deified by the antient Greeks and Romans. Honour is often joined with *Virtue*: they had their temples bordering on each other, and sometimes appear both on one coin or medal. Silius Italicus makes them companions, in the glorious equipage that he gives to *Virtue*.

Mecum Honor, & Laudes, & Læto Gloria vultu,
Et Decus, & niveis Victoria concolor alis.

*With me the foremost place let Honour gain,
Fame, and the Praises, mingling in her train;
Gay Glory next, and Victory on high,
White like my self, on snowy wings shall fly.* ADDISON.

The head of *Honour* is crowned with a laurel. Martial has adorned his *Glory* (which indeed is but another name for the same person) in the same manner.

Lib. x. epig.
50.

Mitte coronatas, Gloria mœsta, comas.

Sad Glory, throw thy laurel crown away.

Virtue and Honour had a joint temple, consecrated to them, at Rome, near the gate *Capena*. Afterwards each of those divinities had separate temples, which were so placed, that no one could enter the temple of *Honour*, without passing through that of *Virtue*. Hereby the Romans were continually put in mind, that virtue is the only direct path to true glory. Plutarch tells us, that the Romans, contrary to their usual custom, sacrificed to *Honour* uncovered, perhaps to denote, that wherever Honour is, it wants no covering, but shews itself openly to the world.

Liv. lib.
xxvii.

Marcellus, in a battle he had fought with the Gauls near *Clastidium*, had made a vow to erect a temple to *Honour* and *Virtue*, to whose protection he thought himself indebted for the defeat and spoils of *Viridomarus*. But the *Pontifices* opposed his design, alledging, that, if this temple should be struck with lightning, they should not know which of these divinities to appease.

HOPE. In Greek *Ἑλπίς*, in Latin *Spes*. One of the celestial Gifts and Graces, deified by the antient Greeks and Romans. She had a temple at Rome in the herb-market, and another in the seventh region of the city. The first was struck by lightning, and afterwards consumed by fire. We often meet with the goddess *Hope* in antient monuments, and very often upon medals.

ADDISON, on
Medals.
Series 1. Fig.
8.

This imaginary goddess is represented, on the reverse of a medal of the Emperor Claudius, dressed in a transparent robe, such as the Latins called *Multitium*, from the fineness of the tissue. She holds up her train in her left hand, that it may not incumber her in her march; for she is always drawn in a walking posture, it being as natural for *Hope* to press forward to her proper objects, as for *Fear* to fly from them. She has a flower, or blossom, in her right hand; which is a proper ornament for *Hope*, flowers being, in the poetical language, the hopes of the year.

HOSEA (THE PROPHECY OF). A canonical book of the Old Testament. Hosea, the son of Beer, is the first of the lesser prophets. This prophet lived in the kingdom of Samaria, and delivered his prophecies under the reign of Jeroboam II, and his successors, kings of Israel; and under the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. His name is at the head of his work, and he frequently speaks of himself in the first person, so that it cannot be doubted that he was the author of this prophecy. His principal design, throughout the whole book, is to publish the gross idolatries of the people of Israel and Judah, to denounce the divine vengeance against them, and particularly to foretel their captivity in Assyria. As Ezekiel is the obscurest of the greater prophets,

prophets, so is Hosea of the lesser. His stile is pathetic, and full of short and lively sentences.

In the beginning of Hosea's prophecy, we read, that the Lord directed him, *to take unto him a wife of whoredoms, and children of whoredoms*, that is, to marry a woman of a bad life. This was designed as a figurative description of the idolatry and infidelity of Samaria, and the ten tribes, formerly the Lord's spouse; but afterwards become adulterous and corrupt. Many interpreters, shocked at the irregularity of this marriage of the prophet, fancy that it only passed in vision; whilst others think, that the marriage was real, tho' figurative of the things it described, and which were afterwards to be performed.

HOSPITALERS. See KNIGHTS.

HOST. A name given by Christians to the consecrated elements in the Eucharist. It is derived from the Latin *Hostia*, which signifies a *victim* destined for *sacrifice*; the sacrament of the Eucharist, or Lord's Supper, being sometimes considered as carrying with it the nature of a *sacrifice*.

The Roman Catholics pay adoration to the *Host*, or consecrated elements, upon a false presumption, that they are no longer bread and wine, but transubstantiated into the real body and blood of Christ. See TRANSUBSTANTIATION.

When the Pope goes upon a journey, the Host is always carried before him. The most antient instance of this custom is that of Stephen III, when he went to implore the assistance of King Pepin against Aistulphus King of the Lombards. When Pope Pius II, in 1458, went to Mantua, to make an alliance against the Turks, the Host was carried before him on a white horse, under a silken canopy, and a gilt tabernacle, surrounded with a great number of lights. But nothing can equal the pomp, with which the Host was carried into Ferrara, in 1598, when Clement VIII took possession of that city, after the death of Alphonso d'Este. It was carried out of Rome in a magnificent tabernacle, supported by eight canons of the Vatican, under a canopy richly embroidered. The brotherhood of the blessed Sacrament, each with a torch in his hand, walked before the Host. His holiness followed carrying a lighted taper in his hand, and attended by the sacred college, the prelates, and nobility of Rome. The rest of the procession consisted of his holiness's domestics, guards, &c. During the whole march, they sung anthems, repeated prayers, and made the sign of the cross, &c. Public notice is always given, the day before the Pope is to carry the holy Sacrament, which is done in these words; *To morrow the most holy will carry the most holy*.

BONANNI,
della Gerar-
chia, c. xciii.

Among other crimes, with which the Papists charge the Jews, is that of abusing and prophaning the Host in a most impious manner. They tell you, that, towards the end of the XIVth century, some Jews took a fancy to pierce a consecrated wafer with the point of a knife; upon which the blood flew out into their faces, and they could never wash it off. They add, that the Jews having attempted to bury it under ground, in order to conceal their crime, it escaped out of their hands, and was seen, ascending up to heaven, by a young cow-keeper. One of these prophaned Hosts performed a most extraordinary miracle. The fact was this. A servant maid, who had been to receive the sacrament at Easter, preserved the Host, and brought it home to her master, who was a Jew. This man put it into a purse with seven pieces of silver, which the prophaned Host turned into seven other Hosts.

HOUAMES. So they call a sect of wandering Mohammedans, in Arabia, who dwell in tents, after the manner of the Arabians. They have a particular law, by which they are commanded to perform their ceremonies and prayers under a pavilion, without any light: after which they lie with the first woman they can meet. There are some of them at Alexandria; but they conceal themselves, because they are burnt alive, if discovered. *Houame*, in Arabic, signifies a *wicked, lascivious, or abominable person*.

RICAUT,
Hist. of the
Ottom. Em-
pire.

HUGUENOTS. See CALVINISTS and PROTESTANTS.

HUSSITES. The disciples of John *Huss*, a Bohemian, and curate of the chapel of Bethlehem at Prague; who, about the year 1414, embraced, and defended

ÆNEAS SYL-
VIUS, in
Hist. Bohem.

defended, the opinion of Wickliff of England ; for which he was cited before the council of Constance, and, refusing to renounce his supposed errors, was condemned to be burnt alive ; which sentence was accordingly executed upon him at Constance. It is evident, in what the pretended heresy of John Hufs, and Jerom of Prague, who suffered with him, consisted, from the answer they made to the council, when they were admonished to conform to the Church's sentiments. ' They were ' lovers (they said) of the holy gospel, and true disciples of Christ ; that the church ' of Rome, and all other Churches of the world, were widely departed from the ' apostolical traditions ; that the clergy ran after pleasures and riches ; that they ' lorded it over the people, affected the highest seats at entertainments, and bred ' horses and dogs ; that the revenues of the Church, which belonged to the poor ' members of Christ, were consumed in vanity and wantonness ; and that the priests ' were ignorant of the commandments of God, or, if they did know them, paid ' but little regard to them.' The disciples of John Hufs were likewise called CALIXTINS, TABORITES, and BOHEMIAN BRETHREN ; *which see.*

PAUSAN. in
Laconicis.

ATHENÆUS,
lib. iv.

HYACINTHIA. [Gr.] An antient Greek festival, observed at *Amyclæ* in Laconia, in the month Hecatombæon, in memory of the beautiful youth Hyacinthus. It continued three days, during the first of which they shewed all imaginable signs of grief for the death of Hyacinthus. Upon the second and third days various spectacles were exhibited, and hymns sung in honour of the god Apollo. They likewise offered multitudes of victims, and gave magnificent entertainments to their friends.

HYDROPARASTATÆ. See TATIANISTS.

HYGIEA. The goddess of *Health*. See SALUS.

HYMEN or HYMENÆUS. The Pagan god of *Marriage*. He was the son of Bacchus and Venus ; was crowned with the *Amaricus*, or *sweet marjoram*, and sometimes with roses. In one hand he carried a torch, and in the other a flame-coloured veil, to represent the blushes of a virgin. New-married women offered sacrifices to this deity.

Juno, in Virgil, promises Venus to join Dido and Æneas in marriage, and that Hymen shall be present at the solemnity.

Æn. lib. iv.
ver. 126.

Connubio jungam stabili, propriamque dicabo :
Hic Hymenæus erit.

*So shall their loves be crown'd with due delights,
And Hymen shall be present at the rites.* DRYDEN.

The marriage of Procne and Tereus, in Ovid, is said to be unfortunate, because neither Juno, Hymen, nor the Graces, were present at it.

Metam. lib.
vi. ver. 428.

----- non pronuba Juno,
Non Hymenæus adest, non illi Gratia lecto :
Eumenides tenuere faces de funere raptas ;
Eumenides stravere torum.

*Nor Hymen, nor the Graces, here preside,
Nor Juno, to befriend the blooming bride ;
But fiends with funeral brands the process led,
And furies waited at the genial bed.* CROXAL.

It was customary, at the celebration of marriages, to sing a kind of hymn, or song, to this god. Hence, when Demea, in Terence, asks Æschinus, why he does not fetch home his wife, he replies ;

Adelph.
Act. 4. Sc. 5.

----- Cupio ; verum hoc mihi mora est,
Tibicina, & Hymenæum qui cantent.

I

I would

I would do it ; but I wait for the music, and those, who are to sing the bymenæal song.

The Poet Catullus has given us an *hymeneal song*, or *Epithalamium*, the burthen of which is ;

Io Hymen, Hymenæe !

Catull. 59.

Hail Hymen, god of nuptial joys !

HYMNS. *Religious songs.* The use of music, in religious worship, has prevailed from the remotest ages, and in all nations. The antient heathens were of opinion, that music appeased the anger of the gods. Hence Horace ;

Et thure & fidibus juvat
Placare, & vituli sanguine debito,
Custodes Numidæ Deos.

Od. 36. lib. II

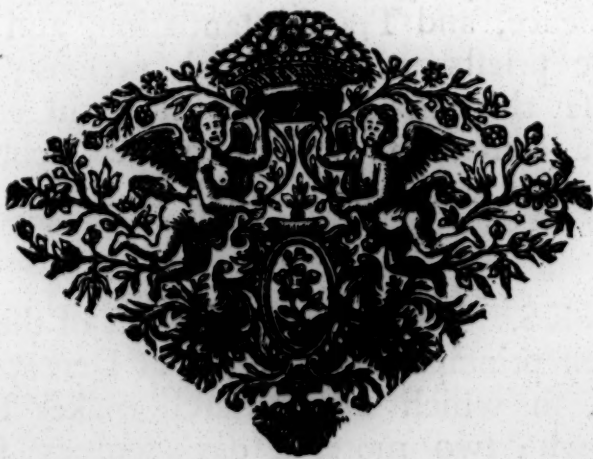
'Tis pious duty now to praise
With incense, songs, and sacred lays,
And with a promis'd heifer's blood,
My Numida's kind guardian god. CREECH.

For this reason the Pagan devotion was generally attended with a concert of voices, and instruments. It was the custom to turn into verse, and sing devoutly, the most ridiculous and fabulous legends of their gods and heroes.

The *Jews* and *Christians* have likewise consecrated music to religion. The former made use of trumpets, drums, and cymbals, joined with the voices of the Levites and people. The music of the antient Christians was very plain and solemn, and consisted in singing *Hymns*, or *psalms*, with joint voices ; in which they observed the precept of St Paul, who requires Christians to entertain one another *with psalms and hymns, and spiritual songs, singing and making melody in their heart to the Lord.* Eph. v. 19. The Heretics, called *Priscillianists*, pretended to shew, among their apocryphal writings, the Hymn, which our blessed Lord sung in private, with his disciples, after supper. But it is generally supposed that they sung the Hymn, which the Jews were used to sing, after having eat the passover. The Hymns, which are sung in the Christian Church, and are distinguished from the psalms, are pieces of poetry composed by very pious, but not inspired authors. Matth. xxvi. 30.

The particular Hymns of the Christian Church are taken notice of under their respective articles ; which see.

HYPSISTARIANS. See **MESSALIANS.**



J.

RICAUT,
Hist. of the
Ottoman Em-
pire.



ABAJAHITES. A modern Mohammedan sect, who teach, that the knowledge of God extends not to all things, but is perfected by experience; and that he governs the world according to the chance of divers events, as not having had, from eternity, a perfect knowledge of all things future. This doctrine is looked upon by the other Mussulman sects as impious and blasphemous.

JACOBINS. See DOMINICAN MONKS.

JOVET, Hist.
des Relig.
T. IV.

JACOBITES. A sect of Christians in Syria and Mesopotamia; so called, either from one Jacob, a Syrian, who lived in the time of the Emperor Mauricius; or from one Jacob, a Monk, surnamed Zanzales, who flourished in 550. The Jacobites are one of the two sects, which sprung from the followers of Dioscorus and Eutyches, who refused to consent to the council of Chalcedon. They are divided among themselves, some following the rites of the Latin Church, and others continuing separated from the Church of Rome. There is also, at present, a division among these latter, who have two rival Patriarchs, one of whom resides at Caramit, and the other at Derzapharan. As to their belief, they are *Monophysites*; that is, they hold but one nature in Jesus Christ, which was the sentiment of Dioscorus. They pretend however, that they explain themselves in this manner concerning the union of nature and person in Christ, only to keep at a distance from the Nestorians; but that in effect they do not differ from the Church of Rome, which establishes two natures in Christ. With respect to purgatory, and prayers for the dead, they are of the same opinion with the Greeks, and the other eastern Christians. They consecrate the Eucharist with leavened bread. They neglect confession, believing it not to be of divine institution.

A great difference is to be made between the *Jacobites*, when the Cophtes, Abyssins, and Armenians, are comprehended under that name; for tho' they all follow the sentiment of that *Jacob*, from whom they took their name, yet they differ from each other in regard to some other ceremonies.

The Jacobites perform divine service in the Chaldaean language, tho' they speak Arabic, Turkish, and Armenian. Their priests say mass in Hebrew. They administer the Eucharist to the people, and even to young children, in both kinds. They hold the real presence, and Transubstantiation, and honour the holy sacrament, when the Catholic priests carry it to sick persons; whereas the Syrians of the Greek Church refuse this respect to the Eucharist consecrated by Catholics. Pope Nicholas IV sent a confession of faith to the Jacobites, in the year 1289, exhorting them to an union with the Church of Rome; but his instances had no effect.

Hist. des Ord.
Relig. T. I.
c. vii.

JACOBITE MONKS. Religious, of the sect of the *Jacobites*, in Armenia, Mesopotamia, &c. Their principal monastery is at Derzapharan, near the town of Mardin in Mesopotamia, in which the patriarch makes his residence. There is another near the same town; two more, a day's journey from Damascus; one at Tauris in the road to Mardin; another at Edessa; and many others in different places; but almost all abandoned, or inhabited by a very few Monks. They eat no meat, not even in sickness; and they observe the same fasts as the Maronites. They sing the office in the Syriac language, and have the same instruments of music as the Armenians and Maronites; but they consecrate with leavened bread, after the manner of the Greeks, and contrary to the practice of the Armenians

and

and Maronites. They have this peculiar, that they mix oil and salt with the host, which is so large and thick, that an hundred persons may communicate of it at one time. There are no monasteries of *Nuns* of the sect of the Jacobites: those women among them, who devote themselves to a religious life, stay at home with their relations.

JADDESES. Priests of the Genii, among the inhabitants of the island of Ceylan. The pagods, where they officiate, have no revenue. Any devout person, who builds a chapel, becomes the priest of it himself. These chapels, or pagods, have painted on their walls the representation of halberts, swords, arrows, shields, and the like. Such chapels are called *Jacco*, that is, the *devil's tenement*, *Jacco* or *Jacca* signifying the *devil*. The *Jaddeſe*, when he celebrates the festival of *Jacco*, shaves his head.

KNOX, Description of Ceylan, Part IV. c. v.

JAGUIS. Anchorets, or solitaries, among the Banians, a people of East-India. They are of three sorts; the *Vanapbraſtas*, the *San-jafis*, and the *Avadoutas*. The *Vanapbraſtas* live retired in the woods, together with their wives and children, and feed only on such herbs and fruits, as they can get without labour. They scruple to pluck up the least root, and imagine they should commit a sin, were they thus to dislodge the soul of a plant from the body, in which it resides. The *San-jafis* affect a greater abstinence, and refrain from marriage, betel, and all pleasures in general. They make but one meal a day, and live on alms. Instead of a copper pot, which others use, they content themselves with earthen ware. Their clothes are dyed with red earth, and they have a long bamboo cane in their hands. They have no fixed habitation, nor lie two nights together in the same place. They are bound to be always ready to oppose six enemies, which are lust, anger, avarice, pride, revenge, and the love of this world. The *Avadoutas* leave their wives and children, and abandon even what the *San-jafis* keep, such as an earthen porringer, bamboo cane, clothes, &c. They are girt about with only a piece of linen cloth. They rub their body with ashes, and, when they are hungry, go into the first house they meet, and eat whatever is given them. Some of them lay themselves down by the side of a river, where the country people, who look upon those rivers as holy, bring them milk and fruits in abundance.

Differt. on the Relig. &c. of the Banians, apud Rel. Cer. T. III.

JAKUSI. The Japanese god of phyſic. His idol is placed, in a small temple, richly adorned, ſtanding upright on a gilt tarate flower, or *faba ægyptiaca*, under one half of a large cockle-shell extended over his head, which is encircled with a crown of rays. He has a ſcepter in his left hand, and in his right hand ſomething unknown. The idol is gilt all over. The Japanese, as they paſs by, never fail to pay their reverence to this golden idol, approaching the temple, with a low bow and bare-headed, where they ring a little bell hung up at the entrance, and then, holding both their hands to their foreheads, repeat a prayer. The Japanese relate, that this temple was erected to Jakuſi by a pious but poor man, who, having diſcovered an excellent medicinal powder, gained ſo much money by it, as to be able to give this teſtimony of his gratitude to the god of phyſic.

KÆMPFER, Hiſt. Jap. B. V. c. x.

S. JAMES THE GREAT (THE FESTIVAL OF). A festival of the Christian Church, obſerved on the 25th of July.

St James was one of the immediate followers, and an apoſtle, of Jeſus Chriſt. He was ſurnamed the *Great*, either becauſe of his age, being much elder than the other St James, or becauſe of ſome peculiar honour conferred upon him by his maſter, he being one of the three diſciples, whom our Saviour admitted to the more intimate tranſactions of his life, from which the others were excluded. Before his call to the *apoſtolate*, he was a partner with Simon Peter in the trade of fiſhing, and ſon to Zebedee, of the ſame profeſſion. He was related to our Lord, by his mother Mary, ſurnamed Salome, Couſin-German to Mary the mother of Jeſus. Our Saviour, paſſing by the ſea of Galilee, and ſeeing James and his brother in their ſhip, called them both to be his diſciples, which they readily complied with. Then he ſurnamed them *Boanerges*, that is, *ſons of thunder*; which may ſignify, either that they were to rouse the ſleeping world by the vehemency of their preaching; or that they would preach the great myſteries of the goſpel in a profounder ſtrain than

Matt. iv. 21.

Mark iii. 17.

than the rest, which is certainly verified in St John : or the name might have some respect to the warmth and vehemence of their disposition, which they remarkably discovered, when they would have had our Saviour call for fire from heaven upon the inhospitable Samaritans.

Luke ix. 54.

It is uncertain what became of St James the Great, after our Lord's ascension. The Spanish writers contend, that, after he had preached the gospel in Judea and Samaria, he planted christianity in Spain. But, there being no account of this earlier than the middle ages of the church, it is safest to confine his ministry to Judea, and the parts thereabouts. He was the first apostle, who suffered martyrdom for the testimony of Jesus : for Herod, being desirous, upon his entrance into the government, to please the people, caused St James to be apprehended at Jerusalem, and afterwards to be beheaded. Eusebius relates, that his accuser, being struck with the constancy and courage shewn by the apostle at his trial, repented of what he had done, and, falling at the apostle's feet, begged forgiveness ; which being granted him by the apostle, he publickly professed himself a Christian, and was beheaded at the same time.

Acts xiii. 2.

Hist. Eccles.
lib. ii. c. 9.

Hæref. 58.
c. iv.

Epiphanius says, that both St James and St John continued always single ; that they never had their hair cut, never bathed, wore only a single tunic and a linen cloak, and never eat either fish or flesh.

S. JAMES THE LESS (THE FESTIVAL OF). See S. PHILIP AND S. JAMES.

S. JAMES'S GENERAL EPISTLE. A canonical book of the New Testament. It was written by St *James the Less*, called also the *Lord's brother* ; who was chosen by the apostles bishop of Jerusalem. The date of this epistle is placed by Dr Mills in, or just before, the year 60 ; two years after which the writer suffered martyrdom, under the high priesthood of Ananus, and procuratorship of Albinus.

This General Epistle is addressed partly to the infidel, and partly to the believing Jews. The writer's design was to correct the errors, soften the ungoverned zeal, and reform the indecent behaviour of the former ; and to comfort the latter under the hardships they then did, or shortly were to suffer, for the sake of christianity. It is directed to the Jews and Jewish converts of the *dispersion*, but no doubt was calculated for the improvement likewise of those Jews, over whom the apostle presided in the special character of their bishop.

This Epistle is the first of the *Catholic* or *General Epistles*, in the canon of scripture ; which are so called, because they were written, not to *one*, but to several Christian churches.

VAYRAC,
Etat de
l'Espagne.
T. I.

S. JAMES OF COMPOSTELLA (CHURCH OF). This Church, which is at Compostella, in Gallicia, a kingdom of Spain, is famous for the devout pilgrimages made to it. It is dedicated to St James major, the patron of all Spain, whose figure has for these nine hundred years rested on the high altar of that metropolitan church. It is a wooden bust, with 40 or 50 white tapers continually burning before it. The pilgrims kiss the figure three or four times, and put their hats upon their heads with a respectful devotion. There is in the church a stone cross, under which they pass three times, through so small a hole, that they are forced to lay themselves flat with their stomach against the pavement. They call it the strait gate of the gospel, through which the pilgrims enter into the path of salvation. Some, who have forgot to pass under the stone cross, have gone back above 500 leagues on account of this pious ceremony.

Lives of the
Saints.

The body of St James, they say, has performed a great number of miracles. This apostle, according to F. Giry, has honoured the kings and princes of Spain so far as to appear to them fifteen different times, which have been constantly succeeded by some considerable advantage. For instance, he one day put himself at the head of the troops of a King of Spain, and himself leading them against the Moors, mounted on a white horse, defeated 70000 of those infidels. This is exactly the story of Castor and Pollux, who came, mounted on white horses, to the assistance of the Romans against the Latins.

JAMI.

JAMI. So the Turks call those temples, which are peculiarly set apart for the Friday's devotion, called *Jumanamazi*; which it is not lawful to perform in the lesser *Meschids* or *Moschs*. If a *Jami* is built by a Sultan, it is called *Selatyn*, that is, *Royal*. The first Sultan, who founded these kind of temples, was Orchan, the second Emperor of the Turks, who began his reign in the year 1326.

Othman History, P. I. B. I. c. iii. n. 9.

JAMMABOS or **JAMMABUGI.** A religious sect, among the Japanese, so called. The term signifies *soldier of the mountains*, because this sect resides solely in rocks and deserts; where they apply themselves to the study of magic. They are a sort of Monks, and live on the benevolence and charitable contributions of the people. The founders of this sect have enjoined their disciples to go twice a year in pilgrimage to a certain temple. They undergo the severest mortifications, climb up the most steep and craggy mountains, and plunge themselves in the coldest waters. They are divided into two orders, called *Tojunfa* and *Fonsanfa*. The former are obliged once a year to visit the mountain of *Fikoojan*, which is an extreme difficult task, on account of the precipices which surround it. The latter are obliged annually to visit the sepulchre of their founder, which is situated on the summit of an exceeding high mountain, surrounded on all sides with tremendous precipices. They take all imaginable care to prepare themselves before hand for these perilous pilgrimages, by frequent ablutions, and perpetual mortifications.

F. Froes, Epist. Japan. lib. iv.

Kæmpfer, Hist. Jap. lib. iii. c. 5.

The Monks of these orders wear a sabre tucked in their girdles, a little staff in their hands, and four brass rings on their fingers: they wear about their necks a silk scarf, adorned with fringes. They carry a wallet upon their backs, in which is a coat, a book, and a little money. They wear sandals made of straw, or of the flower Lotos, which is consecrated to the most religious uses.

These Hermits originally professed the religion called *Sintoism*, but have since degenerated from their first institution, having blended with it the worship of strange gods, and all the superstition and ceremonies of the Indies. They are looked upon by the Japanese as extraordinary physicians. Their method of practice is very remarkable. The patient gives the best account he can of his disease: then the *Jammabo*, who listens all the time with the utmost attention, draws on a piece of paper several mystical characters, which he very formally lays on an altar before his idol, observing at the same time several superstitious ceremonies. Thus charmed, the paper is made up into little pills, which the patient is obliged to take in the morning fasting, after having drank of river or spring water, fetched from the north or the south, as the Monk-physician thinks proper to direct.

JANSENISTS. In France, are those, who follow the opinions of Janfenius, a Doctor of Divinity of the university of Louvain, and Bishop of Ipres. In the year 1640, the two universities of Louvain and Douay thought fit to condemn the loose doctrine of the Jesuits, particularly Father Molina and Father Leonard Celsus, concerning Grace and Predestination. This having set the controversy on foot, Janfenius opposed to the doctrine of the Jesuits the sentiments of St Augustin, and wrote a treatise upon Grace, which he entitled *Augustinus*. This treatise was attacked by the Jesuits, who accused Janfenius of maintaining dangerous and heretical opinions: nor did they stop here, but obtained of Pope Urban VIII, in 1642, a formal condemnation of Janfenius's treatise. The partisans of Janfenius gave out, that this Bull was spurious, and composed by a person entirely devoted to the Jesuits.

Le Mire, Histoire de Jansenisme.

After the death of Urban VIII, the affair of *Jansenism* began to be more warmly controverted, and gave birth to an infinite number of polemical writings concerning Grace. What occasioned some mirth in these disputes, was, the titles which each party gave to their writings. One writer published *The torch of St Augustin*; another found *snuffers for St Augustin's torch*. F. Veron composed *A gag for the Jansenists*; and the like. In the year 1650, sixty eight Bishops of France subscribed a letter to Pope Innocent X, to obtain of him an enquiry into, and condemnation of, the five famous propositions, which follow, extracted from Janfenius's *Augustinus*.

I. Some of God's commandments are impossible to be kept by the righteous, even tho' they are willing to observe them.

II. A man doth never resist inward Grace, in the state of fallen nature.

III. In order to merit, or not merit, it is not necessary, that a man should have a liberty free from necessity. It is sufficient that he hath a liberty free from restraint.

IV. The *Semi-Pelagians* were heretics, because they asserted the necessity of an inward preventing grace for every action.

V. It is a *Semi-Pelagian* opinion, to say, that Jesus Christ died for all mankind, without exception.

In the year 1652, the Pope appointed a congregation for examining into the matter relating to *Grace*. In this congregation Jansenius was condemned, and the Bull of condemnation published, May 31, 1653. After its publication at Paris, the pulpits were filled with violent outcries and alarms against the heresy of the Jansenists. The year 1656 produced the famous *provincial letters* of Mr Paschal, under the name of *Lewis de Montalte*, against *Messieurs de Port Royal*, who were looked upon as the bulwark of Jansenism. The same year, Pope Alexander VII issued out another bull, in which he condemned the five propositions of Jansenius. The Jansenists affirm, that the five condemned propositions are not to be found in Jansenius's treatise upon *Grace*, but that some enemies of Jansenius, having caused them to be printed on a sheet, inserted them in the book, and thereby deceived the Pope.

Among the enemies of the Jansenists, was a certain sect of fanatics, called *brothers of the sodality of the blessed Sacrament*. They sprung up at Caen, in 1659, and gave out, that their smell was so nice, that they could distinguish a Jansenist by the very scent, and that all the clergy in that city, except two, were Jansenists.

At last Clement XI put an end to the disputes about Jansenism by his constitution of July 17, 1705; in which, after having recited the constitutions of his predecessors in relation to this affair, he declares, that, *to pay a proper obedience to the Papal Constitutions concerning the present question, it is necessary to receive them with a respectful silence*. The clergy assembled at Paris approved and accepted this Bull, on the 21st of August, the same year; and no one dared to oppose it.

S. JANUARIUS'S BLOOD. On the 18th of September is performed, at Naples, the ceremony of exposing the head, and blood, of St Januarius, patron of that city. On this occasion there is a solemn procession made, in honour of the Saint, in which the martyr's head and blood are carried in great pomp. These two relics are made to meet, and, when they are within reach of one another, the blood is seen to grow fluid, to boil, and to force itself over the sides of the glass vial, in which it is kept. This miracle is wrought annually, and never deceives the people's expectation, who are always ready to witness to the truth of the fact.

BOLDETTI,
Observ. sopra
i cimeteri de
S. S. Martiri,
lib. i. c. 26.

The rise of this miracle, they pretend, was as follows: A Neapolitan lady, who was so sick as to keep her bed, having heard of St Januarius, and his companions, resolved to seek her cure upon the place where those faithful Christians had suffered martyrdom. Accordingly she went, and, finding the place still wet with their blood, she filled two vials with it. In one she put all the pure blood she could take up, and in the other that which was mixed with earth and other filth. Scarce had she made an end, when she found herself cured. Soon after this, hearing that the head of the saint was lodged at Naples, she sent word that she was in possession of the saint's blood; upon which the head was carried in procession, to fetch the blood. The pious lady did not wait for this visit, but ran with the two vials, to meet the head of the martyr. In the first moment of the interview, the blood dissolved, and convinced the people, that it was really the saint's blood; and since that time the miracle has never ceased.

Mr Addison mentions this pretended miracle, in his *Remarks on several parts of Italy*. 'I saw (*says he, speaking of Naples*) a very splendid procession for the accession of the Duke of Anjou to the crown of Spain. — To grace the parade, they exposed, at the same time, the blood of St Januarius, which liquified at the approach of the saint's head, tho', as they say, it was hard congealed before. I had twice an opportunity of seeing the operation of this pretended miracle, and must confess I think it so far from being a real miracle, that I look upon it as

one

' one of the most bungling tricks I ever saw. Yet it is this that makes as great a
' noise as any in the Roman Church, and that Mr Paschal has hinted at among the
' rest, in his marks of the true religion. The modern Neapolitans seem to have
' copied it from one, which was shewn in a town of the kingdom of Naples, as
' long ago as in Horace's time.

- - - - - dehinc Gnatia lymphis
Iratis extructa dedit risusque jocosque,
Dum, flamma sine, thura liquefcere limine sacro
Persuadere cupit: credat Judæus Apella,
Non ego.

Sat. 5. lib. i.

*At Gnatia next arrived, we laugh'd to see
The superstitious croud's simplicity,
That in the sacred temple needs wou'd try,
Without a fire, th' unbeated gums to fry:
Believe who will the solemn sham, not I.* }

' One may see at least, that the heathen priesthood had the same kind of secret
' among them, of which the Roman Catholics are now masters.'

JANUS. A Pagan deity, peculiarly of the antient Romans; for the Greeks
had no *Janus*, as we learn from Ovid:

*Quem tamen esse Deum te dicam, JANE biformis?
Nam tibi par nullum Græcia numen habet.*

Fast. lib. i.
ver. 89.

Janus, we are told, was a very antient King of Italy, who received Saturn, when
he was driven from Crete by his son Jupiter, and by whom he was instructed in
agriculture; in return for which he gave him a share in his kingdom. During
the joint government of Janus and Saturn, they built two cities, the one called
Janiculum, the other *Saturnium*. Janus was esteemed the wisest king of his
time; and, because he was supposed to know what was past, and what was to
come, they feigned that he had two faces, the one before, the other behind;
whence the Latins give him the epithets *biceps*, *bifrons*, and *biformis*. Ovid assigns
another reason of this double face of Janus. This deity is introduced by the poet
giving an account of his origin, office, and form. He was the antient *Chaos*, or
confused mass of matter before the formation of the world; the reduction of which
into order and regularity gave him his divinity.

*Tunc ego, qui fueram globus, & sine imagine moles,
In faciem redii dignaque membra deo.*

Ibid. ver. 111.

*Then I, who erst, before the spring of day,
A mass confused, a lump of matter, lay,
Threw off the shapeless, the chaotic load,
And took the form and members of a god.*

Thus deified, he had the power given him of *opening* and *shutting* every thing in the
universe: he was the arbiter of peace and war; and kept the door of heaven. From
this last part of his office he took his name:

*Præfideo foribus cœli cum mitibus horis:
It, redit, officio Jupiter ipse meo.
Inde vocor Janus.*

Ibid. ver. 125.

*Partner in office with the hours, I stand,
And keep the gate of heav'n, by Jove's command,
Hence Janus called.*

Then

Then he assigns this reason of his *double face* :

Ibid. ver. 135.

Omnis habet geminas hinc atque hinc janua frontes ;
E quibus hæc populum spectat, at illa Larem.
Utque sedens vester primi prope limina tecti
Janitor egressus introitusque videt :
Sic ego perspicio cœlestis janitor aulæ
Eoas partes Hesperiasque simul.

*In ev'ry gate a double face is seen ;
One fronts the street without, and one the house within.
And as a porter, sitting at a gate,
Sees who goes in, who out into the street ;
So I, heav'n's Janitor, at once descry,
To right and left, the east and western sky.*

Janus had the titles of *Deus Deorum*, and *Janus pater*, as being *the most antient* of the gods.

Juv. Sat. vi.
ver. 292.

----- dic, antiquissime Divûm,
Respondes his, Jane pater ?

Say, father Janus, antientest of gods, &c.

He was the god, who presided over the beginning of all undertakings : the first libations of wine and wheat were offered to him ; and the preface of all prayers was directed to him. The first month of the year took its denomination from Janus.

Ovid. Fast.
lib. i. ver. 65.

Jane biceps, anni tacite labentis origo.

*O Janus, for thy double aspect famed,
From whom rowling year's first month is named.*

Romulus and Tatius built a temple to Janus, in memory of the union between the Roman and Sabine people. Numa ordered, that this temple should be *shut* in time of *peace*, and *opened* in time of *war* ; from which ceremony Janus was called *Clusius* and *Patulcius*. Virgil makes this ceremony to be much older than Numa, and describes it thus.

Æn. lib. vii.
ver. 601.

Mos erat Hesperio in Latio, quem protinus urbes
Albanæ coluere sacrum, nunc maxima rerum
Roma colit ; cum prima movent in prælia Martem,
Sive Getis inferre manu lachrymabile bellum,
Hyrcanisve Arabisve parant, seu tendere ad Indos,
Auroramque sequi, Parthosque reposcere signa ;
Sunt geminæ belli portæ (sic nomine dicunt)
Relligione sacræ, & sævi formidine Martis :
Centum ærei claudunt vectes, æternaque ferri
Robora ; nec custos absistit limine Janus.
Has, ubi certa sedet patribus sententia pugnæ,
Ipse Quirinali trabea cinctuque Gabino
Insignis referat stridentia limina Consul :
Ipse vocat pugnas ; sequitur tum cætera pubes ;
Æreaque assensu conspirant cornua rauco.

*A solemn custom was observ'd of old,
Which Latins held, and now the Romans hold ;
Their standard when in fighting fields they rear
Against the fierce Hyrcanians, or declare
The Scythian, Indian, or Arabian war ;*

}

Or

Or from the boasting Parthians wou'd regain
 Their eagles lost in Carrhæ's bloody plain.
 Two gates of steel (the name of Mars they bear,
 And still are worshipp'd with religious fear)
 Are fenced with brazen bolts: without the gates
 The wary guardian Janus doubly waits.
 Then, when the sacred Senate votes the wars,
 The Roman consul their decree declares,
 And in his robe the sounding gate unbars. }
 The youth in military shouts arise,
 And the loud trumpets break the yielding skies. DRYDEN.

The Romans being a warlike people, this temple was seldom shut; excepting once in the reign of Numa; once in the consulate of T. Manlius Torquatus, and C. Attilius Balbus, some years before the first punic war; and afterwards in the time of Augustus, after the conquest of Egypt. Horace mentions this among the praises of Augustus.

----- vacuum duellis
 Janum Quirini clausit.

Od. 15. lib.
 iv. ver. 8.

Now noisy wars and tumults cease,
 And Janus' temple's barr'd by peace. CREECH.

Janus had twelve altars at his feet, in allusion to the twelve months of the year, the first of which is called by his name. Sometimes his image had four faces, either in regard of the four seasons of the year, or of the four quarters of the world. He held in one hand a key, and in the other a sceptre: the first may denote that he opens the year; the other is expressive of his dominion.

Mythologists think, that Janus was the Sun. The sun, say they, is, under the name of Janus, represented as the keeper of the gates of heaven, the east and the west. The motion of the sun in the ecliptic is the measure of the astronomical year, which contains a little more than 365 days: and in several statues of Janus his fingers (according to Macrobius) were so placed, as to express the number 365.

Some learned men pretend, that the Janus of the Romans was the Noah of scripture, and derive his name from the Hebrew Jajin, which signifies wine, because that patriarch was the first planter of vines. Janus's two faces, according to them, signified his having seen the old world before the deluge, and the new world after it. Others, upon no better foundation than a similitude of names, make him to be Javan, the son of Japhet.

Janus had many temples at Rome, scarce any region of the city being without one. Some of them were dedicated to Janus with two faces, others to Janus with four faces; tho' they were called simply Janus, as appears from the inscription of a medal of Nero, on which the temple of Janus is represented; which is this:

PACE P. R. TERRA MARIQUE PARTA JANUM CLUSIT.

i. e. having procured peace to the Roman people both by sea and land, he shut up Janus.

There were three statues of Janus in the Roman field. The first was at the entrance; the second in the middle, before the palace of Paulus, and the third at the coming out. The statue in the middle was the most famous of the three, being a kind of Exchange, or place where merchants, bankers, and the like, met. Hence Horace says of a man, who had lost his estate by borrowing money at a great interest;

----- postquam omnis res mea Janum
 Ad medium fracta est, aliena negotia curo,
 Excussus propriis.

Sat. 3. lib. iii.
 ver. 18.

My whole estate at middle Janus lost,
 And freed from farther business of my own,
 An agent now for others I am grown.

6 M

JAR

Numb. ix.
10, 11.

2 Maccab.
xiii. 51.

JAR or JIAR. The second month of the Hebrew, ecclesiastical, year, tho' the eighth of the civil. It answers to our April, and consists of but twenty nine days. Upon the tenth day of this month the Jews mourn for the death of Eli the high-priest, and of his two sons Hophni and Phinehas. Those, who could not observe the passover in the month Nisan, were obliged to keep it in the month Jar. On the fifteenth of this month God sent a prodigious quantity of quails to the Hebrews in the wilderness; and on the sixteenth the manna began to fall. On the eighteenth began their wheat harvest. On the twenty-third they celebrate a festival, in memory of the purification of the temple by Judas Maccabæus, after he had driven the Syrians out of it. On the twenty-ninth they commemorate the death of the prophet Samuel.

C. x. ver. 13.

Du PIN, Ca-
non of Scrip-
ture, B. I.
c. iii.

JASHER (THE BOOK OF). This is a book, which Joshua mentions, and refers to, in the following passage: *and the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies: is not this written in the book of Jasher?*

It is difficult to determine what this *book of Jasher*, or *the upright*, is. St Jerom and the Jews believed it to be *Genesis*, or some other book of the Pentateuch, wherein God foretold he would do wonderful things in favour of his people. Huetius supposes, it was a book of morality, in which it was said, that God would subvert the course of nature, in favour of those, who put their trust in him. Others pretend, it was publick annals, or records, which were stiled *justice*, or *upright*, because they contained a faithful account of the history of the Israelites. Grotius believes, that this book was nothing else but a song, made to celebrate this miracle and this victory. This seems the more probable opinion, because the words, cited by Joshua as taken from this work, *Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon*, are such poetical expressions, as do not suit with historical memoirs. Besides that, in the 2d book of *Samuel* (i. 18.) mention is made of a book under the same title, on account of a song made on the death of Saul and Jonathan.

C. xxvii. in-
titled the Ant.

SALE'S Ko-
ran, Prelim.
Disc. p. 79.

Al JASSASA. [Arab.] The Spy. So the Mohammedans call a *beast*, whose appearance will be one sign of the approach of the day of judgment. It is said in the *Koran*; *When the sentence shall be ready to fall upon them, we will cause a beast to come forth unto them out of the earth, which shall speak unto them.* The Mohammedans believe that this beast will make his appearance in the temple of Mecca, or on mount Safa, or in the territory of Tayef. She is to be sixty feet high, or, according to some, as high as the clouds. She is to appear for three days, and to shew but a third part of her body. They describe this monster, as to her form, to be a compound of various species, having the head of a bull, the eyes of a hog, the ears of an elephant, the horns of a stag, the neck of an ostrich, the breast of a lion, the back of a cat, the tail of a ram, the legs of a camel, the voice of an ass, and the colour of a tiger. She is to bring with her the rod of Moses, and the seal of Solomon; and, being so swift that no one can overtake her, will with the first strike all the believers on the face, and mark them with the word *Mûmen*, i. e. *believer*; and with the latter will mark the unbelievers, on the face likewise, with the word *Câfer*, i. e. *infidel*, that every person may be known, at the day of judgment, for what he really is. The same beast is to demonstrate the vanity of all religions except the Mussulman, and to speak Arabic. — This idle tale seems to be the result of a confused idea of the beast in the Apocalypse.

C. xiii.

BARONIUS.
BELLARMIN.
MAIM-
BOURG.

ICONOCLASTS. *Image-Breakers.* In Ecclesiastical History, are those persons, who, in the VIIIth century, opposed *image-worship*. Sarentapechis, a Jew, had persuaded Ezide, King of the Arabians, to remove the images of the saints out of the Christian churches. Some time after, one Bazere, born of Christian parents, but becoming a Mohammedan, in Syria, where he was a slave, insinuated himself so far into the favour of the Emperor Leo Isauricus, that that prince, by the persuasion of Bazere, and some other Jews, who had predicted his advancement to the empire, declared against the use of images, ordering the statue of Jesus Christ, which was placed over one of the gates of the city of Constantinople, to be thrown down. This occasioning a tumult, the emperor issued a proclamation, in which he abolished the use of images, and threatened the worshippers with severe punishments:

ments: nor could the solicitations of Germanus the patriarch, and other Bishops, influence him to restore them. This was about the year 726. Constantine, his son and successor, prohibited praying to saints, or the blessed Virgin, and derided the Popes Stephen III, and Paul I, who would have dissuaded him from it. He assembled a council, in which his proceedings were approved; but this council was condemned at Rome. The IId council of Nice, in the year 787, decreed that the images of Jesus Christ, and of the saints should be restored, that Christians might be the more powerfully moved to the imitation of their virtues.

Spanheim accounts for the origin of *Image-worship* somewhat differently. He says that the Emperor Philip, and John Patriarch of Constantinople, having rejected the VIth general council against the *Monothelites*, took away the pictures of the Fathers of that and the former councils, hung up by the Emperor Justinian in the portico of St Sophia: whereupon the Pope, in a synod held at Rome, ordered the like images to be placed in St Peter's church, and thenceforth worshipped, their use having been till that time barely historical.

History of
Images.

The French, German, and northern churches, abhorred Image-worship, as is plain from a capitular of Charlemagne against images, and the acts of the synod of Francfort, under that prince; who also wrote four books to Pope Adrian against Image-worship, and the decrees of the IId council of Nice. It was also opposed by the succeeding emperors, and by the churches of Italy, Germany, France, and Britain. See IMAGES.

ICOXUS. The name of a religious sect in Japan. The founder of this sect, tho' in reality a vitious person, yet, under the disguise of a grave and modest deportment, gained such an universal reputation for sanctity of manners, that, whenever he appeared in public, the people would throw themselves at his feet, begging remission of their sins. His superstitious admirers celebrate his festival every year, and multitudes from all parts of the vast empire of Japan assemble together upon this solemn occasion. They fondly imagine, that whoever sets foot first in his temple, will be entitled to some peculiar blessings; for which reason there is an excessive crowd at the doors by break of day, and the moment they are opened, every one is so eager to be foremost, that several are pressed to death in the crowd. Some bigots are even so zealous as to lay themselves all along in the entrance to the temple, on purpose to be trampled on, and crushed to pieces, by such as press forward to gain admittance.

Relig. Cerem.
T. IV.

IDOLATERS. Those, who *worship idols*, or false gods. The word *idolatry* is of Greek original, and compounded of *εἰδωλον* an *image*, and *λατρεύειν* to *serve*. Suidas defines an *idol* to be *the imitation or representation of things that are not, as Tritons, Sphinxes, and Centaurs*. St Paul understands the word in the same sense, where he says; *We know that an idol is nothing in the world, and that there is none other God but one*. IDOLS, therefore, are, whatever the human mind places in the room of God, whether they be the creatures of God and of nature, or the workmanship of mens own hands. Hence *idolatry*, or the worship of idols, may be distinguished into two sorts. By the first, men adore the works of God, the sun, the moon, the stars, the angels, the dæmons, men, and animals: by the second, men adore the work of their own hands, as statues, pictures, and the like. To these two kinds of idolatry may be added a third; namely that, by which men have sometimes worshipped the true God under sensible figures or representations. Thus the Israelites adored God under the figure of a calf.

TERTULL.
de Idolat.
c. iii.

1 Cor. viii. 4.

Some authors make idolatry to be more antient than the deluge, and believe that it began in the time of Enos; for which they cite the last verse of the ivth chapter of Genesis, where it is said (according to our version) *Then began men to call upon the name of the Lord*; but which these authors render, *Then began men to profane the name of the Lord*; i. e. to corrupt the worship of God by idolatry. At this time (Maimonides tells us) men began to study the motions of the heavenly bodies, and from thence were led to think, that they were the ministers of God in the government of the world. This induced them to praise, honour, and at last to adore the stars, as his officers or substitutes: and, upon this foundation, they erected temples, and offered sacrifices to the heavenly bodies. This opinion is built upon a supposition, that the aforementioned version of the words of Moses is the true rendering.

JURIEU,
Hist. des Dog-
mes, &c. P.
III. c. ii.

MAIMO-
NIDES.
JARCHI.
SELDEN, &c.
De Idolol.
lib. i.

Others

CYRILL.
ALEX. lib. iii.
adv. Julian.

Others are of opinion, that idolatry did not begin till after the deluge, and that it had its rise in Babylon, where divine honours were first paid to Jupiter Belus. If this be the truth of the case, it may not be improbable, that the Idolatry and Polytheism after the deluge might spring from the impiety and atheism before the deluge: for, it being natural for men to pass from one extreme to another, those, who lived immediately after the deluge, and had been, as it were, witnesses of that punishment inflicted on atheism and impiety, might by ignorance be led to superstition; and, for fear of relapsing into atheism, which had destroyed the world, might set up the worship of an infinite number of gods. This is not to be understood of Noah himself, and his sons Shem, Ham, and Japhet, who must be supposed to have had the knowledge of the true God; but of their descendants, upon the division of tongues, and the dispersion of the people.

Biblioth.
lib. i.

C. xxxi. ver.
26.

However it be, as to the origin of idolatry; it seems clear, that the *stars* were the first objects of idolatrous worship; and that on account of their beauty, their influence on the productions of the earth, and the regularity of their motions. Diodorus Siculus tells us, that 'men, having cast their eyes up to heaven, were filled with admiration, and took the stars for immortal gods, and especially worshipped the sun and the moon, calling the former Osiris, and the latter Isis.' This was likewise the opinion of Plato, and his followers. The very antient book of Job affords a confirmation of this truth: for Job, willing to clear himself of all imputations, and among others of idolatry, says; *If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand, &c.*

Josh. xxiv. 2.

After the flood, idolatry soon became the prevailing religion of all the world; for wherever we cast our eyes from after the time of Abraham, we see scarce any thing but false worship and idolatry in the world. Abraham's forefathers, and Abraham himself for a time, were Idolaters; as appears from scripture: *Your fathers dwelt on the other side of the flood in old time, even Terah the father of Abraham, and the father of Nabor, and they served other gods.*

For the Pagan gods, or objects of idolatrous worship, see GODS.

The Hebrews had no Idolatry peculiar to themselves, but imitated the superstition of other nations. Thus, in Egypt they worshipped the gods of the Egyptians, and in Palestine the gods of the Phœnicians and Syrians. Under the government of the Judges, they often relapsed into Idolatry; to punish them for which, God gave them into the hands of their enemies. Gideon's *Ephod* and Micah's *Teraphim* are remarkable instances of Israelitish idolatry. See *EPHOD* and *TERAPHIM*.

Under the government of Samuel, Saul, and David, there was little or no idolatry in Israel. Solomon was the first Hebrew king, who, in complaisance to his foreign wives, built temples, and offered incense to strange gods. Jeroboam, the son of Nebat, who succeeded him in the greatest part of his dominions, set up golden calves at Dan and Beth-el. Under the reign of Ahaz, this disorder was at its height, occasioned by Jezabel the wife of Ahaz, who did all she could to destroy the worship of the true God, by driving away and persecuting his prophets. God therefore, incensed at the sins and idolatry of the ten tribes, abandoned them to the kings of Assyria and Chaldæa, who transplanted them beyond the Euphrates, from whence they never returned. The people of Judah were no less corrupted. The prophets give a terrible description of their idolatrous practices and abominations committed on the high-places, and in the groves consecrated to idols. They were punished after the same manner, tho' not so severely, as the ten tribes, being led into captivity several times, from which at last they returned, and were settled in the land of Judea; after which we hear no more of their Idolatry.

The preaching of the *Christian Religion*, wherever it prevailed, entirely rooted out Idolatry, or the worship of false gods; which is now confined to those countries and nations, where the sound of the gospel has not reached. The Mohammedan religion, it is true, is built upon the worship of one God: but it is plainly a jumble of Judaism and Christianity, with a mixture of the extravagant conceits of the impostor Mohammed. It must not be forgotten, that the *Protestant Christians* charge the *Romanists* with paying an idolatrous kind of worship to the pictures or images of saints and martyrs. See *IMAGES*.

IDOLS. See IDOLATERS.

JEBIS

JEBIS or JEBISU. One of the gods, or *Sins*, of the Japanese. They relate, that Jebis, having lost the esteem, which his elder brother *Tenjo-dai-sin* once had for him, was banished, and confined to a certain island. This circumstance has some conformity with what is related of the Grecian Neptune. Indeed, Jebis may be considered as the *Neptune* of the Japanese; for he is worshipped as well by the fishermen, as by the merchants; for which reason he is represented sitting upon a rock near the sea shore, with an angling rod or line in one hand, and a fish in the other.

KÆMPFER,
Hist. Japan.
B. III. c. iii.

JEFUMI. So the Japanese call an annual custom among them, of trampling under foot a crucifix, and an image of the blessed Virgin Mary. This they do out of an inveterate hatred to, and abhorrence of, Christianity. This impious ceremony is performed in the following manner. Towards the close of every year, certain inquisitors go from house to house, and enter the names of all the inhabitants in a book; after which they oblige every individual person, without distinction of age or sex, in each family, to appear before them, and to give the above-mentioned demonstration that they are no Christians. The inquisitors perform the same ceremony among themselves, after the rest have complied with it.

KÆMPFER,
Hist. Japan.
B. IV. c. 3.

JEHOVAH. One of the names of **GOD**, in the scripture. This name was not revealed before the time of Moses. *I appeared to Abraham, to Isaac, and to Jacob*, (says God) *by the name of God Almighty; but by my name JEHOVAH I was not known to them.* Jehovah signifies *he who subsists of himself, and gives being to others.* This name of God is differently expressed by different authors. Sancho-niathon writes *Jevo*: Macrobius, Diodorus Siculus, Clemens Alexandrinus, Jerom, and Origen, pronounce *Jao*: Epiphanius, Theodoret, and the Samaritans, *Jabé* or *Javé*. We find likewise in the antients, *Jahob*, *Javo*, *Jaou*, *Jaod*. The Moors call their god *Juba*, whom some believe to be the same as *Jehovah*. The Latins, in all probability, took their *Jovis* or *Jovis pater* from *Jehovah*.

Exod. vi. 3.

The Jews, after the Babylonish captivity, out of an excessive and superstitious veneration for this holy name, left off the custom of pronouncing it, and thereby forgot the true pronunciation of it. The LXX generally renders it *Κύριος the Lord*. Origen, Jerom, and Eusebius, tell us, that, in their time, the Jews left the name *Jehovah*, in their copies, written in Samaritan characters, instead of the common Hebrew or Chaldee; lest strangers, who were not unacquainted with the Chaldee language, should discover and misapply it. These precautions however did not prevent its being frequently misapplied to superstitious uses. Clemens Alexandrinus relates, that those Egyptians, who were permitted to enter into the temple of the Sun, carried the name *Jaou* about with them. Trallian gives us some magic verses against the gout, in which was the name of *Jas* or *Jaath*.

EUSEB. in
Chronico ad
474^o.

Strom. lib. v.

The Jews call this name of God the *Tetragrammaton*, or the name with *four letters*, and believe that whoever knows the true pronunciation of it cannot fail of being heard by God. Simon the Just (they say) was the last, who was acquainted with it. After his death, the number of the prophane increasing greatly, and they abusing this divine name, others forbore to pronounce it at all, and substituted in the room of it another composed of twelve letters, which the high-priest pronounced, when he gave the blessing to the people. The Jews never mention the name *Jehovah*, but say instead of it *Adonai* or *Elohim*, as often as they read or pray. They make a scruple of even trying to pronounce it, and pretend that the angels have not this liberty. They tell us, that Moses performed all his miracles, by virtue of the name of Jehovah, engraved on a rod. They add, that we might be able to do as much, if we could come at the perfect pronunciation of this name: and they flatter themselves, that the Messiah, at his coming into the world, will teach them this mighty secret.

DRUS. de
nom. Tetra-
gram. c. x.

The Pagans seems to have had some knowledge of this great, ineffable, name. Upon the frontispiece of a temple at *Delphi* was read this inscription, *Thou art.* The Egyptians upon one of theirs put, *I am.* The Heathens had certain names of their gods, which they did not venture to pronounce. Lucan says, the earth would have trembled, had any one pronounced them:

EUSEB. Præp.
Evang. lib. xi.
c. 11.

Lib. vi. ver.
744.

- - - - - paretis ? an ille

Compellendus erit, quo nunquam terra vocato
Non concussa tremit.

- - - - - am I, ye furies, yet obey'd ?

Or must I call your master to my aid ?

At whose dread name the trembling furies quake,
Hell stands abash'd, and earth's foundations shake.

ROWE.

The Cabbalists find several mysteries in the letters, which compose this adorable name. *Jod*, which is the first, denotes the *thought* or *idea* of God ; and the *He*, which is the last of the four letters, denotes the *unity* of the divine nature. The other names and surnames of the Deity (say they) are ranged about this, like officers and soldiers about their King and General ; and it is by the sovereign authority of this name, that God governs the world.

D'HERBE-
LOT, Bibl.
Orient.
p. 460.

The Mussulmen frequently make use of the name *Hou*, which has almost the same signification as *Jehovah*, that is, *He, who is*. They place this name at the beginning of their letters patent, rescripts, passports, and the like ; and there are some, who repeat it so often, and with so much vehemence, in their prayers, that at last they fall into a kind of fits, which they call extasies.

KÆMPFER,
Hist. Jap.
B. III. c. vi.

JEMMA. The judge of Hell, according to the Japanese theology. He beholds, they say, in a large looking-glass, all the most secret transactions of men. Notwithstanding that he is almost inexorable, yet, if the priests make intercession to the god Amidas for the sinner, and the relations of the deceased contribute by their liberal offerings to the efficacy of their prayers, Jemma will be prevailed upon to mitigate their punishment, and send them into the world again, before the time allotted for their chastisement is fully expired.

Embassies of
the Dutch to
Japan.

Jemma has a pagod consecrated to him at a small distance from Miaco, situated in a pleasant grotto. His figure is monstrous and formidable, suitable to his function and gloomy habitation. Two large images, representing infernal spirits, stand on each hand of him. The walls are embellished with frightful pictures of all the torments, which the wicked undergo in hell. This pagod is prodigiously crowded by the people, who resort to it from all parts, with oblations and money in their hands, to redeem their souls from the torments prepared by this infernal judge.

OLEARIUS.
MANDESLO,
T. II.

JENTIVES. The name of a sect of Heathens in the East-Indies, particularly in the kingdom of Golconda. They believe a God, and the immortality of the soul ; and they hold a *Metempsychosis*, or transmigration of souls, and therefore never shed the blood of animals, for fear of killing their father, or any of their friends.

Jer. i. i.

JEREMIAH (THE PROPHECY OF). A canonical book of the Old Testament. This divine writer was of the race of the priests, the son of Hilkiah, of Anathoth, in the tribe of Benjamin. He was called to the prophetic office, when he was very young, about the thirteenth year of Josiah, and continued in the discharge of it above forty years. He was not carried captive to Babylon with the other Jews, but remained in Judea, to lament the desolation of his country. He was afterwards a prisoner in Egypt, with his disciple Baruch, where it is supposed he died in a very advanced age. Some of the Christian Fathers tell us, he was stoned to death by the Jews for preaching against their idolatry ; and some say, he was put to death by Pharaoh Hophra, because of his prophecy against him.

Part of the prophecy of Jeremiah relates to the time after the captivity of Israel, and before that of Judah, from the first chapter to the forty-fourth ; and part of it was in the time of the latter captivity, from the forty-fourth chapter to the end. The prophet lays open the sins of the kingdom of Judah with great freedom and boldness, and reminds them of the severe judgments, which had befallen the ten tribes for the same offences : he passionately laments their misfortune, and recommends a speedy reformation to them. Afterwards he predicts the grievous calamities that were approaching, particularly the seventy years captivity in Chaldæa. He likewise foretels their deliverance and happy return, and the recompence, which

Babylon,

Babylon, Moab, and other enemies of the Jews, should meet with in due time. There are likewise several intimations in this prophecy concerning the kingdom of the Messiah; also several remarkable visions and types, and historical passages relating to those times.

The fifty-second chapter does not belong to the prophecy of Jeremiah, which concludes, at the end of the fifty-first chapter, with these words; *Thus far are the words of Jeremiah*. The last, or 52d chapter (which probably was added by Ezra) contains a narrative of the taking of Jerusalem, and of what happened during the captivity of the Jews in Babylon, to the death of Jechonias. St Jerom has observed upon this prophet, that his stile is more easy than that of Isaiah and Hosea; that he retains something of the rusticity of the village, where he was born; but that he is very learned and majestic, and equal to those two prophets in the sense of his prophecy.

The Alexandrian chronicle relates, that Jeremiah, being in Egypt, prophesied to the Egyptian priests, that their idols would be overthrown by an earthquake, when the Saviour of the world should be born, and lying in a manger; for which reason they had from that time a virgin represented with a child lying in a manger, and paid divine honours to him. The chronicle adds, that Alexander the Great, going one day to this prophet's tomb, and being informed of what he had foretold concerning his person and conquests, ordered his body to be removed to Alexandria, and a magnificent monument to be erected over him. Chron. Pasch. P. 156.

JESUITS. A most famous religious order in the Romish Church. Their founder was Inigo, or Ignatius Loyola, who was born, in 1491, in the province of Guipuscoa in Spain. He was bred up in the court of Ferdinand, King of Spain. In his youth, he discovered a martial disposition, and signalized himself in the siege of Pampelona, where he was wounded, and taken prisoner by the French. During his confinement and illness, he read some books of piety, which occasioned his first resolution of devoting himself wholly to God. As soon as he was cured, he undertook a pilgrimage to our lady of Montserrat in Catalonia, where he dedicated himself to the virgin, and took a resolution to travel to Jerusalem. It is believed he here wrote his *spiritual exercises*, which he afterwards published at Rome in 1548. He arrived at Jerusalem, Sept. 4. 1523, where he visited the holy places, and performed all the pious exercises of a pilgrim. Being returned to Spain, he began to study Grammar at Barcelona, and afterwards went through his courses of Philosophy and Divinity at Alcala. Ignatius had then four companions, who were all clothed like himself in a brown woolen habit, and applied themselves to the same exercises. His fame increasing, the number of those, who came to hear his instructions, increased likewise. This giving umbrage to the inquisitors of the city of Alcala, he was taken up, and imprisoned, by order of the grand vicar; but was soon released, with an injunction to go clothed like the other scholars, and to abstain from talking to the people concerning religion, till he had studied four years in Divinity. Upon this he retired to Salamanca, where he continued to discourse both in public and private upon moral subjects. Here he was again imprisoned, upon an information of the Dominicans against him. Being released, he resolved to quit Spain, and go to Paris, with a firm resolution to apply himself closely to study in that city. Du Pin, Ecclef. Hist. of the XVIth Cent. B. IV. c. xi.

Ignatius Loyola came to Paris in February, 1528. His extreme poverty forced him to have recourse to the charity of the French, and of foreigners; by which means he was enabled to prosecute his studies. But his zeal drew troubles upon him at Paris likewise: for he was accused to the inquisitor of attempting to preach, and overturning the discipline of St Barbara's college, where he studied. But he got over this difficulty, and, having gone through his courses of Philosophy and Divinity, he formed a little society of ten men, who engaged in a vow along with him. They professed to renounce the good things of this world, to live in poverty, and to preach the gospel to infidels. In 1535, Ignatius, falling sick, was advised by his physician to breathe his native air. Having staid some time in Spain, he embarked for Venice, which was the appointed rendezvous of his companions. Here they met in the habit of pilgrims, intending to travel to Jerusalem: but, a war breaking out between the Turks and Venetians, they could not find an opportunity of going into the Levant. Here Ignatius, and two more, were deputed to go to Rome, to offer their service to the Pope. Upon the road, Ignatius, they say, had a vision, in which

which he saw JESUS bearing his cross, who said to him, *I will be favourable to thee at Rome.* His other companions quickly joined him in that city, where they continued their usual exercises of instructing and preaching. Then Ignatius formed the design of founding a new order. After many deliberations, it was agreed, to add to the three ordinary vows of chastity, poverty, and obedience, a fourth, which was, to go into all countries, christian or infidel, whither the Pope should please to send them. In consequence of this last vow, Xavier, one of Ignatius's companions, was sent into the Indies, to preach the gospel.

In 1540, Pope Paul III gave them a Bull, by which he approved this new order, which desired to be called *The society of Jesus*; giving them a power to make statutes, as they should judge convenient. Ignatius was created General of the order; which in a short time spread over all the countries of the world, whither Ignatius sent his companions, whilst he staid at Rome, from whence he governed the whole society. He kept his post of General to his death, which happened July 31, 1555.

The JESUITS assume neither the name, quality, nor way of living, of Monks. They call themselves an *order of priests*, and differ in nothing from other churchmen, in their habit, or manner of life. The end of their institution is the salvation of souls: they preach, instruct youth, read lectures, and dispute and write against heretics. They recite no regular office in the choir. The entire society is composed of four sorts of members; *novices, scholars, spiritual and temporal coadjutors, and professed members.* The *novices* continue so two years; after which they are admitted to make three simple vows, in the presence of their superiors. The *scholars* add some spiritual exercises to their studies. The *spiritual coadjutors* assist the *professed members*, and perform the same functions. The *temporal coadjutors* make the simple vows, and take care of the temporal affairs of the society. The *professed members* make four solemn vows. They have *professed houses* for the professed members and their coadjutors, *colleges* for scholars, and *houses of probation* for novices. They are governed by a General, who has four assistants, and appoints rectors, superiors of houses, provincials, visitors, and commissaries.

It is surprizing how much this order increased in a short time. In 1543, the Jesuits were in all but eighty: in 1545, they had ten houses: in 1549, they had two provinces, one in Spain, and the other in Portugal. In 1556, when Ignatius died, they had twelve provinces: in 1608, they had twenty nine provinces, two vice-provinces, twenty one professed houses, two hundred ninety three colleges, thirty three houses of probation, and ten thousand five hundred and eighty one Jesuits. In the catalogue, printed at Rome in 1709, they reckon thirty five provinces, two vice-provinces, thirty three professed houses, five hundred and seventy eight colleges, forty eight houses of probation, eighty eight seminaries, one hundred and sixty residences, one hundred and six missions, and, in all, seventeen thousand six hundred and fifty five Jesuits.

But, notwithstanding this vast increase of the order, the Jesuits met with considerable opposition, at their first establishment, in several places. At Saragosa, in Spain, the populace rising upon them, they were obliged to quit the town; whither however they returned soon after. But the greatest opposition the society met with, was in France. St Ignatius having recommended the Jesuits of France to the Cardinal of Lorrain, that Cardinal procured them letters patent from King Henry II in 1550, approving their establishment in France. But this was opposed by the parliament of Paris, which refused to register the king's letter. At the same time the Faculty of Divinity of Paris made a famous declaration against the Jesuits, in which they set forth, that 'this society, which arrogated to its self the appellation of JESUS, was a great prejudice to the regular clergy and ordinaries, and the privileges of the university; that they seemed to them to violate the honour of the monastic state, and to enervate the pious practice of abstinences, ceremonies, and austerities; that they disturbed both the ecclesiastical and temporal polity, and occasioned dissensions and complaints among the people.' After this declaration, the Jesuits desisted from all farther attempts towards an establishment, during the reign of Henry II. In 1560, under Francis II, the parliament and Bishops consented to their establishment in France under these restrictions; 'that they should not exercise episcopal jurisdiction, nor preach, without consent of the Bishop, nor administer any of the sacraments without express leave of the parish priest; that they should not read or interpret the holy scriptures, in public or private, without

‘ without the approbation of the Faculties of Divinity, and the universities ; that they should not receive into their society any *Professed Religious* of other orders ; that they should make no new Constitutions, nor alter those already made ; and that they should assume another name than that of *Jesus* or *Jesuits*.’ The society, being received in France upon these conditions, opened their college at Clermont, and began publickly to teach, and read lectures. This was vigorously opposed by the university of Paris, and the Jesuits were silenced by order of the court. Afterwards both parties were ordered to lay the merits of their cause before the king’s council, who, upon hearing the matter, permitted the Jesuits to continue their lectures.

In 1594, when Henry IV made his entrance again into Paris, the university thought this a favourable opportunity, and presented a petition to the parliament, desiring that the Jesuits might be banished. This, together with John Chastel’s attempt upon the king’s person, procured a decree of banishment against them, and they were accordingly expelled the kingdom in 1594. But, in 1603, that prince, at their earnest solicitation, gave them letters of re-establishment for certain cities in France, and no others. But they soon obtained leave to make other settlements, and at last got into Paris again, and were re-settled in their college by letters patent, in 1606.

The order of *Jesuits* has rendered itself very considerable by its missions into the Indies, and by its other employments relating to the sciences and the education of youth. With respect to the latter, it is commonly thought, that the sagacity of these fathers, in discovering the talent of a young student, has not a little contributed to the figure their order has made in the world. The story of Clavius is very well known : he was entered in a college of Jesuits, and, after having been tried at several parts of learning, was upon the point of being dismissed as a hopeless block-head ; when one of the fathers took it into his head to make an essay of his parts in Geometry, which hit his genius so luckily, that he afterwards became one of the greatest Mathematicians of the age.

Many authors have written of the intrigues and policies of the Jesuits : but nothing so fully discovers them, as a little book, called *Secreta Monita Societatis Jesu*, that is, *The secret instructions of the Jesuits*. It consists of private admonitions, or instructions, for promoting the interests of the order ; which are lodged in the hands of the superiors, and by them communicated only to a few of the professors, under the strictest ties of secrecy. It is a master-piece of religious policy, consisting of seventeen chapters, of which I shall give a brief account.

Printed in
Latin and
English, at
London,
1723.

The title of the *first* chapter is ; *How the society must behave themselves, when they begin any new foundation*. Upon this occasion, they are to distinguish themselves by the excess of their charity and humility, in discharging the meanest offices in the hospitals, and in visiting the poor, the sick, and the prisoners. They are to excite the liberality of well-disposed persons, by receiving the most inconsiderable alms, and bestowing them on other objects. They are all to breathe the same spirit, and to observe the same exterior behaviour. At their first settlement, they are to be cautious of purchasing lands, and, if they do buy any, it is to be done in the name of some faithful and trusty friend. And, to give a more colourable gloss to their appearance of poverty, the purchases, adjacent to the places where colleges are founded, must be assigned to colleges at a distance ; by which means princes and magistrates will never attain to a certain knowledge of what the revenues of the society amount to. Colleges are to be founded only in opulent cities, because our Saviour made his principal residence in the metropolis of Judea. In every province, none but the principal is to be apprized of the real value of the society’s revenues ; and what is contained in the treasury at Rome must always be kept as an inviolable secret. They are publickly to profess their disinterestedness, and that they undertake the instruction of youth, without respect of persons, or view of reward.

The *second* chapter instructs them, *how they must deport themselves, so as to gain and preserve a familiarity with princes, noblemen, and persons of the greatest distinction*. For this purpose, they are to wink at their vices : if a prince is inclined to contract a marriage with one of his near relations or kindred, they are to encourage him in it, by giving him hopes of obtaining for him a dispensation from the Pope : if he engages in any enterprize, which is not equally approved by all his nobility, the Jesuits are to urge and excite him to proceed, and to dissuade his courtiers from opposing him. They are to worm themselves, by the interest of others, into honourable embassies to foreign courts ; which may give them an opportunity of

recommending themselves and their society. They are to curry favour, by small presents and many offices of piety, with the minions and domestics of princes and noblemen, in order to get intelligence of the bent of their masters humours and inclinations. The same address and artifices are to be used with the bed-chamber women of princesses and ladies of quality. In directing the consciences of great men, they are to follow the opinion of those, who allow the greatest latitude, in opposition to that of other religious orders. They are to instil into the people a notion that this society has a far greater power of absolving, dispensing, and the like, than other orders; and they are to invite persons to hear their sermons, theses, and declamations. They are to use proper methods to get at the knowledge of the animosities that arise among great men, that they may have a finger in reconciling their differences.

In the *third* chapter they are taught *how to behave towards those, who are at the helm of affairs, and such persons as are in a capacity of being serviceable to the society.* The authority, wisdom, and advice of such persons, are to be courted, and their favour solicited against all who oppose the society. Bishops, prelates, and other superior ecclesiastics, are to be importuned only for such things as shall appear necessary. In places, where the clergy are most predominant, as in Germany, Poland, &c. they must be addressed with the profoundest respect, that, by their influence and the prince's authority, monasteries, priories, and other religious places, may be drawn into the clutches of the society. When Bishops or princes found colleges or parochial churches, the Jesuits are to endeavour by all means to obtain the government of them. They are upon all occasions highly to care and court the Bishops, and to entertain them, when they pass by their colleges.

The *fourth* chapter contains *The chief things to be recommended to preachers and confessors of noblemen.* In directing princes and great men, they must seem to have nothing else in view but the promotion of God's glory. They must often inculcate into them, that honours and preferments should always be conferred according to the rules of justice: they must solemnly protest, that publick affairs are what they with reluctance interfere in, and that the duty of their office often obliges them to speak such truths as they would otherwise omit: they must recommend to their favour, for public employments, such persons as are sincere friends to the order. They are to soothe princes, and never to give them the least offence in their sermons, or private conversations. They are seldom or never to accept of small presents for their own use, but rather to recommend the necessities of the province, or college. At home, they are to be content with chambers plainly furnished, and to appear abroad in a modest and decent garb.

The *fifth* chapter teaches them, *what kind of conduct is to be observed towards such religious persons, as are employed in the same ecclesiastical functions with themselves.* They are to take proper opportunities to convince princes, and others in authority, that their order contains the perfection of all others, excepting only their cant and outward austerity of life and dress. They are to descant upon, and point out, the defects of other religious orders, but always with a seeming reluctance and concern. They must use their utmost efforts against those, who attempt setting up schools for the education of youth, by representing to persons in authority, that no society, but that of the Jesuits, is qualified for the discharge of so important an office.

The *sixth* chapter treats of *the methods of inducing rich widows to be liberal to the society.* For the managing this affair, such members only are to be chosen, as are advanced in age, of a lively complexion, and an agreeable conversation: these are frequently to visit such widows, to lay before them the good works and merits of the society, and to recommend confessors to them, who must admonish them to persevere in the state of widowhood. Care must be taken likewise to remove such servants from them, as are not well-wishers to the society. The confessor must manage matters so, that the widow may have such faith in him, as to do nothing without his advice. He is, now and then, artfully to propose to her some match, which he knows she has an aversion to, as this will help to confirm her in a state of widowhood. When he has gained this point, he is to recommend to her a spiritual life, and a vow of chastity, and to excite her to the performance of good works, especially acts of charity: this, by the management of her ghostly father, may turn to the benefit and emolument of the society.

The

The *seventh* chapter lets us know, *how such widows are to be secured, and how their effects are to be disposed of.* They are to be exhorted to lay somewhat apart, out of their abundance, for the honour of Christ, and the blessed Virgin, or their patron Saint, and to renew their vow of chastity twice every year. They are to be frequently visited, and entertained with spiritual discourses: they must not be treated with too much severity in confession: they must be kept from visiting the churches of other religious orders. To prevail on such widows to dispose of what they have in favour of the society, they must be often put in mind of the several instances of widows, who thus in a short time became saints; and they must be apprized that the society will not fail to use it's interest at the court of Rome for the obtaining their canonization. They must be instructed not to bestow any alms without the knowledge and approbation of their confessor. He must prevent ecclesiastics of other orders, from visiting, or entering into familiarity with them, by crying up the society as infinitely superior to all other orders. He is to persuade them to pay small pensions and contributions towards the yearly support of colleges and professed houses. When any such widow is seized with sickness, if she has not already made over her estate to the society, her confessor must represent to her the poverty of most of the colleges, and persuade her that a liberality to the order will lay a certain foundation for her eternal happiness. But, because less is to be expected from such widows, as educate their children for the business of the world, therefore

The *eighth* chapter shews, *how the children of widows are to be treated, that they may be brought to embrace a religious life.* The mothers must be instructed to use them with harshness and severity even from their cradles. The daughters must be denied the common dress and ornaments of their sex, and kept close to mortification and prayer; that they may be glad to take refuge in a monastery, from the severe treatment of their mothers. The sons must be occasionally introduced into the colleges, and every thing be shewn them with the best face, to invite them to enter into the order. Tutors must be provided for them who are attached to the interests of the society, or they may be sent to some distant colleges, under the notion of keeping them closer to their studies, where the members may artfully work upon their dispositions.

In the *ninth* chapter are prescribed *The methods of increasing the revenues of the colleges.* To this end, none are to be admitted, if it can well be prevented, to their last degree, as long as they have any expectation of an estate falling to them. The poverty of the professors is frequently, and in all places, to be published. Confessors must sift out of their penitents, what family, relations, friends, and effects belong to them, and discover, if possible, what disposition they have made, or intend to make, of their estates, which they must endeavour to turn in favour of the society. The better to convince the world of the society's poverty, the superiors are directed to borrow money on bond, of some rich persons who are their friends, and, when it is due, defer the payment thereof. The society likewise may traffick under the borrowed names of some rich merchants, their friends, but never without a prospect of certain and abundant gain. In whatever places the members reside, they must provide a physician, who is firm to the interest of the society, by whom they may be recommended, and called in, to the sick, especially such as are past hopes of recovery. Lastly, Women, who complain of the vices and ill-humours of their husbands, must be instructed secretly to withdraw a sum of money, that, by making an offering thereof to God, they may expiate the crimes of their sinful help-mates.

The *tenth* chapter treats of *the private rigour of discipline in the society.* Such persons, as alienate the female devotees, or other persons, from the churches of the Jesuits, or withdraw alms to other churches or orders, or, in the disposition of their effects, shew a greater affection to their near relations, than to the society, are to be discarded as enemies of the order: but some other pretence must be alleged for their expulsion.

In the *eleventh* chapter are laid down *rules for the behaviour of the members towards those who are expelled the society.* They must be prevailed upon, if possible, before they are dismissed, to give it under their hands, and swear, that they will not, directly or indirectly, write or speak any thing to the disadvantage of the order: besides, the superiors are to keep upon record the vices and failings, which they have revealed in confession: which may be produced against them, if ever they give
occasion

occasion, as a handle to prevent their promotion. The expulsion of such persons, and the pretences for it, must immediately be notified to all the colleges, and no member must correspond with them upon any account. It must be industriously propagated, that the society never lops off a sound member, nor expels any without sufficient reason. All the vices of such persons are to be magnified, and their virtues depreciated, by subtle insinuations, and doubtful expressions.

The *twelfth* chapter lets us know, *who should be kept, and favoured in the society*. These are, in general, all such as consult the temporal interests of the order, *viz.* Confessors of princes and noblemen, of widows, and rich female devotees; preachers, professors, and whoever are privy to these secret instructions. Those persons, who are distinguished for their parts, nobility, or riches, are to be highly caressed, especially if they have given proofs of a sincere affection to the society. Particular respect is to be shewed to those, who have allured any youths into the society.

The *thirteenth* chapter teaches the members, *how to pick out young men to be admitted into the society, and in what manner to retain them*. They must make choice of such as are of a good genius, an agreeable personage, or a noble family. It must be insinuated to such youths, how acceptable an offering it is to the Almighty, when any one dedicates himself to his service, especially in the society of his son. They must be allured by little presents, and indulgencies suitable to their age, and be entertained, at proper opportunities, in the colleges and gardens. On other occasions, they must be terrified with denunciations of eternal punishment, unless they accept of the heavenly invitation. They must be strictly cautioned not to make the least discovery of their call to their relations or friends, till they are become one of the society.

The *fourteenth* chapter treats of *reserved cases, and causes of dismissal from the society*. These are, in general, all crimes against God, and all offences against the interest and honour of the society. If two members have carnally sinned, the first who discovers it is to be retained, and the other expelled: but he that is retained is to be mortified and plagued with such intolerable discipline, as may drive him to the commission of some fresh offence, which may afford a good handle for his expulsion. Offenders, before the time of their dismissal, must be treated with the utmost severity, removed from their usual duties, and be found fault with in whatever they do: they must be punished for the slightest offences, and be discountenanced upon all occasions.

The *fifteenth* chapter treats of their *conduct towards nuns, and female devotees*. They are to curry favour with the principal monasteries, the rich abbesses being very capable of being serviceable to the society. But the female devotees must be forbid frequenting the nunneries, lest they be taken with that kind of life, and the society be disappointed in their expectations of what they have.

The *sixteenth* chapter teaches them, *in what manner to feign a contempt of riches*. They are, now and then, to refuse some small and trifling alms. Widows, and others, who have given to the society almost all that they possessed, are to be treated with rather more rigour than others, that people may not think they are indulged on account of their liberality to the society.

Lastly, The *seventeenth* chapter instructs them in *the methods of advancing the society*. The members are always to act with unanimity, even in things of trifling concern. They are earnestly to endeavour so to shine in their learning and good example, that other religious, and especially the clergy, may be eclipsed by them. They must entertain the curiosity of princes and great men, with the newest, choicest, and most genuine transcripts that can be procured. They are secretly, and with caution, to foment and heighten the animosities of princes and great men, and, if there appears any likelihood of reconciliation, then as soon as possible to endeavour to be mediators. The nobility and populace must be persuaded into a belief, that the society was instituted by the particular direction of Divine Providence. The members are eagerly to aspire after bishoprics and abbacies, and even the popedom itself. The political schemes of the order must be cunningly varied, according to the different posture of the times. Finally, the society must endeavour to effect *this* at least, that, having got the favour and authority of princes, those, who do not love them, may at least fear them.

How these *secret instructions* first came to light, is uncertain : but we are told, that a Bookseller at Amsterdam bought one of them at Antwerp, among other books, and afterwards reprinted it. A Jesuit, who lived at Amsterdam, being informed that a book was in the press, which concerned the Jesuits, replied, that if it was only the *rules of the society*, he should be under no concern : but being told that it was the *secret instructions* of the order, the good father, shrugging up his shoulders, and knitting his brow, said, he saw no remedy but denying that this piece came from the society. The reverend fathers however thought it more adviseable to purchase the whole edition ; which they afterwards did, some few copies only excepted, from one of which it was afterwards reprinted.

J E W S. Those, who profess obedience to the *laws* and *religion* of **M O S E S**. The *Jews* are descended from **A B R A H A M**, whom God called from the midst of the idolatrous Chaldeans, to be the father of a race of people, who should keep up the worship of the one only, true, God. Genes. c. xii.

The first name that was given to Abraham, and his children, was that of **H E B R E W S** ; which some derive from *Heber*, the fifth in descent from Noah. Others think this name was given to Abraham, because he came from the other side of the Euphrates, *Heber* signifying, in the original, *the other side* ; in which sense some people are called *transmarine*, *transrhenane*, *transalpine*, &c. But, after Jacob had received the great name of *Israel*, his descendants preferred the appellation of **I S R A E L I T E S** to that of *Hebrews*, tho' the neighbouring nations still called them by the latter name. After the *Babylonish captivity*, when the tribe of *Judah* became the most considerable, if not almost the whole that was left of Israel, this people began to be called by the name of **J E W S**, which they ever after retained, and by which they are still called in all the nations, where they are dispersed. Genes. xxxii. 28.

The **J E W S** were formerly a distinct people, or nation, inhabiting that part of Syria, called *Judæa* or *Palestine*. They were put in possession of this country by the interposition of God himself, who drove out the Canaanites, Perizites, Hivites, &c. to make room for the establishment of his own people. Their polity, or civil government, was for some time, properly speaking, a *Theocracy* : for God himself gave them laws by the hand of their leader Moses. But, not satisfied with this form of government, they desired a king : which request was complied with, and *monarchy* took place among them.

The crying sins of this people, and their frequent relapsing into idolatry, during all this time, provoked God to punish them in a very exemplary manner. They had undergone several bondages or captivities during the government of the *Judges*. But the greatest and most remarkable were the captivities of *Judah* and *Israel*, which happened under the kings. Tiglath-pilezer, in the year of the world 3264, took several cities belonging to *Israel*, and carried away a great number of captives. Next to him, Salmaneser, in 3283, carried captive the tribes, which had been spared by Tiglath-pilezer, beyond the Euphrates. It is generally thought, that these tribes never came back again. Josephus assures us, that, in his time, they were still known in the provinces beyond the Euphrates, where they were in great multitudes. Notwithstanding which, the Samaritan chronicle asserts, that, in the 35th year of the pontificate of Abdelus, the Israelites, by permission of king Sauredius, returned from their captivity, to the number of three thousand, under the conduct of Adus son of Simon. 2 Kings xv. 29. xxii. 6. xviii. 10, 11. Antiq. lib. xi. c. 5.

As to the captivities of *Judah*, they are generally reckoned to be four : the first in the year of the world 3398, under King Jehoiakim, at which time Daniel and his companions were carried captive to Babylon : the second in 3401, in the seventh year of Jehoiakim, when Nebuchadnezzar carried away 3023 Jews to Babylon : the third in 3406, in the fourth year of Jehoiachin, when this prince, together with part of his people, was sent to Babylon : lastly, the fourth in 3416, under Zedekiah, when Nebuchadnezzar conquered the country, and removed the captive Jews to Babylon. From this period begin the seventy years captivity ; foretold by the prophet Jeremiah. 2 Kings xxiii. 36. 2 Chron. xxxv. 5. Jer. xxvi. 1. 2 Kings xxiv. 2. Jer. lii. 28. 2 Kings xxiv. 14. Jer. xxxii. 4. xxxiv. 3. xxv. 11. xxix. 10. Dan. xiii. 41, &c.

In the year of the world 3457, King Cyrus permitted the Jews to return into their own country ; but they did not obtain leave to rebuild the temple of Jerusalem, till the year 3486, under Darius Hystaspis. The Jews pretend, that none

JOSEPHUS,
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passim,

but the very lowest, the refuse, of the people returned from the captivity, the principal of them continuing in the places, where they had settled, near Babylon.

After the captivity, the Jews multiplied, and grew so strong, in Palestine, that, in our Saviour's time, and forty years after, when they declared war against the Romans, they were one of the most powerful nations of the east. Having rebuilt the city and temple of Jerusalem, under Ezra and Nehemiah, they became more zealous observers of their law, and more averse to idolatry, than they had before appeared to be. From this time they were governed by one of their own country, of the tribe of Judah, in subordination to a governor sent by the kings of Persia. After the death of Alexander the Great, who conquered Darius Codomannus, the last king of Persia, the Jews were subject sometimes to the kings of Egypt, and sometimes to the kings of Syria, according as those princes extended their conquests more or less over one another. Among the latter, Antiochus Epiphanes, in the year before Christ 166, took the opportunity of a division among their priests, to persecute the Jews, and undertook to make them abandon their religion, and embrace that of the Greeks. But he met with a brave resistance from the *Maccabees*, who maintained their religion with prodigious valour, and at last restored their country to its liberty. Then the temporal sovereignty was annexed to the dignity of the high-priesthood. Hircanus was the first, who entirely shook off the Syrian yoke: but Aristobulus, his son and successor, was the first, who assumed the title of king; and in his family, with some few interruptions, the kingdom continued until the time of Herod the Great.

This prince, having obtained the crown of Judea, by means of Anthony and Octavius Cæsar, transmitted it to his children. After the death of Herod, the kingdom was divided among his sons. Archelaus, who had Judea, being accused to Augustus by the Jews and Samaritans, and unable to justify himself, was banished to Vienne in Gaul, and Judea reduced into a Roman province. From this time, to the destruction of Jerusalem, they had Roman governors. After the taking of Jerusalem by Vespasian, Judea was comprehended under the government of the presidents of Syria. The Jews continued still a separate people, and dwelt in their own country, under the government of the Romans, till the reign of Adrian; when they revolted, and made war against the Romans, in which the generality of them perished miserably, and their nation was entirely dispersed.

As to the *religion* of the antient *Jews*, it is to be considered in different views, with respect to the different conditions of that people.

Genes. xiv.
20.

The religion of their ancestors, before the time of Moses, was the simplest and purest in the world, consisting in the worship of one God, under whose immediate direction they were, in a firm reliance on his promises under all difficulties and dangers, and a thankful acknowledgment for all his blessings and deliverances. In this early age, we find the religious custom of *Tythes*; for Abraham gave the tenth of his spoils to Melchisedech, *priest of the most high God*: we hear likewise of *altars, pillars*, and monuments raised, and *sacrifices* offered to God. How far these latter may be thought of divine institution, is a question in Theology, rather than history, and therefore does not belong to this place. *Circumcision* they used, not as a religious act, properly speaking, but as a seal of the covenant, which God had made with Abraham.

Till the time of Moses, every man honoured God according to the inclination of his heart, and in the manner he thought proper. But that legislator, by the direction and appointment of God himself, prescribed an *instituted* form of religion, and regulated ceremonies, feasts, days, priests, and sacrifices, with the utmost exactness. The rites and observances of this religion were extremely numerous, and its sanctions no less severe. All this was on account of the *hardness of their hearts*; that is, they were tied down to the strict and rigorous observance of the *Mosaic Laws*, the better to keep them from falling into the idolatrous and false worship of the nations about them, to which they were exceeding prone.

The long abode of the Israelites in Egypt left in them a strange propensity to idolatry; which neither the miracles of Moses, nor the rigour of his laws against the worship of idols, nor the splendid marks of God's presence in the Israelitish camp, were sufficient to overcome. They had contracted such an invincible proneness to idolatry, that they not only persisted in the worship of the Egyptian deities, but adopted

adopted moreover every new one, which came in their way, as they became acquainted with other nations. Moses has recorded many instances of their idolatry; but they were guilty of many more, which have been preserved by other inspired writers, who severally upbraid them with setting up, and carrying about, the idols of *Remphan*, *Malkom*, and many others of the like nature.

Saul and David, with all their authority, were not able to root out idolatry from among this people. They sacrificed upon high-places: they consulted diviners and magicians. Solomon himself, whom God had chosen to build his temple, erected altars to the false gods of the Phœnicians, Moabites, and Ammonites. And there were few of the kings his successors, who did not in this respect shew a like weakness. Thus Jeroboam, the son of Nebat, King of Israel, introduced the worship of the golden calves; which took so deep root in the kingdom of Israel, that it never was entirely extirpated. There were from time to time some reformations in Judah: but they did not absolutely put a stop to the Evil. The captivity of Babylon, however, proved an effectual remedy: for, after that severe judgment on this people for their disobedience, we hear no more of their idols or idolatrous worship.

Pagan authors have, ignorantly or maliciously, charged the Jews with some idolatries, of which it is certain they were not guilty. For instance, Plutarch accuses them of adoring a *bog*; and he introduces Callistratus, saying, that the Jews abstained from swine's flesh, out of a religious respect to that animal, because, by turning up the earth with it's snout, it had taught men the art of husbandry. This made Petronius Arbiter say:

Judæus licet & porcinum numen adoret, &c.

In Fragment.

Tho' Jews a swinish deity adore, &c.

The same Plutarch, in the same place, accuses the Jews of worshipping an *ass*. The learned know very well the fiction of Tacitus, who relates, that the Jews adored an ass, because, in their journey from Egypt, being ready to perish with thirst, they met a large troop of wild asses, who led them to a spring of water. This fable took its rise from Appion the Grammarian, who says, that the sanctuary being opened in the time of Antiochus the Great, there was found in it a golden head, like that of an ass. Some have thought, that this calumny arose from some such cause as this: the Pagans, having read some where, that the Jews worshipped (*ἐξου*) *heaven*, and this word being sometimes written, by way of abbreviation, *ἐξου*, took it, either ignorantly or maliciously, for the word *ἄσ*, which signifies an *ass*. Tanaquil Faber ingeniously conjectures, that this mistake was occasioned by the schismatical temple, which the Jews had in Egypt, and which, having been built by one *Onias*, was called *ὄνις ἄσ*. Bochart is of opinion, that the ground of the error was this: the word *pieo* signifies, in the Egyptian language, an *ass*, and *piias*, in the Hebrew, the *mouth* or *word* of *Jehovah*; whence the Pagans, having often heard the Jews repeat the latter, maliciously confounded it with the former, and took occasion from thence to charge them with worshipping an ass.

A third accusation of idolatry, brought against the Jews, is, that they worshipped the visible *heavens*. Hence Juvenal:

Quidam fortiti metuentem sabbata patrem,
Nil præter nubes & cœli numen adorant.

Sat. 14. ver.

*The Jews, like their bigotted fires before,
By gazing on the clouds their God adore.*

J. DRYDEN, jun.

Lastly, Plutarch accuses them of paying divine worship to *Bacchus*: his reasons are; first, because their feast of tabernacles was held in autumn, at the time of *Vintage*, when they set out tables in the middle of the streets, covered with all sorts of fruits, and adorned with branches of trees, particularly those of the *vine*; and because, a few days before this feast, they entered into their temple, carrying boughs or *thrysses* in their hands: secondly, because the name *Levites* (being those who plaid on instruments

instruments at their feasts) seems to be borrowed from *Evius*, one of the names of Bacchus: thirdly, because the word *Sabbat*, which signifies the ordinary feasts of the Jews, may be derived from *Sabazius*, another of the names of Bacchus: fourthly, because the bells, which were fastened to the high-priest's garment, and which made a tinkling when he walked, bore a resemblance to the noise, which was made at the nocturnal sacrifices of Bacchus, called *Nyctelia*. Plutarch assigns some other reasons, equally weak, of which I shall only mention the last; which is, that Bacchus was the god of the Jews, because the most shameful punishment among them was that, by which they were forbidden to *drink wine*. I need not stay to refute these accusations, which were manifestly owing to an extreme ignorance of the Jewish affairs.

LE CLERC,
Bibl. A. & M.
T. XII. p.
313.

How far the *religious ceremonies* of the *Hebrews* were copied from those of the *Egyptians*, among whom they had so long sojourned; as also how far they were *typical* of something future; are questions I am not concerned to discuss, and shall only subjoin a story, in relation to the latter, by which it will appear what an unreasonable scope some men give to their fancies, in order to find out the relation between such *types* and their *antitypes*. The story is this: two eminent Protestants, a Lutheran and a Calvinist, had been wrangling a considerable time about the precedence of their patriarchs, without any seeming advantage; when the one took it into his head to make Luther the antitype of Aaron, seeing he was the first, who had set up and lighted the grand *Candlestick* (of the Reformation) in the tabernacle: the other, not being able to disprove the fact, had recourse to the same typical reasoning, and affirmed, that, if Luther was Aaron's antitype upon that score, Calvin was much more so, since it is manifest, that, if he had not taken the *snuffers* in his hand, and snuffed the lamps, the candlestick would have given so dim a light, that few people would have been the better for it.

Spectator,
Num. 495.

The *modern Jews* are dispersed over every kingdom in the world. They swarm in the east, particularly in the great empire of China, and are thought to be the descendants of the ten tribes, which were carried away captives. They are spread through most of the nations of Europe and Africa, and many families of them are established in the West-Indies. Their chief occupation is *Trade*. 'They are, indeed, so disseminated through all the trading parts of the world, (says Mr Addison) that they are become the instruments, by which the most distant nations converse with one another, and by which mankind are knit together in a general correspondence. They are like the pegs and nails in a great building, which, tho' they are but little valued in themselves, are absolutely necessary to keep the whole frame together.' The Jews are looked upon to be as numerous at present, as they were formerly in the land of Canaan. 'This is wonderful (continues the same author) considering the dreadful slaughter made of them under some of the Roman emperors, which historians describe by the death of many hundred thousands in a war; and the innumerable massacres and persecutions they have undergone in Turkey, as well as in all Christian nations of the world. The Rabbins, to express the great havock, which has been sometimes made of them, tell us, after their usual manner of hyperbole, that there were such torrents of holy blood shed, as carried rocks of an hundred yards circumference above three miles into the sea.' Nor is their firm adherence to their religion less remarkable than their numbers and dispersion. Mr Addison accounts for these three particulars both from natural and providential reasons. Their numbers he attributes to 'their constant employment, their abstinence, their exemption from wars, and above all their frequent marriages; for they look upon celibacy as an accursed state, and are generally married before twenty, as hoping the Messiah may descend from them.' Their dispersion is naturally accounted for from their having been 'often driven out of their old habitations in the land of Promise, and out of most other places, where they have been settled. — Besides, the whole people is now a race of such merchants, as are wanderers by profession, and at the same time are in most, if not all, places, incapable of either lands or offices, that might engage them to make any part of the world their home.' Their firm adherence to their religion is no less naturally accounted for from it's genius and constitution. 'They are to live all in a body, and generally within the same inclosure; to marry among themselves, and to eat no meats that are not killed or prepared their own way. This shuts them out from all table-conversation, and the most agreeable intercourses

‘intercourses of life, and, by consequence, excludes them from the most probable means of their conversion.’

‘If we consider (pursues the same ingenious author) what providential reasons may be assigned for these three particulars, we shall find that their numbers, dispersion, and adherence to their religion, have furnished every age, and every nation of the world, with the strongest arguments for the Christian faith; not only as these very particulars are foretold of them, but as they themselves are the depositaries of these, and all the other prophecies, which tend to their own confusion. Their number furnishes us with a sufficient cloud of witnesses, that attest the truth of the Old Bible. Their dispersion spreads these witnesses through all parts of the world. The adherence to their religion makes their testimony unquestionable. Had the whole body of the Jews been converted to Christianity, we should certainly have thought all the prophecies of the Old Testament, that relate to the coming and history of our blessed Saviour, forged by Christians, and have looked upon them, with the prophecies of the Sibyls, as made many years after the events they pretended to foretel.’

As to the *religion* of the *modern Jews*, it is observable, that all their customs are not of equal authority, nor observed by all after the same manner. They are divided into three orders. The first comprehends the *Written Law*, that is, those precepts, which are contained in the five books of Moses. These precepts consist of 248 affirmatives, and 365 negatives, making in all 613 *Miszvotb batorab*, that is, *commandments of the law*. The second order relates to the *Oral Law*, or that delivered by word of mouth. This contains the comments and expositions of the Rabbins on the Pentateuch, called *Miszvotb Rabanan*, that is, *Commandments of the Doctors*: they are collected into a large volume, called the *Talmud*. Lastly, The third order comprehends the *Minbagim* or *Customs*, which use hath authorized in different times and places. Of these three orders of precepts, the two first only are generally received by all the Jews: the third kind of precepts differs in different countries, according as the Jews have fallen into the manners and customs of the places, where they reside.

LEO of Modena, Ceremonies of the Jews.

It is an observation of a modern author, that the religion of the Jews, since the preaching of Christianity, is, properly speaking, neither a true nor a false religion. It cannot be a false religion, because it hath God for its author; neither is it, now, a true religion, because God himself abolished it by the bringing in of the gospel. Besides, they being without a temple, sacrifices, and other circumstances of religious worship, which they enjoyed in the Holy Land, the religion of the Jews cannot be considered as subsisting any longer.

JURIEU, Hist. des Dogmes, &c. P. III. c. v.

The principal feasts and fasts of the Jews; their priests, sacrifices, sects, &c. are taken notice of under their respective articles; which see.

I shall subjoin a few miscellaneous customs of the modern Jews, as they are related by an author of their own.

LEO of Modena, Ceremonies of the Jews.

When a Jew builds an house, he must leave part of it unfurnished, in remembrance that the temple and Jerusalem now lie desolate. — When they have bought any new vessels of glass, earth, or metal, they plunge them immediately into some river or well, to express an extraordinary cleanliness, according to *Num. xxxi. 23.* — Some observe to place their beds due north and south, out of respect to the temple of Jerusalem, which was situated east and west. — They are forbidden to wear a mixture of woolen and linen, according to *Deut. xxii. 11.* The men must not dress like women, nor the women like men, agreeable to *Deut. xxii. 5.* — They lay great stress upon frequent washings: as to the several pollutions mentioned in the book of *Leviticus*, they hold, that all those precepts concerning unclean things are abolished. — They repeat blessings, and particular praises to God, not only in their prayers, but on all accidental occasions, and in almost all their actions. — They go to prayers three times a day in their synagogues. — Their sermons are made, not in Hebrew (which few of them now perfectly understand) but in the language of the country, where they reside. — They are forbidden all vain swearing, and pronouncing any of the names of God without necessity. — They abstain from meats prohibited by the Levitical Law: for which reason, whatever they eat must be dressed by Jews, and after a manner peculiar to themselves. — Every Jew is obliged to marry: The rabbins have fixed the time for it at eighteen years of age; and a man, who lives to twenty unmarried, is accounted as actually living in sin. — As soon as a child can speak, they teach him to read and translate the Bible into

SPOWE'S
Survey of
London.
p. 288.

the language of the country, where they live. When a youth is thirteen years and one day old, he is accounted a man, and is obliged to observe all the precepts of the law.

The Jews came into *England* in the reign of William the Conqueror, and settled in Cambridge, Bury, Norwich, Lynn, Stamford, Northampton, Lincoln, York, and elsewhere. But their principal settlement was in London, where they had their grand synagogue at the north corner of the *Old Jewry*, opening into *Lothbury*. To secure them in their interests and property, the king gave them a civil superintendant, called *the Justicer of the Jews*. His business was, to protect them against oppression, to decide all controversies between them and the Christians; to keep the seal of their corporation, and the keys of their public treasury. As to their spiritual government, they were all under one high-priest, who had his patent from the crown. It has been the opinion of some, that the Jews were not permitted to purchase lands in England; but this is a mistake. However, being generally hated, and not upon an equal foot of privilege with the English, they commonly put out their money to interest; by which means their estates were less subject to discovery, and more at command, in case they should be obliged to quit the country.

During their stay in England, they frequently met with a great deal of severity and rough usage. Sometimes they were miserably squeezed by the government, and sometimes the people took their revenge upon them at discretion. However they had encouragement to turn Christians: for baptism was, as it were, a pardon for all former crimes; and Henry III built a house in Chancery-lane (now the office of the *Rolls*) for convert-Jews, and allowed them a pension for their maintenance. In 1290, the Jews, by proclamation of King Edward I, were banished the kingdom, on pretence that they impoverished the Christians by excessive usury. They departed to the number of fifteen thousand; and it was commonly reported, that, in their passage over sea, the seamen plundered them, cut the throats of a great many, and threw them over board. This banishment was to be perpetual: however they have found their way back to England, and are tolerated in the exercise of their religion.

For a farther account of the JEWS, see CARAITES, CIRCUMCISION, LEVITES, PASSOVER, PHARISEES, RABBINS, SADDUCEES, SANHEDRIM, SYNAGOGUE, TALMUD, &c.

M. LE
FEVRE'S
Theatre of
Turkey.

JEZIDES. A sect of people inhabiting Turkey and Persia; so called from their head *Jezid*, an Arabian prince, who slew Hufsan and Hufsein, sons of Ali, Mohammed's father-in-law; for which reason he is reckoned a parricide and heretic by the Mohammedans. There are about 200000 Jezids in Persia and Turkey. They are of two sorts, black and white. The *white* are clad like Turks, and distinguishable only by their shirts, which are not slit at the neck, like those of others, and which have only a round hole to thrust the head through. There is a mystery in this, it being in memory of a golden ring, or circle of light, which descended from heaven upon the neck of their cheq, or prince and head of their religion, after a fast of forty days. The *black Jezides* are the Monks, or religious, of the sect, tho' married. They call them *Fakirs*. See FAKIRS.

The Turks exact excessive taxes from the Jezides, who reciprocally hate the Turks as their mortal enemies, and when they curse any creature in their wrath, they nick-name it *Mussulman*. They are great lovers of the Christians, and call them their *godfathers*, because their chief Jezid formerly sided with the Christians against the Mohammedans. Nevertheless they are neither Mohammedans nor Christians, tho' more inclined to Jesus Christ than Mohammed. They are never circumcised, but when the Turks force them to it. They are extremely ignorant: they believe both in the Bible and the Koran, without reading either of them. They make vows and pilgrimages, but have no places of religious worship. They observe no festivals or solemnities, and all the adoration they pay to God consists of some songs in honour of Jesus Christ, the Virgin, Moses, and sometimes Mohammed. It is a principal point of their religion never to speak ill of the devil, lest he should resent the injury, if ever he should come to be in favour with God again, which they think possible. Whenever they speak of him, they call him *The Angel Peacock*. They bury their dead, without any ceremony, in the first place they come at:

upon which occasion they rejoice as at a festival, and celebrate the entry of the deceased into heaven.

The *Fezides* go in companies, as the Arabians do, and change their habitations every fifteen days. When they can get any wine, they drink of it to excess: sometimes, it is said, they drink it with a religious purpose, calling it *the blood of Jesus Christ*; which would induce one to think they are descended from some Christian sect in those parts. They buy their wives, and the market price is two hundred crowns for all women, handsome or not, without distinction.

ILITHYIA. A Pagan goddess, who presided over women in child-birth. She is otherwise called *Lucina* or *Genitalis*, and is the same as *Diana*. Hence Horace, in his secular Ode to Apollo and Diana :

Rite maturos aperire partus,
Lenis Ilithya, tuere matres ;
Sive tu Lucina probas vocari,
Seu Genitalis.

Yer. 13.

Goddeſs of births, proteſt our dames,
And crown their pains with lovely ſons ;
Thee we invoke by all the names,
The ſacred names thy godhead owns. CREECH.

The poet Pindar addreſſes this goddeſs, whom he calls the daughter of Juno.

Ειλείθυια πάρεδρε Μοίρων βαθυφρόνων,
Πᾶσι μεγαλοσθενέσσι, ἄκυσσον,
Ἦρας, γενέταρα τέκνων ἄνευ σέθεν
Οὐ φάσσι, ἔ μέλαιναν δράκοντες εὐφρόναν
Τεὰν ἀδελφεὰν, ἐλάχομεν
Ἀγλαόγυναν ἦβαν.

Nemcor.
Carm. 7.
init.

O thou, who, with the fatal ſiſters three,
Doſt of its burthen eaſe the lab'ring womb,
Daughter of Juno, Ilithya, hear !
To thee we owe, that to our eyes the ſun,
Revolving, brings alternate night and day ;
And from thy aid our youthful vigour ſprings.

The ſtatue of this goddeſs, in a temple erected to her by the citizens of Ægium, PAUSANIAS. had a looſe robe on, and held in one hand a flambeau ; which may allude to the light of the ſun, which infants begin firſt to enjoy, when they come into the world.

ILLUMINATI. [Lat.] In Spaniſh, *Alumbrados*. The *Enlightened*. A ſect of Spaniſh heretics, who made their firſt appearance about the year 1575. The authors being immediately puniſhed by the inquisition at Cordova, this ſect was kept under till the year 1623, when it broke forth with more violence in the dioceſe of Seville. The Biſhop Don Andrew Pacheco, inquiſitor-general of Spain, having ſurprized ſeven of the ring-leaders, cauſed them all to be burnt, and conſtrained their diſciples either to abjure their errors, or depart the kingdom. They are charged with holding, that, with the aſſiſtance of mental prayer, and union with God, they were in ſuch a ſtate of perfection, as to ſtand in no need of good works, or the ſacraments of the Church, and that they might commit the groſſeſt crimes without ſin. A SPONDAN. ad an. 1623, n. 7. GAUTIER, Chron. Cent. XVII.

After the ſuppreſſion of the *Illuminati* in Spain, there appeared a new heretical ſect in France, which took the ſame name. They ſprung up in the reign of Lewis XIII, who ordered they ſhould be proſecuted with the utmoſt ſeverity. The priſons being filled with theſe heretics, the heads of the party were terrified, and abſconded ; and the proſecution of them was ſo vigorouſly pushed on, that this unhappy ſect was quite extinguiſhed in the year 1635. Among other extravagant opinions,

opinions, they held, that one Anthony Buckuet, a Friar, had a system of belief and practice revealed to him, which exceeded every thing Christianity had yet been acquainted with; that, by means of this method, persons might in a short time arrive at the same degree of perfection and glory, which the saints and the blessed Virgin have attained to; that this improvement might be carried on, till our actions become divine, and our minds wholly given up to the influence of the Almighty. They said farther, that none of the doctors of the church knew any thing of religion; that St Peter and St Paul were well-meaning men, but knew nothing of devotion; that the whole Church lay in darkness and unbelief; that every one was at liberty to follow the suggestions of his conscience; that God regarded nothing but himself; that within ten years their doctrine would be received all over the world; and that then there would be no more occasion for Priests, Monks, and other such religious distinctions.

ORIG. in
Exod. Homil.
8.
THEOD. in
Exod. Quest.
38.

IMAGES. An *Image*, in the religious sense of the word, is a *representation*, or *similitude*, in sculpture, painting, &c. of some person, or thing, used either by way of decoration and ornament, in the performance of divine worship, or as an object of religious respect and veneration. Ecclesiastical authors make this difference between an *image* and an *idol*, that an idol is the representation of a fiction, or thing which is not, as Sirens, Tritons, &c. but an Image is the similitude of a thing which really is, as a man, a dog, a tree, a star, &c. But, generally speaking, the words *Image* and *Idol* are used, indifferently, to signify one and the same thing.

The first Images, or statues, probably, were made in honour of deceased men: for, tho' the stars and elements were the first objects of religious worship, it is hardly to be thought, that the human mind should at once fall into the extravagance of representing the sun, moon, &c. by figures of a human form. Afterwards, finding it convenient for religion to have always before their eyes the objects of their adoration, they began to form images, or at least emblems, of the celestial gods. This gave rise to the figures of oxen, sheep, and other animals, which they used as symbols of the gods, whom they worshipped.

Lib. xxxvi.
c. 12.

C. xlv. ver.
14, &c.

In Jove Tra-
gico.

In Phocicis.

AUGUST. de
civit. dei. lib.
iv. c. 38. &
lib. vii. c. 7.

De Legibus,
lib. xi.

ARNOB. adv.
gentes, lib. vi.

There is no doubt but these Images, or statues, were, at first, of the plainest and most simple materials. And, as they had then but little skill in sculpture, it is likely they made choice of such, as were most easily wrought and fashioned into the intended figure. Whence it is not improbable, that the first statues were of earthenware or brick: and what confirms this conjecture is, that the art of statuary began in Babylonia, where the famous tower of Babel, and the walls of Babylon, were built of brick. But, to give some beauty to these earthen Images, they painted them with different colours. Thus we learn from Pliny, that Tarquinius Priscus caused a statue of Jupiter Capitolinus to be made of earth, and painted red. Next to earth, wood seems to have been the most common material for Images. This appears from the prophet Isaiah, who reproves the idolaters of those times for making to themselves *graven Images* of *cedar*, *cypress*, and *oak*. In length of time, they began to make their Images, or idols, of richer and more valuable materials, such as silver and gold. The scriptures frequently reproach the Pagans with their gods of silver and gold. Lucian introduces Mercury rallying Jupiter, who had published an edict, that, in the council of the gods, those of gold should be placed above those of brass and wood. *This is, says he, just as we find it in the world below; where riches are preferred to merit.* As to iron, we seldom meet with any gods of that metal, it being too hard and difficult to be wrought: nevertheless Pausanias mentions an iron Hercules, fighting with the Hydra.

As to the adoration, which the antient Pagans paid to the Images, or statues, of their gods; it is certain, that the wiser and more sensible Heathens considered them only as simple representations, or figures, designed to re-call to their minds the memory of their gods. This was evidently the sentiment of Varro and Seneca, cited by St Augustin. And the same notion is clearly laid down in Plato, who maintains, that Images are inanimate, and consequently have no divinity; and that all the honour, which is paid to them, has respect to the gods, whom they represent. This was the religion of the philosophers, and men of sense, among the Pagans. But, tho' they considered the Images themselves as inanimate, and consequently no gods, yet it was a very common opinion among them, that, by virtue of consecration, the gods were called down, to inhabit, or dwell in their statues.

Hence Arnobius takes occasion to rally the Pagans for guarding so carefully the statues of their gods, who, if they were really present in their Images, might surely save their worshippers the trouble of securing them from thieves and robbers. Upon this conceit was built the custom of chaining their gods, that they might not abandon them. Thus the Tyrians, when besieged by Alexander, chained up their god Apollo; and the Athenians kept the Image of Victory in chains, that it might never leave them. They believed likewise, that, when an Image or statue was destroyed, the divinity fled away, and went back to Heaven. As to the vulgar, or bulk of the heathen world, they were stupid enough to conceive the Images and statues themselves to be gods, and to pay to divine worship to meet stocks and stones. Nor is this much to be wondered at; since, in all countries, and at all times, the religion of thinking men, and that of the common-people, have been widely different.

The *Hebrews* were expressly forbidden to make any Image, or representation of God: they were not so much as to look upon an idol; much less to enquire after what manner the Gentiles worshipped their gods. From the time of the Macca-
bees to the destruction of Jerusalem, the Jews extended this precept to the making any Image, or figure, of any living man: and Josephus relates, that, all the Roman governors, before Pilate, carried their ensigns, in Jerusalem, without the usual figure of the Emperor on them; and, when Vitellius was to lead to the Roman army through Judea, against the Arabians, with Images on their ensigns, the people ran to meet him, beseeching him to forbear it, as being contrary to the laws of their country. The Hebrews, by the law of Moses, were obliged to destroy all the Images they found, and were forbidden to employ any of the gold or silver to their own use, that no one might receive the least profit from any thing belonging to an idol. Of this the Jews were so sensible, after they had severely smarted for their idolatry, that they thought it unlawful to use any vessel that had been employed in sacrificing to a false god; nay, to warm themselves with the wood of a grove, after it was cut down; or to sit under the shadow of it for the sake of coolness.

There appears to have been little or no use of Images, in the *Christian Church*, for the first three or four hundred years; as is evident both from the silence of all antient authors, and of the Heathens themselves, who never recriminated, or charged the use of Images on the primitive Christians. There are positive proofs in the IVth century, that the use of Images was not allowed: particularly, the council of Eliberis decrees, that pictures ought not to be put in churches, *lest that which is worshipped be painted upon the walls*. Petavius gives this general reason for the prohibition of all Images whatever at that time; because the remembrance of idolatry was yet fresh in mens minds. About the latter end of the IVth century, pictures of saints and martyrs began to creep into the churches. Paulinus, Bishop of Nola, ordered his church to be painted with scripture-histories, such as those of Esther, Job, Tobit, and Judith. And St Austin often speaks of the pictures of Abraham offering his son Isaac, and those of St Peter and St Paul, but without approving the use of them: on the contrary, he tells us, the Church condemned such as paid a religious veneration to pictures, and daily endeavoured to correct them, as untoward children.

It was not till after the second council of Nice, that Images of God, or the Trinity, were allowed in churches. Pope Gregory II, who was otherwise a great stickler for Images, in that very epistle, which he wrote to the Emperor Leo, to defend the worship of them, denies it to be lawful to make any Image of the divine nature. Nor did the antient Christians approve of massy Images, or statues of wood, metal, or stone, but only pictures or paintings to be used in churches; and those symbolical rather than any other. Thus a lamb was the symbol of Jesus Christ, and a dove of the Holy Ghost. But the sixth general council forbade the picturing Christ any more under the figure of a lamb, and ordered, that he should be represented by the effigies of a man. By this time, it is presumed, the worship of Images was begun, *An. 692*.

The worship of Images occasioned great contests both in the eastern and western Churches; of which take a short account, as follows. Nicephorus, who had wrested the empire from Irene, in the year 802, maintained the worship of Images. The Emperor Michael, in 813, declared against the worship of Images, and expelled Nicephorus Patriarch of Constantinople, Theodorus Studita, Nicetas,

Exod. xx. 4.

Levit. xix. 4.

Deut. xii. 30.

JOSEPH. Antiq. lib. xvii. c. 5.

Deut. vii. 5, 25, 26.

BINGHAM, Orig. Eccles. B. VIII. c. viii. §. 6, 7, 10, 11.

Can. 36.

PAULIN. Natal. 9. Felicit.

De consensu Evangel. lib. i. c. 10.

PETAV. de Incarnat. lib. xv. c. 14. n. 1.

THEOPH. in Niceph. &c.

CEDREN. in
Mich. Balb.

and others, who had asserted it. Michael II, desiring to re-establish peace in the east, proposed to assemble a council, to which both the *Iconoclasts* (those, who broke down Images) and the asserters of Image-worship should be admitted: but the latter refusing to sit with heretics, as they called the Iconoclasts, the Emperor found out a medium. He left all men free to worship, or not worship Images, and published a regulation, forbidding the taking of crosses out of the churches, to put Images in their place; the paying of adoration to the Images themselves; the clothing of statues; the making them godfathers and godmothers to children; the lighting candles before them, and offering incense to them, &c. Michael sent ambassadors into the west, to get this regulation approved. These ministers applied themselves to Lewis the *Debonnaire*, who sent an embassy to Rome upon this subject. But the Romans, and Pope Pascal I, did not admit of the regulation; and a synod, held at Paris in 824, was of opinion, that, tho' the use of Images ought not to be prohibited, yet it was not allowable to pay them any religious worship. At length the Emperor Michael settled his regulation in the East, and his son Theophilus, who succeeded him in the year 829, held a council at Constantinople, in which the Iconoclasts were condemned, and the worship of Images restored. It does not appear, that there was any controversy afterwards about Images. The French and Germans used themselves, by degrees, to pay an outward honour to Images, and conformed to the Church of Rome.

Dr C. MID-
DLETON'S
Letter from
Rome, p. 21.

Image-worship is one great article of modern Popery. 'No sooner is a man advanced a little forward into their churches (says an ingenious modern author speaking of the Roman Catholics) and begins to look about him, but he will find his eyes and attention attracted by the number of lamps and wax candles, which are constantly burning before the shrines and Images of their saints. — A sight, which will not only surprize a stranger by the novelty of it, but will furnish him with one proof and example of the conformity of the Romish with the Pagan worship, by recalling to his memory many passages of the Heathen authors, where their perpetual lamps and candles are described, as continually burning before the altars and statues of their deities.' The Romanists believe, that the saint, to whom the Image is dedicated, presides in a particular manner about its shrine, and works miracles by the intervention of its Image; insomuch that, if the Image were destroyed or taken away, the Saint would no longer perform any miracle in that place. This is exactly the notion of Paganism, that the gods resided in their statues or Images. 'Minutius Felix, rallying the gods of the Heathens (they are M. Jurieu's words) says; *Ecce funditur, fabricatur: nondum Deus est. Ecce plumbatur, construitur, erigitur: nec adhuc Deus. Ecce ornatur, consecratur, oratur: tum postremo deus est.* I am mistaken if the same thing may not be said of the Romish saints. *They cast an Image, they work it with a hammer: it is not yet a saint. They set it upright, and fasten it with lead: neither is it yet a saint. They adorn, consecrate, and dedicate it: behold, at last, a complete saint!*

Hist. des Dog-
mes, &c. P.
III. c. iv.

PISARA,
Praxis Cerem.
lib. ii. §. 12.

By a decree of the council of Trent, it is forbidden to set up any extraordinary and unusual Image in the churches, without the Bishop's approbation first obtained. As to the consecration of Images, they proceed in the same manner as at the benediction of a new cross. At saying the prayer, the saint, whom the Image represents, is named: after which the priest sprinkles the Image with holy water. But when an Image of the Virgin Mary is to be blessed, it is thrice incensed, besides sprinkling; to which are added the *Ave Mary*, psalms, and anthems, and a double sign of the cross.

The Roman Catholics talk much of the miraculous effects of the Images of their saints. The Image of Jesus Christ, which, feeling itself wounded with a dagger by an impious wretch, laid its hand upon the wound, is famous at Naples. The Image of St Catherine of Sienna has often driven out devils, and wrought other miracles. Our Lady of Lucca, insolently attacked by a soldier, (who threw stones at her, and had like to have broken the child Jesus's head, which she held on her right arm) immediately set it on her left; and the child liked sitting on that arm so well, that, since that accident, he has never changed his situation.

F. SIMON,
Bibl. Crit.
T. I.

The veneration, which the *Greek Christians* pay to Images, is so boundless and extravagant, that they charge the Latins with want of respect towards them. Upon solemn festivals, they plant the Image of the Saint, to whom the day is dedicated,

dedicated, in the center of the church; which statue, or picture, is always an historical representation of some remarkable transaction, which they then commemorate. At which time every person present salutes the Image, not by kneeling or prostration, but by giving it a kiss. If the Image represents our blessed Lord, they kiss its feet; if the Virgin Mary, its hands; but if any remarkable saint, they approach it with more familiarity, and kiss its cheek.

IMAGE-WORSHIP. *See the preceding article.*

IMAM. [*Arab.*] So the Mussulmans call him, who is the head of their congregations in their mosques. The word signifies *Leader* or *Governor*, and is applied likewise, by way of eminence, to him, who has the supreme authority both in respect to spirituals and temporals. There are subordinate Imams in each town, who represent the chief Imam, but only with respect to religion. When the Imam of the Mussulman religion is mentioned without distinction, it is always restrained to the rightful and lawful successor of Mohammed, the fountain both of secular and sacred jurisdiction. The Caliphs took the title, and performed the functions of the Imam, and were so zealous of this character, that Sultan Almamon, coming one day into a mosque, took it ill, because a private person read the publick prayers, looking upon it as an encroachment upon his authority.

D'HÉRÈS-
LOT, Bibl.
Orient.

The Mohammedans are not perfectly agreed concerning the dignity, and some of the circumstances of this office. Some hold the *Imamate* to be settled, by divine right, like the Aaronical priesthood, in one family: others think it is not so unalterably tied to genealogy and descent, as to hinder its passing from one family to another; and they say, that an Imam may be deposed for vicious conduct, and his office conferred on another. The *Schiites*, or disciples of Ali, maintain, that this privilege belongs to the family of Ali, exclusive of all others, Ali being sole heir to Mohammed. Hence they own no person for the head of religion, who cannot prove his descent in a right line from this first Imam.

There are *Imams* belonging to particular mosques, who are in the nature of our parish-priests. They officiate in the public liturgy, in which they pray for their prince, and make a sort of harangue to the people. One of the functions of the Caliphs was, to execute the office of Imam, every friday, in the chief mosque, where he resided; and, when he could not officiate himself, he delegated some person of distinction.

IMMENSITY. *See INFINITY.*

IMMOVEABLE FEASTS. *See FEASTS.*

IMPROPRIATION. In the English Ecclesiastical law, is, when a benefice is in the hands of a lay-man; whereas *Appropriation* is, when a benefice is in the hands of a Bishop, college, or religious house. There are computed to be, in England, 3845 *Impropriations*, which, on the dissolution of the monasteries, were granted by the king's letters patent to lay-persons.

31 Hen. VIII.

INCENSE. A rich perfume, made use of in sacrifices, or for other religious purposes. The Pagans generally *incensed*, or *perfumed*, their temples and altars.

- - - - - ἐνθα δὲ οἱ τέμενος βωμός τε θυήεις

Hom. II. 8.
ver. 48.

Where or'e her pointed summits proudly raised,
His fane breath'd odours, and his altar blazed.

POPE.

Succedunt matres, & templum thure vaporant.

VIRG. Æn.
lib. xi. ver.
481.

With censers, first, they fume the sacred shrine.

DRYDEN.

And,

And, describing the temple of Paphian Venus, the same poet says ;

Æn. lib. i.
ver. 420.

- - - Ubi Templum illi, centumque Sabæo
Thure calent Aræ, fertisque recentibus halant.

*Her hundred altars there, with garlands crown'd,
And richest Incense smoaking, breathe around
Sweet odours.*

Dr C. MIDDLETON.

JURIEU,
Hist. des Dog-
mes, &c. P.
IV. c. vi.

The burning of Incense made a part of the daily service of the *Jewish Church*. The priests drew lots, who should offer it. The destined person took a large silver dish, in which was a censer full of Incense ; and, being accompanied by another priest, carrying some live coals from the altar, went into the temple. There, in order to give notice to the people, they struck upon an instrument of brass, which was placed between the temple and the altar. When they came to the altar, he, who brought the fire, left it there, and went away. Then the Incense-offerer, having said a prayer or two, waited the signal, which was the burning of the Holocaust ; immediately upon which he set fire to the Incense, the whole multitude of the people continuing all the time in prayer. The quantity of Incense, offered each day, was half a pound in the morning, and as much at night. One reason of this continual burning of Incense might be, that the multitude of victims, which were continually offered up, would have made the temple smell like a slaughter-house, and consequently have inspired the comers rather with disgust and aversion, than awe and reverence, had it not been overpowered by the agreeable fragrantcy of those perfumes.

Luke i. 10.

BONA, Rer.
Liturg. lib. i.
c. 25.

Can. Apost. 3.
J. GOTHOF.
de Statu Pa-
gan. sub
Christ. Imper.
leg. 12.

The Romanists plead hard for the antiquity of censers and Incense in the *Christian Church*, deriving the use of them from apostolical practice. But there are no footsteps of these things in the first ages of the Church. The apostolical canons, indeed, mention Incense in the time of oblation : but it still remains a question, whether those canons belong to any of the three first ages. Under the Christian emperors, it is certain, the use of Incense was looked upon as a rite so peculiarly heathenish, that the very places or houses, where it could be proved to have been done, were, by a law of Theodosius, confiscated to the government.

Dr C. MID-
DLETON'S
Letter from
Rome, p. 15.

' The very first thing that a stranger must necessarily take notice of, as soon as he enters the churches (of the Roman Catholics) is the use of Incense, or perfumes, in their religious offices. The first step he takes within the door will be sure to make him sensible of it, by the offence he will immediately receive from the smell as well as smook of this Incense, with which the church continues filled for some time after every solemn service : a custom received directly from Paganism, and which presently calls to our mind the old descriptions of the heathen temples and altars, which are seldom or never mentioned by the antients, without the epithet of *perfumed* or *incensed*.

Ibid. p. 16.

' In the old *Bas-Reliefs*, or pieces of sculpture, where any heathen sacrifice is represented, we never fail to observe a boy in a sacred habit, which was always white, attending on the priest, with a little chest or box in his hands, in which this Incense was kept for the use of the altar. And in the same manner still, in the Church of Rome, there is always a boy in a surplice, waiting on the priest at the altar, with sacred utensils, and, among the rest, the *thurible* or vessel of *Incense* ; which, being set on fire, the priest, with many ridiculous motions and crossings, waves several times, as it is smoaking, around and over the altar, in different parts of the service.'

INCORRUPTIBLES. See APHTHARTODOCITES.

INDEPENDENTS. A sect of *Protestants*, in England, and Holland ; so called, because they hold the *independency* of churches, that is, that each church, or congregation, has sufficient power to act and do every thing, relating to religious government, within itself, and is no ways subject or accountable to other churches, or their deputies.

COLLIER,
Ecclef. Hist.
V. II. P. II.
B. IX.

The *Independents*, called at first *Congregationalists*, owed their rise chiefly to Goodwin, Nye, Bridge, Symson, and Burroughs, five divines in the reign of King

King Charles I ; who had transported themselves into Holland, for liberty of conscience. These had proselyted several wealthy merchants and others, who went along with them. The States of Holland gave them a friendly reception, assigned them churches to meet in, and allowed their ministers a competent maintenance. Some of these English refugees settled at Rotterdam, and some at Arnheim in Guelderland. Being thus encouraged by the Dutch government, they set about forming their church discipline. And here, to speak in their own language, *they consulted the scriptures without any prejudice : they considered the word of God as impartially as men of flesh and blood are like to do, in any juncture of time.*

The principles, upon which they founded their church-government, were ; to confine themselves to what the scriptures prescribed, without paying any regard to the opinions or practice of men : not to tie themselves down so strictly to their present resolutions, as to leave no room for alteration, upon farther views and enquiry. They steered a middle course between *Presbytery* and *Brownism* : the first they accounted too arbitrary and decisive ; the other too loose and indeterminate. What principally distinguished them from both these, was, their declaring against the *dependency* of churches. They disallowed *parochial* and *provincial* subordinations, and formed all their congregations upon a scheme of co-ordinancy ; allowing however some sort of ceremonious preference to the elder Church, but without any addition of authority. As to their *service*, they prayed publicly for kings, and all in authority : they read and expounded the scriptures, and administered the sacraments of Baptism and the Lord's supper. Their publick officers were *pastors*, *teachers*, *ruling elders*, and *deacons*. Their church censures lay all within the compass of *admonition* and *excommunication*.

These *Congregationalists*, or *Independents*, took the opportunity of the confusions occasioned by the civil war, and the ruin of episcopacy, to quit Holland, and come over into England ; where they began to put in practice their scheme, and gather churches. The *Presbyterians* complained of this as an encroachment, and insisted, that the *Independents* should come under the Scotch regulation. This the latter refused to comply with, and continued a distinct sect or faction. During the civil wars, the *Independents* became the most powerful party, and getting to the head of affairs, most of the other sects, which were averse to the Church of England, joined with them.

Tho' the *Presbyterians* and *Independents* were united in opposing the king, yet their views seem to have been different. The *Independents* proposed to change the monarchy into a common-wealth : the *Presbyterians* were for humbling the regal power ; but they preserved a sort of attachment for the name of king, and at least an outward respect for royalty.

Our Poet Butler gives the following satirical description of this sect.

*The Independents, whose first station
Was in the rear of Reformation :
A mungril-kind of church-dragoons,
That served for horse and foot at once ;
And, in the saddle of one steed,
The Saracen and Christian rid ;
Were free of ev'ry spiritual order,
To preach, and fight, and pray, and murder.*

Hudibras,
P. III. Canto
2. ver. 111.

*For spiritual men are too transcendent,
That mount their banks for Independent,
To hang like Mahomet in th' air,
Or St Ignatius at his pray'r,
By pure Geometry, and hate
Dependency on Church and State :
Disdain the pedantry o' th' letter,
And since obedience is better
(The scripture says) than sacrifice,
Presume the less on't will suffice ;
And scorn to have the moderat'st stints
Prescribed their peremptory hints,*

Ibid. ver.
603.

Or any opinion, true or false,
 Declared as such in doctrinals;
 But left at large to make the best on,
 Without b'ing call'd t'account or question;
 Interpret all the spleen reveals,
 As Whittington explain'd the bells,
 And bid themselves turn back agen,
 Lord May'rs of New Jerusalem.

F. PAUL,
 Hist. Conc.
 Trident.

LIMBORCH,
 Hist. of the
 Inquisition,
 Book II. c.
 xvi. & alibi.

INDEX EXPURGATORIUS. [Lat.] The *Expurgatory Index*. A catalogue of prohibited books in the Church of Rome.

In the primitive Christian Church, there was no ecclesiastical prohibition to this purpose, it being left to the piety and discretion of all persons to avoid the reading of such books, as tended to the corruption of faith or manners. It is related of Dionysius, Bishop of Alexandria, about the year 240, that, having read some ill books, and being disturbed in conscience about it, he had a vision, in which he received permission to read all sorts of books, because he was qualified to judge of them. About the year 400, the Church began to restrain the liberty of reading all sorts of books, and the council of Carthage prohibited the reading of Pagan authors, but allowed the perusal of heretical books. Afterwards, the books of such heretics, as had been condemned by councils, were often prohibited by the emperors. Thus Constantine ordered the books of Arius to be burnt; Arcadius forbade the reading of those published by the Eunomians and Manichæans; and Theodosius prohibited those of Nestorius. In the year 494, Pope Gelasius marked apocryphal and dangerous books, but left the reading, or not reading them, to peoples discretion. After the year 800, the Popes began to order the works of censured authors to be burnt, and prohibited the reading of their books. However there were but few prohibitions of this kind, till the council of Trent. In the mean time, the inquisitors made catalogues of those heretical books they were acquainted with. These catalogues were afterwards approved by the council of Trent, some alteration being made in them by way of retrenchment or addition.

Thus an *Index* of heretical books being formed, it was confirmed by a Bull of Clement VIII in 1595, and was printed with several introductory rules. The first rule runs thus: *All books published before the year 1515, which have been condemned by the Popes, or general councils, tho' they happen to be omitted in this Index, stand as fully condemned as formerly.* By the IVth rule the use of the scriptures in the vulgar tongue is forbidden all persons, without a particular licence. By the Xth rule there are several regulations made about the printing of books; as, that no book shall be published at Rome without the approbation of the Pope's vicar, or some person delegated by the Pope; nor in other places, unless allowed by the Bishop of the diocese, or some person deputed by him, or by the inquisitor of heretical pravity.

This *Trent Index* being thus published, Philip II of Spain ordered another to be printed at Antwerp, in 1571, with considerable enlargements. This Index was kept private in the censors libraries; but it fell into the hands of Franciscus Junius, who published it in 1586. Another Index was published in Spain in 1584, a copy of which was snatched out of the fire, when the English plundered Cadiz. Afterwards there were several *Indices Expurgatorii* printed at Rome and Naples, and particularly in Spain: that of the greatest bulk was printed in 1640, by order of Antonio à Sotomayor, inquisitor-general of Spain. This book was reprinted at Geneva in 1667.

INDIGETES (DEI). The *Gods*, called by the Romans *Indigetes*. They were the particular gods of each country, having been natives of those countries, and deified by their countrymen after their death. Thus Romulus was one of the gods *Indigetes* of the Romans, and worshipped under the name of *Quirinus*. Æneas, tho' not a native of Italy, yet, as founder of the Roman name, was ranked among the gods *Indigetes*.

TIBULL.
 lib. ii. Eleg.
 v. ver. 39.

Impiger Ænea; volitantis frater Amoris,
 Troica qui profugis sacra vehis ratibus;

Jam

Jam tibi Laurentes assignat Jupiter agros ;
 Jam vocat errantes hospita terra deos.
 Illic sanctus eris, cum te veneranda Numici
 Unda Deum cœlo miserit Indigetem.

*Brother of winged love, Æneas, hail!
 Who with thy gods directs the flying sail.
 See, Jove assigns thee Laurentine abodes,
 And calls to hospitable fields thy gods.
 The Trojan then, with wonder fill'd, shall say,
 'Twas not in vain he came so long a way.
 There sacred thou, by old Numicus' floods,
 Shalt from a heroe mingle with the gods.* DART.

- - - - - fecitque Deum, quem turba Quirini
 Nuncupat Indigetem, temploque arisque recepit.

OVID. Met.
 lib. iv. ver.
 607.

*Thus deified, new honours Rome decrees,
 Shrines, festivals ; and calls him Indiges.* GARTH.

These country-gods were called *Indigetes* by the antient Heathens, either, *quod nullius rei indigeant*, because they wanted nothing ; or from *indigetari*, an obsolete word signifying to *invoke* ; or, *quod in loco degebant*, because they had once lived in the country, where they were afterwards worshipped as gods.

INDUCTION. See INSTITUTION.

INDULGENCES. In the Romish Church, they are, a remission of the punishment due to sins, granted by the Church, and supposed to save the sinner from purgatory. Clement VI, in his decretal, or constitution, generally received by the Church of Rome, declares, that our Saviour has left an infinite treasure of merits, arising from his own sufferings, and of the blessed Virgin, and of the saints ; and that the pastors and guides of the Church, and more especially the Popes, who are the sovereign disposers of this treasure, have authority to apply it to the living, by virtue of the *keys*, and to the dead, by way of *suffrage*, to discharge them from their respective proportions of punishment, by taking just so much merit out of this general treasure, as they conceive the debt requires, and offering it to God.

MAIME.
 Hist. Luth-
 ran.

The power of granting *Indulgences* has been greatly abused in the Church of Rome. It was one of the chief things, which the council of Constance laid to the charge of John XXIII, in 1415, that he impowered his legates to absolve penitents from all sorts of crimes, upon the payment of sums proportionable to their guilt. Pope Leo X, in order to carry on the magnificent structure of St Peter's church, at Rome, published Indulgences, and a plenary remission, to all such as should contribute money towards it. Finding the project take, he gave his sister, the Princess of Cibo, the benefit of the Indulgences of Saxony, and the neighbouring parts, and farmed out those of other countries to the best bidders, who, to make the most of their bargains, procured the ablest preachers to cry up the value of the ware.

'Happy time for sinners! (says a modern writer) Their crimes were rated, and the remission of them set up at auction. The apostolic Chancery taxed sins at a pretty reasonable rate. It cost but 90 *livres*, and a few *ducats*, for crimes, which people on this side the Alps punished with death. The nuns might often repeat their amorous pastime, and refresh themselves with their gallants, after the fatigue of divine worship, without fear of any other punishment, than a fine of 36 *livres* and nine *ducats*.'

Vide Rel. Cer.
 T. I. Art.
 Indulgences.

It was this very great abuse of Indulgences, that contributed not a little to the first reformation of religion in Germany ; where Martin Luther began first to declaim against the preachers of Indulgences, and afterwards against the Indulgences themselves. Since that time the Popes have been more sparing in the exercise of this power ; which however still continues to produce a plentiful harvest, both in the old and new world. In the latter, especially, a vast trade of Bulls is carried on, which the

Pope

Pope sends from Rome to the Indies, where they are purchased at two *reals* apiece, and sometimes more. The Pope, likewise, grants Indulgences to persons at the point of death; that is, he grants them, by a brief, power to choose what confessor they please, who is authorized thereby to absolve them from all their sins in general.

Hist. of St Paul's.

Dugdale tells us, that, while the antient church of St Paul's, in London, was building, (from *An.* 1228) the successive Bishops, in order to encourage the bounty of pious persons, towards carrying on the fabric, published Indulgences for release of penance, all over England and Ireland; by which means it seems to have been finished about the year 1312.

BLONDEAU,
Bibliothèque
Canonique.

INDULTS. In the Church of Rome, is a power of presenting to benefices, granted to certain persons by the Pope. Of this kind is the Indult of kings, and sovereign princes, in the Romish communion, and that of the parliament of Paris. By the *Concordat* for the abolition of the *Pragmatic Sanction*, made between Francis I and Leo X in 1516, the king has the power of nominating to bishoprics, and other consistorial benefices, in his realm. At the same time, by a particular Bull, the Pope granted to the King the privilege of nominating to the churches of *Bretagne* and *Provence*. The bishoprics of *Metz*, *Toul*, and *Verdun*, being yielded to the French King by the treaty of Munster, in 1648, Pope Alexander VIII, in 1664, and Clement IX in 1668, granted the King an Indult for these three bishoprics; and, in 1668, the same Pope Clement IX granted the King an Indult of the same purport, for the benefices in the counties of *Roussillon*, *Artois*, and the *Low-countries*.

In the year 1424, Pope Martin V granted to the parliament of Paris this right of presentation to benefices, which they declined to accept. Eugenius IV granted them the like privilege, which did not take effect by reason of a decree of the council of Basil, which took away all *expectative* *graces*. Lastly, at the interview between the Emperor Charles V and King Francis I, at Nice, in 1538, Pope Paul III, who was present as a mediator, gave an Indult to the parliament of Paris, reviving that formerly granted by Eugenius IV.

The Cardinals, likewise, have an Indult, granted them by agreement between Pope Paul IV, and the sacred college, in 1555, which is always confirmed by the Popes at the time of their election. By this treaty or agreement, the cardinals have the free disposal of all the benefices depending on them, without being interrupted by any prior collations from the Pope. By this Indult the cardinals are empowered, likewise, to bestow a benefice *in Commendam*.

INFANT-BAPTISM. See BAPTISM.

Dr CLARKE,
Demonstra-
tion of the
Being and
Attributes of
God. Prop:
VI.

INFINITY. An *attribute* of GOD. 'The idea of *Infinity* or *Immensity* is so closely connected with that of *self-existence*, that, because it is impossible but something must be infinite, independently and of itself, therefore it must of necessity be self-existent: and because something must of necessity be self-existent, therefore it is necessary, that it must likewise be infinite.' A necessarily-existent being 'must be *every where* as well as *always* unalterably the same. For a necessity, which is not every where the same, is plainly a consequential necessity only, depending upon some external cause. — Whatever therefore exists by an absolute necessity in its own nature, must needs be *infinite*, as well as *eternal*. To suppose a finite being to be self-existent, is to say, that it is a contradiction for that being not to exist, the absence of which may yet be conceived without a contradiction: which is the greatest absurdity in the world.

From hence it follows, that the *Infinity* of the self-existent Being must be an *Infinity* of *fullness*, as well as of *immensity*; that is, it must not only be without *limits*, but also without *diversity*, *defect*, or *interruption*. — It follows, likewise, that the self-existent Being must be a most *simple*, *unchangeable*, *incorruptible* Being; without *parts*, *figure*, *motion*, *divisibility*, or any other such properties, as we find in *matter*. For all these things do plainly and necessarily imply *finiteness* in their very notion, and are utterly inconsistent with complete *Infinity*.

As

‘ As to the particular manner, in which the supreme Being, is *infinite*, or *every where present* — this is as impossible for our finite understandings to comprehend and explain, as it is for us to form an adæquate idea of *Infinity*. — The schoolmen have presumed to assert, that the *immensity* of God is a *point*, as his *eternity* (they think) is an *instant*. But this being altogether unintelligible, we may more safely affirm — that the supreme cause — is at *all times equally present*, both in his simple essence, and by the immediate and perfect exercise of all his attributes, to *every point* of the boundless immensity, as if it were really all but one single point.’

INFRA-LAPSARIANS. See SUPRA-LAPSARIANS.

INGEN. A Japanese god. He is one of their most modern deities, and lived about the year of Christ 1650. In 1653, his zeal for the religion of Siaka put him upon travelling to Japan. He was received there with all the testimonies of the profoundest respect, and regarded as a most illustrious saint. At that juncture there happened an excessive drought; upon which the Japanese made their earnest application to Ingen, that he would repeat a *Kitoo* (a prayer made use of in times of public distress) to avert the judgment. Ingen accordingly ascended a very high mountain; and having repeated the *Kitoo*, the rain descended in such mighty torrents, that the waters carried away the very bridges of Miaco.

KÆMPFER, Hist. Japan. in Append.

The INNOCENTS DAY. A festival of the Christian Church, observed on the 28th of December, in memory of the martyrdom of the innocent children, by command of Herod, King of Judea. That prince, being alarmed with the enquiry of the wise men from the East, and apprehending his own kingdom in danger from him, who was said to be *born king of the Jews*, endeavoured by crafty policy to destroy our Saviour, under a pretence of worshipping him. But God made known the wicked purpose of Herod to Joseph, who secured the life of the *holy child Jesus*, by flying with him into Egypt. As for the wise men, instead of acquainting Herod, where the infant Jesus lay, they departed into their own country another way. This disappointment enraged Herod, who immediately *sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under*, hoping to involve the young king in the cruel execution, and thereby soon to determine his reign. This barbarous act met with a severe punishment at the hand of God: for, according to Josephus, Herod was inflamed with a slow fire, which gradually consumed his entrails; he had an unnatural appetite, which could no ways be satisfied; and his members rotted, and were full of crawling worms; in which condition he died.

Matth. ii. 2. Ver. 8.

Ver. 13, 15.

Ver. 16.

Antiq. lib. xvii. c. 8.

The Greek Church, in their kalendar, and the Abyssines of Ethiopia, in their offices, commemorate *fourteen thousand* infants, slaughtered on this occasion.

INOA. [Gr.] Antient Grecian festivals, in memory of *Ino*. One of them was celebrated every year with sports and sacrifices at Corinth, being instituted by King Sisyphus. An anniversary sacrifice was offered to Ino by the Megarians, where she was first called *Leucothea*, being cast upon that coast by the waves, and interred by *Clefo* and *Tauropolis*. Ino had another festival in Laconia, where was a pond consecrated to her; into which it was usual, at this solemnity, to cast cakes of flower, which, if they sunk, were presages of prosperity, but, if they floated on the surface, were considered as ill omens.

TZETZES in Lycophron.

PAUSAN. in Atticis, & Laconicis.

INQUISITION, or THE HOLY OFFICE. A tribunal, or court of justice, in Roman-Catholic countries, erected by the Popes, for the examination and punishment of *Heretics*.

Vide LIMBORCH, Hist. de l'Inquisition.

Before the conversion of the empire to Christianity, there was no other tribunal, for the enquiry into matters of faith and doctrine, but that of the Bishops; nor any other way of punishing obstinate Heretics, but that of excommunication. But the Roman Emperors, being turned Christians, thought themselves obliged to interpose, in the punishment of crimes committed against God, and for this purpose made laws (which may be found in the Theodosian and Justinian Codes) by which Heretics were sentenced to banishment and forfeiture of estates. Thus there were

two courts of Judicature against Heretics, the one Spiritual, the other Civil. The ecclesiastical court pronounced upon the right, declared what was heresy, and excommunicated Heretics. When this was done, the civil courts undertook the prosecution, and punished those, in their persons and fortunes, who were convicted of heresy.

This method lasted till after the year 800. From this time the jurisdiction of the western Bishops over Heretics was enlarged, and they had now authority both to convict and punish them, by imprisonment, and several acts of discipline, warranted by the canons and custom : but they could not execute the imperial laws of banishment upon them. This sort of jurisdiction went on smoothly enough for three hundred years, until the XIIth century, when the great growth and power of Heresies (as they were called) began to give no small disturbance to the Church. However the Popes could do no more than send legates and preachers to endeavour the conversion of Heretics, particularly the *Albigenses*, who about this time were the occasion of great disturbances in Languedoc. Hither Father Dominic and his followers (called from him *Dominicans*) were sent by Pope Innocent III, with orders to excite the Catholic princes and people to extirpate Heretics, to enquire out their number and quality, and to transmit a faithful account thereof to Rome. Hence they were called *Inquisitors* ; and this gave birth to the formidable tribunal of the *Inquisition*, which was received in all Italy, and the dominions of Spain, excepting the kingdom of Naples, and the Low-countries, where Charles V, and after him Philip II of Spain, endeavoured to establish it, in 1567, by the Duke of Alva, to the loss of the United Provinces.

This tribunal takes cognizance of Heresy, Judaism, Mahometism, Sodomy, and Polygamy ; and the people stand in so much fear of it, that parents deliver up their children, husbands their wives, and masters their servants, to its Officers, without daring in the least to murmur. The prisoners are shut up in frightful dungeons, where they are kept for several months, till they themselves turn their own accusers, and declare the cause of their imprisonment ; for they are never confronted with witnesses. Their friends go into mourning, and speak of them as dead, not daring to solicit their pardon, lest they should be brought in as accomplices. When there is no shadow of proof against the pretended criminal, he is discharged, after a tedious imprisonment, and the loss of the greatest part of his effects.

The sentence against the prisoners of the Inquisition is publicly pronounced, and with extraordinary solemnity. This is called *Auto de fé*, that is, *Act* or *Decree of Faith*. In Portugal, they erect a theatre, capable of holding 3000 persons, on which they place a very rich altar, and raise seats on each side in the form of an amphitheatre, where the criminals are placed ; over against whom is a high chair, whither they are called one by one, to hear their doom, pronounced by one of the Inquisitors. The prisoners know their doom by the cloaths they wear that day. Those who wear their own cloaths, are discharged upon payment of a fine. Those who have a *Santo Benito*, or strait yellow coat without sleeves, charged with St Andrew's cross, have their lives, but forfeit their effects. Those who have the resemblance of flames, made of red serge, sowed upon their *Santo Benito*, without any cross, are pardoned, but threatened to be burnt, if ever they relapse. But those, who, besides these flames, have on their *Santo Benito* their own picture, environed with figures of devils, are condemned to die. The Inquisitors, who are Ecclesiastics, do not pronounce the sentence of death, but form and read an act, wherein they say, that the criminal, being convicted of such a crime by his own proper confession, is delivered with much reluctance to the secular power, to be punished according to his demerits. This writing they give to seven judges, who attend at the right side of the altar. These condemn the criminal to be first hanged, and then burnt : but *Jews* are burnt alive. The public place for execution in Portugal is called *Roussi*, whither the confraternity of mercy attend, and pray for the prisoner.

The *Inquisition* of Goa, in the Indies, on this side the gulph of Bengal, is very powerful, the principal Inquisitor having more respect shewed him, than either the Archbishop or Vice-roy. The criminals, sentenced by this tribunal to die, are clad much after the same manner as in Portugal. Such as are convicted of Magic, wear paper-caps in the form of sugar-loaves, covered with flames and frightful figures of devils. All the criminals go in procession to a church chosen for the ceremony, and

and have each of them a godfather, who are answerable for their forth-coming after the ceremony is over. In this procession the criminals walk barefooted, carrying lighted tapers in their hands: the least guilty march foremost. After the last of them that are to be discharged, comes one carrying a crucifix, and followed by those who are to die. The next day after the execution, the pictures of the executed are carried to the church of the Dominicans. The head only is represented surrounded with firebrands, and underneath is written the name, quality, and crime of the person executed.

The *Inquisition of Venice*, consisting of the Pope's nuntio residing there, the Patriarch of Venice, the Father Inquisitor, and two Senators, is nothing near so severe as those of Spain and Portugal. It does not hinder the Greeks and Armenians from the exercise of their religion; and it tolerates the Jews, who wear scarlet caps for the sake of distinction. In fine, the power of this tribunal is so limited by the States, that, in the university of Padua, degrees are taken, without requiring the candidates to make the profession of faith enjoined by the Popes; inso-much that Schismatics, Jews, and those they call Heretics, daily take their degrees in Law and Physic there.

The *Inquisition of Rome* is a congregation of twelve Cardinals, and some other officers, and the Pope presides in it in person. This is accounted the highest tribunal in Rome. It began in the time of Pope Paul IV, on occasion of the spreading of Lutheranism. The standard of the Inquisition is of red damask, on which is painted a cross, with an olive-branch on one side, and a sword on the other: the motto is these words of the 73d psalm, *Exurge, Domine, & judica causam meam*.

INQUISITORS. See the preceding article.

INSTITUTION and INDUCTION. In England, are the steps, or methods of proceeding, by which a cleric, or clergyman, is put into possession of a benefice, or living, to which he is collated, or presented.

Institution is, when the Bishop says to the cleric, *Instituo te rectorem talis ecclesiae cum cura animarum, & accipe curam tuam & meam*, i. e. *I institute you rector of such a church, with cure of souls, and receive your care and mine*. It is a kind of approbation of the choice made of the person, and is previous to *Induction*, or the actual putting him into possession. He is compleat *Parson* as to spirituality, by *Institution*, but not as to the temporality; that is, he may enter upon the parsonage-house, pray and preach, &c. but cannot grant, let, or do any such act, till *inducted* into the living. The first beginning of *Institution* to benefices was in a national synod held at Westminster in 1124; for originally patrons did fill up all churches by collation and livery, without concurrence of the Bishop, till this power was taken from them by canons.

Induction (i. e. *leading into*) is subsequent to *Institution*, and is giving a parson possession of his church. It is performed by the archdeacon, or some clergyman deputed by him for that purpose. It is analagous to livery and seisin in temporal estates, and puts him in possession of the church, glebe-land, tithes, &c. *Induction* is performed in the following manner. The clergyman commissioned takes the clergyman to be inducted by the hand, lays it upon the key of the church, the ring of the door, the latch of the church gate, or on the church wall, and pronounces these words; *By virtue of this commission, I induct you into the real and actual possession of the rectory of, &c. with all its appurtenances*. Then he opens the church-door, and puts the parson into possession thereof, who commonly tolls a bell, to give notice to the people that he has taken possession of the said church. *Induction* may, likewise, be made by delivery of a clod or turf of the glebe. It is *Induction*, which makes the parson compleat *incumbent*, and settles and fixes the freehold in him.

INTERDICT. An ecclesiastical censure, by which the church of Rome forbids the performance of divine service, and the administration of the sacraments, to a kingdom, province, town, &c. Some authors say, *Interdicts* were first practised in the west, in the reign of Charlemagne, in the beginning of the IXth century: but this censure was more frequently executed in France, Italy, and Germany, when the princes and great men made themselves absolute masters

1. Inst 344.

Plowd. 528.

SELDEN, History of Tithes, c. vi. & ix.

Country Parson's Compan. 21, 22.

MORIN. in Observat. Ecclesiast.

of those provinces, of which formerly they had been only governors; for then the Bishops, finding that these new lords slighted excommunication, put the Interdict in practice, the better to keep them to their duty. Pope Gregory VII, towards the end of the XIth century, made frequent use of this censure. Alexander III, in the year 1170, put England under an Interdict, forbidding the clergy to perform any part of divine service, except baptizing of infants, taking confessions, and giving absolution to dying penitents. But this censure being liable to the ill consequence of libertinism, and a neglect of religion, the succeeding Popes very seldom made use of it.

MAIMB.
Hist. Luth-
ran.

F. PAUL,
Hist. Conc.
Trid.

INTERIM. [*Lat.*] The name of a formulary, or confession of faith, obtruded upon the Protestants, after the death of Luther, by the Emperor Charles V, when he had defeated their forces. It was so called, because it was only to take place, in the *Interim*, till a general council should decide all the points in question between the Protestants and Catholics. The occasion of it was this: the Emperor had made choice of three divines, *viz.* Julius Phlug Bishop of Naumberg, Michael Helding titular Bishop of Sidon, and John Agricola, preacher to the Elector of Brandenburg; who drew up a project consisting of 26 articles, concerning the points of religion in dispute between the Catholics and Protestants. The controverted points were; the state of Adam, before, and after his fall: the redemption of mankind by Jesus Christ: the justification of sinners: charity and good works: the confidence we ought to have in God, that our sins are remitted: the church, and its true marks: its power, authority, and ministers: the pope and bishops: the sacraments: the mass: the commemoration of saints; their intercession; and prayers for the dead.

The Emperor sent this project to the Pope, for his approbation, which he refused: whereupon Charles V published the Imperial Constitution called the *Interim*, wherein he declared, that 'it was his will, that all his Catholic dominions should, for the future, inviolably observe the customs, statutes, and ordinances, of the Universal Church; and that those, who had separated themselves from it, should either re-unite themselves to it, or, at least, conform to this constitution; and that all should quietly expect the decisions of the general council.' This ordinance was published in the Diet of Augsburg, May 15, 1548. But this device neither pleased the Pope, nor the Protestants: the Lutheran preachers openly declared, they would not receive it, alledging that it re-established Popery. Some chose rather to quit their chairs and livings, than to subscribe it; nor would the Duke of Saxony receive it. Calvin, and several others, wrote against it. On the other side, the Emperor was so severe against those, who refused to accept it, that he disfranchised the cities of Magdeburg and Constance, for their opposition.

Rational.
lib. vi. c. 2.
n. 2.

INTROITS. In the first Common-prayer book of King Edward VI, before every Collect, Epistle, and Gospel, there is a psalm printed, which contains something prophetic of the evangelical history used upon each Sunday and holiday, or is some way or other proper to the day: this, from its being sung or said, whilst the priest made his *entrance* within the rails of the communion-table, was called *Introitus* or *Introit*. In the second edition of King Edward's book, it was laid aside; but for what reason, is uncertain. — The use of *Introits* seems to be very unexceptionable, and it is certain they were of great antiquity in the Church. Durandus proves, they were taken into divine service before the time of St Jerom. The want of them is supplied by the singing of anthems in cathedrals, and part of a psalm in metre in the parish churches.

INVENTION OF THE CROSS. A Romish festival. See **CROSS**.

Part IV. tit.
qui orandus sit.

INVOCATION OF SAINTS. The Christians, of the Romish communion, address themselves in prayer to the saints, or the souls of such good and pious persons, as have been canonized after their death. The *catechism* of the council of *Trent* makes a very great difference between the manner of imploring the succour of God, and that of imploring the assistance of the saints. 'We beg of God (says the catechism) to give us good things, and to deliver us from evil; but we pray to the saints, to intercede with God, and obtain those things, which we stand in need

' need of. Hence we use different forms in praying to God, and to the saints: ' to the former we say, *bear us, have mercy on us*; to the latter we only say, *pray for us*.' The council of Trent expressly teaches, that the saints, who reign with Jesus Christ, offer up their prayers to God for men, and condemns those, who maintain the contrary doctrine. The Protestants reject this practice, and esteem it little less than idolatry. They question the truth of the fact, namely, that the souls of good men after death are privy to the actions of men in this life: if they are not, there can be no sense or reason in addressing any kind of prayer to them.

In the public office of *canonical hours*, used by the *English-Saxons*, the blessed Virgin, and the rest of the saints, are mentioned in these words: *Sancta Dei Genetrix, Virgo Maria, & omnes Sancti dei intercedant pro nobis peccatoribus ad Dominum, ut mereamur ab eo adjuvari, & salvari*. i. e. *May the Virgin Mary, the holy mother of God, and all the saints of God, intercede for us sinners, that we may deserve to be helped and saved by him*. But this amounts to no more than a general wish for the intercession of the saints, and is far from a direct application to them. The practice of immediate address, as far as we can discover, did not prevail in England till the Xth century. At this time, in the *Homily* of the *Assumption* of the *blessed Virgin*, there is a direct prayer to the blessed Virgin, to intercede for them. See SAINTS.

Seff. 25. Dec.
de invoc.

Letters be-
tween Dr
Geo. Hickes
and a Popish
Priest. in Pref.
& Append.

JOACHIMITES. The disciples of *Joachim*, Abbot of Flora, in Calabria. Joachim was a Cistercian Monk, and a great pretender to inspiration. He relates of himself, that, being very young, he went to Jerusalem in the dress of a Hermit, to visit the holy places, and that, while he was in prayer to God in the church of that city, God communicated to him, by infusion, the knowledge of divine mysteries, and of the holy scriptures. He wrote against Lombard, the master of the sentences, who had maintained, that there was but one essence in God, tho' there were three persons; and he pretended, that, since there were three persons, there must be three essences. This dispute was in the year 1195. Joachim's writings were condemned by the fourth Lateran Council.

His followers, the *Joachimites*, were particularly fond of certain *Ternaries*. The Father, they said, operated from the beginning until the coming of the Son; the Son from that time to theirs, viz. the year 1260; and the holy Spirit then took it up, and was to operate in his turn. They likewise divided every thing relating to men, doctrine, and manner of living, into three classes, according to the three persons of the Trinity. The *first Ternary* was that of men; of whom the first class was that of married men, which had lasted during the whole period of the Father: the second was that of Clerics, which lasted during the time of the Son; and the last was that of Monks, wherein was to be an uncommon effusion of grace by the holy Spirit. The *second Ternary* was that of doctrine; viz. the Old Testament, the New, and the everlasting gospel: the first they ascribed to the Father, the second to the Son, and the third to the holy Spirit. A third *Ternary* consisted in the manner of living: viz. under the Father, men lived according to the flesh; under the Son, they lived according to the flesh and the Spirit; and, under the holy Ghost, they were to live according to the Spirit only.

JOB (THE BOOK OF). A canonical book of the Old Testament; containing a narrative of a series of misfortunes, which happened to a man, whose name was Job; the encomium of that extraordinary patience with which he bore them; and the conferences he had with his friends upon the subject of his misfortunes.

Many of the Jewish Rabbins pretend, that this relation is altogether a fiction: others think, it is a simple narration of a matter of fact, just as it happened; whilst a third sort of critics, keeping a *medium* between these two opinions, acknowledge, that the ground-work of this story is true, but that the author wrote it in a poetical strain, and decorated it with peculiar circumstances, to render the narration more profitable and entertaining. The other books of scripture (particularly *Ezek. xiv. 14.* and *Jam. v. 11.*) mention Job as a real person; and the stile and manner in which it was written, the converses between God and the devil, and the prolix discourses of Job and his friends, plainly enough shew, that the story is amplified and embellished by the author.

The time is not set down, in which Job lived. Some have thought, that he was much antienter than Moses, because the *law* is never cited either by Job or his friends, tho' they wanted not occasion of mentioning it, and because it is related, that Job himself offered sacrifices. Probably, the circumstances of this story happened whilst the Israelites were in the wilderness. Some of the critics ascribe this history to Job himself; but the Rabbins generally pronounce Moses to be the author of it. Others say, that Job wrote it originally in Syriac or Arabic, and that Moses rendered it into Hebrew, and added several passages to it; and some make Solomon to have been the author of it, discovering, as they think, his manner of writing in it.

St Jerom imagined, that the book of Job, excepting the two first chapters, and the end of the last, is written in Hexameter verse, composed of Dactyls and Spondees, mixed sometimes with other feet of the same quantity, tho' not the same number of syllables. He authorizes this opinion by the testimony of Philo, Josephus, Origen, and Eusebius of Cæsarea. At present, it is very hard to discover the measure and cadency of these verses; but we may perceive through the whole that poetical genius, and those noble, bold, and figurative expressions, which are the very soul of poetry.

This book is naturally divided into three parts, tho' very unequal ones. The first is the historical narration of the former prosperity of Job, and of the miseries with which he was afterwards afflicted: this is the subject of the two first chapters. The second part consists of the speeches of Job and his friends: this comprehends the principal body of the work. The last part, which begins at the seventh verse of the last chapter, is a short account of what followed after these conferences between Job and his friends; which concludes the whole.

At the end of the Greek and Arabic copies of this book, and in the old Latin Vulgate, we have this account of Job, said to be taken from the Syriac. 'Job dwelt in the Aushitis, upon the confines of Idumæa and Arabia. His name at first was Jobab. He married an Arabian woman, by whom he had a son, called Ennon. He himself was the son of Zerah, of the posterity of Esau, and a native of Bozrah; so that he was the fifth in descent from Abraham. He reigned in Edom; and the kings before and after him reigned in this order. Balak, the son of Beor, in the city of Dinhabah; after him Job, otherwise called Jobab. Job was succeeded by Husham, Prince of Teman. After him reigned Hadad, the son of Bedad, who defeated the Midianites in the fields of Moab. The name of his city was Arith. Job's friends, who came to visit him, were; Eliphaz, of the posterity of Esau, and King of Teman; Bildad King of the Shuhites; and Zophar, King of the Naamathites.'

We meet with the name of Job in the antient martyrologies, with the title of prophet, saint, and martyr. The worship of him is of great antiquity among the Greeks and Latins. The Greeks have chosen the 6th of May for celebrating the festival of St Job. The Latins keep it on the tenth of the same month. A great number of churches and chapels are dedicated to this holy man, particularly in Spain and Italy; and he is invoked principally against the leprosy, itch, foul disease, and such like distempers.

D'HERBE-
LOT, Bibl.
Orient. pag.
81. and 466.

The Arabian authors make Job to be one of the three prophets descended from Ishmael: the other two are Jethro and Mohammed. They account for Job's disease by saying that the devil blew such a pestilential heat upon him through the nose, that his whole mass of blood was corrupted thereby. They relate farther, that the inhabitants were obliged to put him out of the city in a very remote place, whither his wife carried him every day what was necessary for his subsistence; that the devil constantly stole away from her every thing she had provided for him; and that, having reduced her to such a condition, that she had nothing to relieve her husband withal, he appeared to her in the form of a woman that was bald, telling her, that if she would give her two tresses of her hair, which hung upon her neck, she would furnish her every day with what was necessary for the subsistence of her husband. Job's wife (they say) accepted of the offer, and gave the old woman her two tresses. The devil went immediately to Job, and told him, that his wife had been surprized in the act of leudness, and her hair had been cut off. Job, suspecting very much that she had suffered her self to be deluded, swore, if he recovered his health, he would severely chastise her for her fault. The devil, having thus got the better of Job's patience, transformed himself into an angel of light, and declared to the people

people of the country, that Job had forfeited the favour of God, and that they should no longer permit him to abide among them. Job, being informed of what had passed, had recourse to God by prayer; who in a moment put an end to all his sufferings: for the Angel Gabriel descended to the place where he was; and, striking the earth with his foot, caused a fountain of the purest water to spring out of it; wherein Job having washed his body, and drank of it, found himself on a sudden absolutely cured, and restored to perfect health: after this God multiplied his riches in such a manner, that, to express the abundance of it, the Arabian authors say, that a shower of gold fell upon him.

JOEL (THE PROPHECY OF). A canonical book of the Old Testament. Joel, the son of Pethuel, the second of the twelve lesser prophets, was, it is said, of the tribe of Reuben, and the city of Bethoron. St Jerom believes him to have been nearly cotemporary with Hosea, because he follows that prophet in the Hebrew text: for that Father believed, that the prophets were disposed according to the series of time. Some place him before Jehoram, the son of Ahab, in whose time there was a famine, which it is pretended he foretold. The Rabbins place him under the reign of Hezekiah, or Manasseh.

The style of this prophet is figurative, strong, and expressive. He upbraids the Israelites for their idolatry, and foretels the calamities they should suffer as a punishment of that sin: but he endeavours to support them with the comfort, that their miseries should have an end upon their reformation and repentance.

JOGUIS. A kind of Hermits, among the East-Indians. They are generally seen standing under trees, or near their pagods. Some of them go stark naked, holding their arms across over their heads, and continue in that posture all their lives. Others sleep on the ground, with one leg higher than the other, and their arms raised above their heads. These wretched penitents insensibly lose the use of their arms and legs. Some of them feed peacocks, and other birds, for the sake of their god Brama. They are followed by persons of both sexes, who make a vow of devoting themselves to their service, and are wholly employed in soothing the voluntary sufferings of the *Joguis* with alms and refreshments. When they hold their spiritual conversations, they sit close together in a ring, and tie at the end of a stick a banner made of several pieces of stuff.

Ceremonies of
the East-Indians,
apud
Rel. Cer.
T. II.

Some *Joguis* confine themselves in cages, which are set on the top of a thick stake fixed in the ground: these cages are so small, that the penitent is prodigiously tortured in them. Near these cages are placed two little idols of *Ixora* or *Mahadeu*, the perpetual object of the worship of all recluse. Some, holding a sabre in one hand, and a kind of shield in the other, go up a crane, where hooking themselves to an iron, which runs a considerable way into their backs, they spring forward into the air, flourishing their sabres, and launching out into extravagant praises of their idols. Others plunge into the Ganges, in hopes of being devoured by crocodiles, fancying they shall thereby obtain the happiness of the next life. Baldæus tells us, that *Canara*, in the kingdom of *Cananor*, is most famous for its *Joguis*, whose lives are considered by the Indians as perfect models of piety and holiness. These saints walk about stark naked, with little bells in their hands, to call the pious of both sexes to their devotions. If this author is to be credited, their women of the greatest distinction handle the privities of these saints out of a religious motive, and behold their nakedness with a Stoical indifference. Della Valle tells us, the *Joguis* pretend to revelations by the virtue of their spiritual exercises, prayers, and fasts, and that a secret and carnal commerce, which they hold with certain Demons or *Genii* (which appear to them in the shape of women) enables them to pry into futurity.

S. JOHN BAPTIST (THE NATIVITY OF). A festival of the Christian Church, observed on the 24th of June. The Church celebrates the *Nativity* of this Saint because of the wonderful circumstances attending it; his birth being foretold by an angel, sent on purpose to deliver this joyful message, when his mother Elizabeth was barren, and both his parents well stricken in age. The same divine messenger foretold, that he should be great in the sight of the Lord, and should neither drink wine nor strong drink; that he should be filled with the Holy Ghost even from his mother's womb; that he should convert many of the Jews, and

Luke i. 7,
13.

Ver. 15.

and prepare the way of the Lord, and consequently should be the *forerunner* of our Saviour, and the greatest of all the prophets. This prediction he fulfilled by his exemplary life, and by proclaiming to the Jews the approach of the Messiah. His conduct and doctrine drew to him many hearers, and gained him many Profelytes, who were *baptized of him, confessing their sins*: and from hence he was stiled the *Baptist*, because *Baptism*, tho' a Jewish rite, had never been made use of, before St John's time, to figure out to them repentance and remission of sins. St John was beheaded by the command of Herod, whom he had provoked by reproving him for his adultery and incest in keeping Herodias, his brother Philip's wife; tho' Josephus makes the motive of it to proceed from Herod's apprehension of St John's popularity, which might occasion some innovation or insurrection. The Jews had such an opinion of this prophet's sanctity, that they ascribed the overthrow of Herod's army, which he had sent against his father-in-law Aretas, to the just judgment of God, as a punishment for putting John the Baptist to death.

The gospel does not tell us where St John was buried; but, in the time of Julian the Apostate, his tomb was shewn at Samaria, where the inhabitants of the country opened it, and burnt part of his bones: the rest were saved by some Christians, who carried them to an Abbot of Jerusalem, named Philip. This abbot made a present of them to St Athanasius, and St Athanasius put them in a well, till they were lodged in a more honourable place. Some time after, Theodosius having demolished the temple of Serapis, a church was built in the room of it dedicated to St John Baptist; and here these holy relics were placed in the year 396.

The church of St John Baptist at Damascus is celebrated both by the Christians and Mohammedans. It was at first dedicated to Zechary the father of St John: but it had the name of St John Baptist, after this saint's head had been found at Emesa, in the time of Theodosius the Younger. It is pretended, that this church was built by the Sabians, or Christians of St John, who kept in it the head of St John Baptist hanging from the roof; and that the Caliph Abdalmelech, being desirous to purchase this church of the Christians, offered them 40000 Dinars or Pistoles; which being refused, he took it by force, and converted it into a mosque. The Mohammedans cite several expressions of the gospel, as used by St John, which in reality were Jesus Christ's; and they have composed dialogues between Jesus Christ and St John Baptist.

S. JOHN THE EVANGELIST'S DAY. A festival of the Christian Church, observed on the 27th of December.

St John was a Galilean, the son of Zebedee and Salome, younger brother of St James, with whom he was brought up in the trade of fishing, and with whom he was called to be a disciple and an apostle of our Saviour. He is thought by the antients to be much the youngest of all the apostles, being under thirty years of age, when he was called to that dignity: and his great age seems to prove as much; for, since he died at about an hundred years of age in the third year of Trajan, he must have lived above seventy years after our Saviour's sufferings. St John was particularly esteemed by our Saviour. He was not only one of the three disciples, whom our Saviour admitted to the more private passages of his life, but was *the disciple whom Jesus loved*, who lay in his master's bosom at the paschal supper, and to whom our Lord committed the care of his mother, when he was leaving the world.

After our Saviour's death, St John exercised his apostolical office in Asia; tho' it is probable, he continued in Judea till after the blessed Virgin's death, which happened about fifteen years after our Lord's ascension; otherwise we must have heard of him in the account St Luke gives of St Paul's journeys in those parts. He founded the Churches of Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea: but his chief place of residence was Ephesus, where St Paul had many years before settled a church. It is thought he did not confine his ministry meerly to Asia Minor, but that he preached in other parts of the east, probably in Parthia; his first epistle being antiently entitled *To the Parthians*.

This great apostle, being represented to the Emperor Domitian as a publick subverter of the religion of the empire, was, by the Proconsul of Asia, sent bound to Rome, where he was cast into a cauldron of boiling oil, out of which he miraculously escaped unhurt. But the Emperor presently banished him into the island

of Patmos, in the Archipelago, where he remained several years. But, when the Emperor Nerva revoked the severe edicts of his predecessor, St John took the advantage of that indulgence, and returned to Ephesus; where, finding Timothy their Bishop martyred, he governed that church until the time of Trajan; about the beginning of whose reign he died, being an hundred years old, and never married.

Besides the gospel, revelations, and three epistles of St John, which the church receives, there are some other apocryphal writings ascribed to him: for example, a book of his supposed travels; another of his acts, which the Encratites, Manichees, and Priscillianists made use of; a book concerning the death and assumption of the Virgin; and a creed, supposed to have been given by the blessed Virgin and St John to Gregory of Neocæsarea.

St John is generally surnamed *The Divine*, by reason of the sublimity of his knowledge and revelations, and particularly because of the beginning of his gospel. Polycrates, Bishop of Ephesus, affirms, that he wore a plate of gold upon his forehead, as a priest and apostle of Jesus Christ. He is painted with a cup, and a serpent issuing out of it; because, some heretics (as is related in the spurious Prochorus) having given him poison in a glass, he made the sign of the cross over it, and all the venom was dispelled under the form of a serpent. *See the two following articles.*

*Apud EUSEB.
lib. v. c. 24.*

S. JOHN'S GOSPEL. A canonical book of the New Testament, being a recital of the life, actions, doctrine, death, &c. of our Saviour Jesus Christ, written by St John the Apostle and Evangelist. *See the preceding article.*

St John wrote his gospel at Ephesus, after his return from the isle of Patmos, at the desire of the Christians and Bishops of Asia. St Jerom says, he would not undertake it, but on condition they should appoint a publick fast, to implore the assistance of God; and that, the fast being ended, St John, filled with the Holy Ghost, broke out into these words; *In the beginning was the Word, &c.* The ancients assign two reasons for this undertaking. The first is, because, in the other three gospels, there was wanting the history of the beginning of Jesus Christ's preaching till the imprisonment of John the Baptist; which therefore he applied himself particularly to relate. The second reason was, in order to confound the errors of the Cerinthians, Ebionites, and other heretics, who denied the divinity of Jesus Christ.

*Præf. in Com-
mentarios.*

*EUSEB. lib.
iii. c. 24. &
lib. vi. c. 14.*

Some critics have thought, that St John's gospel ended at the xxth chapter with those words, *Many other signs truly did Jesus, &c.* and that the following chapter was added, after the death of St John, by the church of Ephesus.

Clement of Alexandria calls this gospel, *the spiritual gospel*; and St Jerom says of this Evangelist, that he wrote of our Saviour's divinity in a very sublime manner, and with a *happy temerity*. Pagan Philosophers have admired the sublimity of St John's Gospel. Thus, the Platonist Amelius, having read the beginning of it, and finding it conformable to the doctrine of Plato, cried out, *O Jupiter! this Barbarian believes with Plato, that the Word is the beginning.*

*EUSEB. Præp.
Evang. lib.
xi. c. 19.*

The Emperor Julian accuses St John of introducing novelties into the Christian religion, by making Jesus Christ pass for a God, which neither St Paul, nor the other evangelists, had dared to do.

It is observable, that the history of the woman taken in adultery, related in the viiith chapter, is not to be found in all the manuscripts of this gospel. Grotius, and others, believed, that the story was taken from the gospel of the Nazareens, and inserted afterwards in that of St John. Others pretend, that the Novatians had razed it out. But St Augustin thinks, some good orthodox people had expunged it, lest their wives should make use of it, to prevent that chastisement, which their disloyalty might deserve.

S. JOHN'S GENERAL EPISTLES. Three canonical books of the New Testament, being letters written by St John the Evangelist. *See the last article but one.*

The *First Epistle of St John* has always been received by the church as genuine. Tho' there is neither inscription nor direction, it appears, by the beginning of ch. ii. to be a *Catholic*, or *General* Epistle, addressed, not to one, but many Christians. It is probable, he wrote it towards the end of his life, because he mentions

the opinion, which then prevailed, that the day of judgment was at hand, and antichrist ready to appear. He insists upon the advantages of faith in Christ: he exhorts those, to whom he writes, not to suffer themselves to be seduced by false teachers; and recommends to them good works, the love of God and our neighbour, purity, and other Christian virtues. This Epistle, for matter and stile, is much like the Gospel, written by the same apostle.

The two other Epistles, which carry his name, have not always been so generally received. On the contrary, some of the antients were of opinion, that they were written by another John, called *the Elder*, a disciple of the apostles, mentioned by Papias. However Irenæus quotes the Second under the name of John the disciple of our Lord. In truth, the spirit, the sentiments, and stile of these two Epistles are not only like, but often the same as in the first Epistle; which plainly bespeaks one and the same author.

The *second Epistle of St John* is directed to the *elect Lady*; by which some understand a lady named *Electa*; others only some lady of dignity and distinction; and others an *elect* or *chosen* Church, metaphorically stiled *Lady*. Whoever she be, the Apostle congratulates her, because her children led a Christian life. He cautions her likewise to beware of impostors, who denied, that Christ was come in the flesh.

The *Third Epistle of St John* is directed to Gaius or Caius. Whoever he be (for it is controverted) the Apostle declares to him the joy he conceived, when he heard of his piety and charity.

It is probable, St John wrote his *Epistles*, as well as his *Gospel*, from Ephesus, after his return from the isle of Patmos.

JONAH (THE PROPHECY OF). A canonical book of the Old Testament. The prophecy of Jonah was directed to the Ninevites, and relates, how that prophet, being commanded by God to go to Nineveh, but disobediently attempting a voyage another way, was discovered by a sudden tempest arising, and cast into the sea, and swallowed by a whale; which, after having lodged him three days and three nights in its belly, disgorged him upon the shore: whereupon, being sensible of his past danger, and surprizing deliverance, he betook himself to the journey and embassy, to which he was appointed; and, arriving at Nineveh, the metropolis of all Assyria, he, according to his commission, boldly laid open to the inhabitants their sins and miscarriages, and proclaimed their sudden overthrow, except they repented: upon which the whole city, by prayer and fasting, and humbling themselves, and by a speedy repentance, happily averted the divine vengeance, and escaped the threatned ruin.

Jonah was the son of Amittai, of Gath-hepher, near Dio-Cæsarea, of the tribe of Zebulun, in Galilee. He began to prophecy in the reign of Joash the father of Jeroboam, King of Israel, and of Uzziah or Azariah, King of Judah, and seems to be the most antient of all the prophets. The history, related in his prophecy, came to pass in the days of Pul, the father of Sardanapalus King of Nineveh, who was invited by Menahem, and came into the kingdom of Israel with an army in the life-time of the prophet Hosea.

2 Kings xiv.
25.

EPIPH. &
DOROTH. de
vit. prophet.

The author of the *lives of the prophets* ascribes to Jonah the following prophecy: *When innumerable people shall be seen coming from the west, then must we expect to see this city utterly destroyed; and this city shall be destroyed, when the stone shall be seen to weep with compassion.* The people coming from the west are the Romans, and the stone weeping with compassion is Jesus Christ, called in scripture the corner-stone, who wept over Jerusalem a few days before his passion. The same author relates, that Jonah, returning from Nineveh, and ashamed to see, that his prediction was not followed with the execution he had foretold, retired with his mother to the city of Sur, or rather Tyre, where he dwelt till his death, and was buried in the cave of Cenezæus, judge of Israel.

The eastern people shew the tomb of Jonah at Mosul, which they believe to be the same as Nineveh. The Turks shew his Mausolæum at Gath-hepher, in a subterraneous chapel, inclosed within a mosque. They believe at Venice, that they have the body of Jonah in the church of St Apollinarius. His relics likewise are to be seen at Nocera in the kingdom of Naples, and in the abbey of mount Cassin, where one of his ribs is shewn,

The

The Mohammedans are acquainted with the history of Jonah; but their knowledge of it is very imperfect. They relate, that the vessel, wherein he embarked, being under full sail, stopped on a sudden, without any one's being able to move it forwards or backwards; that the sailors thereupon drew lots, and the lot fell upon Jonah, who was cast into the sea, to appease the anger of Heaven; and that, being swallowed up by a fish, he was carried to the very bottom of the deep, and continued there forty days. The Mohammedans call this prophet *The fish's companion*.

D'HERBE-
LOT, Bibl.
Orient. p. 495.

JOSHUA (THE BOOK OF). A canonical book of the Old Testament. The learned are divided in their opinions about the author of the book of Joshua; the title at the head of the book being supposed, not to denote its author, but the subject matter of it, being the history of the wars and transactions, which happened under the administration of Joshua. Some think, the 26th verse of the last chapter are an evidence, that Joshua was the author of this book: the words are; *Joshua wrote all these words in the book of the law of the Lord*. But this may only relate to what is said in this chapter concerning the covenant, that the people made with God. For Joshua, a little before his death, having assembled the Israelites at Sichem, and laid them under a solemn engagement to serve only the Lord, gave them fresh laws and ordinances, and *wrote all these words in the book of the law of the Lord*. Some alledge what is said concerning Joshua in the book of *Ecclesiasticus* [ch. xvi.] that *he was the successor of Moses in prophecies*, as a proof that he wrote a sacred book. But this may mean no more, than that he succeeded Moses in the spirit of prophecy. The antient Talmudists, and many of later date, expressly ascribe this book to Joshua, and the Jews reckon him among the first prophets, as they call them, tho' the book is merely historical.

Some of the antients, and many of the moderns, deny, that Joshua was the author of this book. Theodoret affirms, that it was compiled a long time after the death of Joshua, and that it was but an abstract of an antient commentary, called *The book of Jasher* or *just men*, spoken of in the tenth chapter of this book. Others have endeavoured to shew, from particular passages of the book, that it could not be Joshua's; as when it is said, (ch. iv. ver. 9.) that *the twelve stones, that Joshua set up in the midst of Jordan, remain to this day*: and in another place; *This place is called Gilgal to this day*. But these, and the like passages might have been afterwards added to the collections of Joshua. Quest. 14.

However it be, the Hebrews, as well as the Greeks and Latins, have distinguished this book by the title of *Joshua*, or *Jesus*. This great personage was the son of Nun, of the tribe of Ephraim. He was first called Oshea; but Moses changed his name to Jehoshua or Joshua. These names, which have all the same root, signify *a Saviour*; and Joshua was appointed by God to be the successor of Moses, and to lead the Israelites in *safety*, by subduing their enemies, into the promised land: the history of which great event is the subject of the book of Joshua; which may be divided into three parts. The first is a history of the conquest of the land of Canaan. The second, which begins at the xiith chapter, is a description of that country, and the division of it among the tribes. The third, comprized in the two last chapters, contains the renewal of the covenant he caused the Israelites to make, and the death of their victorious leader and governor. The whole comprehends a term of seventeen, or, according to others, twenty seven years. Numb. xiii. 17.

The Samaritans have a book of Joshua, which they preserve with great respect, and make use of to support their pretensions against the Jews: but this book is very different from that, which the Jews and Christians esteem to be canonical. It contains 47 chapters, filled with an infinite number of fables and childish stories. It begins with Moses's choice of Joshua to be his successor, and relates a great number of miracles, which are not in the genuine book of Joshua. It describes a certain war carried on against Saubec, son of Heman, King of Persia, with a thousand fabulous circumstances. After the death of Joshua, this book names one Terfico, of the tribe of Ephraim, for his successor. The author includes within his history what concerns the judges, and kings of Judah, Jaddus, and Alexander the Great, and the siege of Jerusalem by Adrian. He concludes with what relates to Nathaniel, and his sons Babarraba, Akbarus, and Phinehas. This book is not printed. Joseph Scaliger, to whom it belonged, left it as a legacy to the library of Leyden; where it

M. FABRIC,
Apoc. V. T.

it is at present, in Samaritan characters, but in the Arabic language, translated from the Hebrew.

The Jews make Joshua the author of a prayer, which they repeat when they go out of their synagogues. They likewise ascribe to him ten rules, which were to be observed in the land of Promise: they relate chiefly to matters of a civil nature.

D'HERBE-
LOT, Bibl.
Orient. p.
494.

The Mohammedans believe, that Joshua was sent by God, to fight the giants, who possessed the town and country of Arika or Jericho. He gave them battle on a friday in the evening; but, night coming on, and it not being lawful to fight on the sabbath-day, he begged of God to prolong the day, that he might have time to defeat them. Accordingly the sun continued an hour and half longer than usual above the horizon. This was one motive of the Mussulmans choosing friday in every week for a festival. They add, that Joshua drove the Canaanites out of their country, and obliged them to retire into Africa.

IRIS. A fabulous goddess. The antient poets deified that beautiful appearance in the heavens, which we call the *Rainbow*, under the name of *Iris*. She was said to be the daughter of *Thaumas*.

VIRG. Æn.
lib. ix. ver. 5.

Ad quem sic roseo Thaumantias ore locuta est, &c.

SERVIVS, in
loc.

Thaumas is derived from the Greek θαυμάζω, *admirari*; and was said to be the father of *Iris*, because men *admired*, or wondered at, the beautiful colours of the celestial bow. This goddess is a constant attendant on *Juno*; the physical reason of which is, because *Juno* denotes the *air*, and the appearance of *Iris*, or the rainbow, shews the disposition or temperature of the air. As Mercury, the messenger of the gods, was employed to unloose the souls of men, so *Iris* was to set free the souls of women. *Juno* sends her on this errand to the unhappy *Dido*.

VIRG. Æn.
lib. iv. ver.
693.

Tum Juno omnipotens, longum miserata dolorem,
Difficilemque obitus, Irim demisit Olympo,
Quæ luctantem animam nexosque resolveret artus - - -
Ergo Iris croceis per cælum roseida pennis,
Mille trahens varios adverso sole colores,
Devolat, & supra caput astitit: hunc ego Diti
Sacrum iussa fero, teque isto corpore solvo.
Sic ait, & dextra crinem secant; omnis & unâ
Dilapsus calor, atque in ventos vita recessit.

Then Juno, grieving that she shou'd sustain
A death so lingring, and so full of pain,
Sent Iris down, to free her from the strife
Of labring nature, and dissolve her life - - -
Downward the various goddess took her flight,
And drew a thousand colours from the light:
Then stood above the dying lover's head,
And said, I thus devote thee to the dead;
This offering to the infernal gods I bear:
Thus while she spoke, she cut the fatal hair;
The struggling soul was loosed, and life dissolved in air. } DRYDEN.

Iris has full employment in Homer. In the second book, she orders the Trojans to arm. In the third, she tells Helen of the single combat of Paris and Menelaus: in the eighth, she is sent to Pallas and Juno, with orders from Jupiter: in the eighteenth, she admonishes Achilles to succour his friends fighting for the body of Patroclus; and in the twenty-third, she summons the winds to raise the fire of Patroclus's pile.

As to the etymology of the word *Iris*, Servius observes, from Hesiod, that Mercury and *Iris* being both messengers of the gods, the errands of Mercury always tend to concord, and the messages of *Iris* to war and discord; from whence she was called *Iris*, quasi *Ἰρις*. But Eustathius more properly derives it from ἰρεν, the same as ἀγγέλλειν, *nuntiare*; which agrees better with the office and employment of this deity.

In II. γ.

deity. Vossius, for a like reason, deduces the name from the Hebrew *Ir* or *Hir*, De Idolol. lib. iii. c. 13. which signifies an angel or messenger.

ISAIAH (THE PROPHECY OF). A canonical book of the Old Testament. Isaiah is the first of the four greater prophets, the other three being Jeremiah, Ezekiel, and Daniel. He was of royal blood, his father Amos being brother to Azariah king of Judah. He prophesied from the end of the reign of Uzziah, to the time of Manasseh; by whose order, according to a Jewish tradition, he was sawn asunder with a wooden saw. He delivered his predictions under the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. The five first chapters of his prophecy relate to the reign of Uzziah: the vision of the sixth chapter happened in the time of Jotham: the next chapters, to the fifteenth, include his prophecies under the reign of Ahaz: and those, that happened under the reigns of Hezekiah and Manasseh, are related in the next chapters, to the end.

The style of this prophet is noble, sublime, and florid. Grotius calls him the Demosthenes of the Hebrews. He had the advantage, above the other prophets, of improving his diction by conversing with men of the greatest parts and elocution. This added a gravity, force, and vehemence to what he said. He impartially reformed the vices and disorders of the age he lived in, and openly displayed the judgments of God, which were hanging over the Jewish nation; at the same time denouncing vengeance on those foreign nations, which were instrumental in inflicting those judgments, *viz.* the Assyrians, Egyptians, Ethiopians, Moabites, Edomites, Tyrians, and Arabians. He clearly foretold the deliverance of the Jews from their captivity in Babylon by the hand of Cyrus King of Persia; and this he expressly mentioned an hundred years before it came to pass. But the most remarkable of his predictions are those concerning the Messiah. He, in plain terms, foretold, not only the coming of Christ in the flesh, but all the great and memorable circumstances of his life and death. He speaks, says St Jerom, rather of things *past* than *to come*; and he may rather be called an *Evangelist*, than a *Prophet*. In 2 Chron. xix. 2. Pref. in Is.

Besides the prophecies of Isaiah still extant, he wrote a book concerning the actions of Uzziah, cited in the *Chronicles*; but it is now lost. Origen, Epiphanius, and St Jerom speak of another book, called *The ascension of Isaiah*. Some of the Jews ascribe to him the *Proverbs*, *Ecclesiastes*, *Solomon's Song*, and the book of *Job*. St Ambrose relates of Isaiah, that, being in prison, and in great danger of dying, the devil appeared to him, and promised, if he would retract his prophecies, to deliver him; but Isaiah chose rather to die, than accept deliverance upon such terms. There is, in the Talmud, a long dialogue between Isaiah and Hezekiah, in the time of this prince's sickness, when the prophet came to visit him. 2 Chron. xxvi. 22. In Pf. 118. Gemar. Berachot. c. i.

The eastern Christians tell us, that the prophet Isaiah forfeited the gift of prophecy twenty-eight years, for not opposing King Uzziah, when he resolved to enter the sanctuary, where was the altar of incense. The same authors make him to have lived 120 years. D'Herbe-LOT, Bibl. Orient. p. 500.

ISIS. A famous deity of the antient Egyptians. The two principal gods of the Egyptians, Isis and Osiris, upon which the whole superstition of that people turns, are, if we collect the sentiments of several writers, all the gods of the Pagans: for, as Osiris was Bacchus, Pluto, Jupiter, &c. so Isis was Ceres, Juno, Luna, Terra, Minerva, Proserpine, Thetis, Cybele, Venus, Diana, Bellona, Hecate, Rhamnusia, and in short all the goddesses; whence it is that she was called *Myrionyma*, the goddess with a thousand names.

The worship of Isis appears to have been more in vogue than that of Osiris, she being more frequently to be met with upon marbles than he. Isis was looked upon as the parent, and nature, of all things; as appears from a marble at Capua inscribed to this goddess, as follows: MONTE. Antiq. T. II. P. II. B. I. c. ii.

TE TIBI
UNA, QUÆ ES OMNIA,
DEA ISIS,
ARRIUS BABINUS V.C.

i. e. to thee, goddess Isis, who art one and all things, Arrius Babinus makes this vow.

6 Y

And,

PLUT. de
Isid. & Osirid.

And, at Sais, in the temple of Minerva, who was thought to be the same as Isis, there was this inscription on the pavement :

SUM QUIDQUID FUIT, EST, ERITQUE, NEMOQUE
MORTALIUM MIHI ADHUC VELUM DETRAXIT.

In Metam.
lib. xi.

i. e. *I am whatsoever was, is, and shall be, and no mortal hath yet pulled off my veil.* And Apuleius introduces Isis giving this account of herself. 'I am nature, the mother of all things, mistress of the elements, the beginning of ages, the sovereign of the gods, the queen of the *Manes*, the first of the heavenly natures, the uniform face of the gods and goddesses. It is I, who govern the luminous firmament of heaven, the salutary breezes of the sea, and the horrid silence of hell, with a nod. My divinity alone, tho' multiform, is honoured with different ceremonies, and under different names. The Phrygians call me the Pessinuntian mother of the gods; the Athenians, the Cecropian mother; the Cyprians, the Paphian Venus; the Cretans, Diana Dictynna; the Sicilians, the Stygian Proserpine; the Eleusinians, the old goddess Ceres: some Juno; some, Bellona; others, Hecate; and others again, Rhamnusia. The oriental Ethiopians, and Egyptians, honour me with peculiar ceremonies, and call me by my true name, *Isis*.'

The origin of Isis is very differently related. But it is generally reported, that she was a Queen of Egypt; and there is extant an inscription, taken from an antient column, which informs us who she was. It is as follows:

DIOD. SICUL. Bib-
lioth.

I am Isis, Queen of Egypt, instructed by Mercury. No body can abolish what I have established by my ordinances. I am the wife of Osiris. I first invented the use of corn. I am the mother of King Horus. I shine in the dog-star. By me the city of Bubastis was founded. Wherefore, rejoice, O Egypt, rejoice, who hast brought me up and nourished me.

Vide OVID.
Metam. lib. i.

Some take Isis to be the same as *Io*, the daughter of Inachus, King of Argos; who, being metamorphosed into a cow, arrived in Egypt, upon the banks of the Nile, where she resumed her human form, and was delivered of a son, called Epaphus, whose father was Jupiter. After her death, say these authors, she was deified, and had divine honours paid her by the Egyptians.

Isis was not only honoured by the Egyptians, but also by the Greeks, as appears from the great number of monuments erected to her in that country, and the figures of her, which are frequently to be seen on medals. The worship of Isis, and other Egyptian deities, was admitted at Rome with some difficulty, and several times rejected; but was at last so well received, that most of them, especially Isis, were held in as great esteem and honour, as the other gods. Hence Lucan:

Pharfal. lib.
viii. ver. 831.

Nos in templa tuam Romana accepimus Isin,
Semideosque canes, & sinistra jumentia luctus,
Et quem tu plangens hominem testaris Osirim.

*We have with honours dead Osiris crown'd,
And mourn'd him to the tinkling timbrel's sound;
Received her Isis to divine abodes,
And rank'd her dogs deform'd with Roman gods.* ROWE.

In the year of Rome 686, Piso and Gabinius, who were at that time consuls, drove the Egyptian deities from the city; four years after which, by a decree of the senate, the temple of Isis and Serapis were razed to the foundations. The Egyptian worship, however, crept in again; and, under the Emperor Tiberius, the senate made a new effort, but in vain, to cast out the Egyptian deities, the worship of which so far prevailed, that many places in Rome took the names of Isis and Serapis.

Isis had many temples at Rome: one near the baths of Caracalla, with this title upon an old marble:

SÆCULO FELICI ISIAS SACERDOS ISIDI SALUTARIS CONSE-
CRATIO.

Another,

Another, with this inscription :

TEMPLUM ISIDIS EXORATÆ.

P. Victor and Sextus Rufus mention another, by the name of PATRITIAN ISIS, near mount *Esquilinus*.

The Egyptians celebrated the festival of Isis with the utmost solemnity. On the vigil thereof they fasted, and sacrificed a bullock, taking out the bowels, and leaving the fat and vitals in the carcase : then cutting off the legs, rump, neck and shoulders, and filling the body with fine bread, honey, dried raisins, figs, incense, myrrh, and other perfumes, they proceeded to consecration, pouring in large quantities of oil. They beat themselves all the time the flesh lay on the fire, and feasted on the remainder. The offerings of this kind of cattle were to be unblemished males ; for the females, being sacred to Isis, could not be offered. HERODOT. lib. ii.

At Coptos, a city of Egypt, the goddess Isis was worshipped by the women, who lamented the loss of their husbands, or children. It is pretended, that tho' the country was full of great scorpions, whose sting was incurable, and immediate death, yet these *Isiac* mourners lay prostrate on the ground, walked bare-footed, and even trod upon those dangerous animals, without hurt. ÆLIAN. Hist. Animal. lib. x. c. 23.

The priests of Isis wore a kind of white linnen surplice. Hence Ovid, speaking of Io, taken by some to be the same as Isis, says ; APULEIUS, ubi supra.

Nunc Dea linigera colitur celeberrima turba.

Metam. lib. i. ver. 747.

*A goddess now, thro' all th' Egyptian state ;
And served by priests, who in white linnen wait.* DRYDEN.

The *Sistrum* was the proper symbol of Isis, being an instrument of a long figure, with a handle, and a cavity in the middle, furnished with brass or iron rods disposed cross-wise. On the top of the instrument was sometimes represented a cat with a human face. The use of the *Sistrum*, in the mysteries of Isis, was the same as that of the cymbal in the rites of Cybele, namely, to make a noise or rattling in the temples and processions. MONTF. ubi supra. c. vii.

The image of Isis was usually in the form of a woman, with cow's horns on her head, representing the appearance of the moon in her increase and decrease, and holding a *Sistrum* in her right hand, and a pitcher in her left ; the former representing the perpetual motion there is in nature, and the other the fecundity of the Nile. HERODOT. lib. ii.

ISITES. A Mohammedan sect, so called from its founder *Isa-Alerdad*. They teach, that the *Koran* was created ; contrary to the express words of Mohammed, who anathematizes all, who do not believe it to have been eternal. But they explain their opinion by saying, that the *Koran*, delivered to Mohammed, was but a copy, transcribed from that written by God himself, and kept in the library of Heaven ; and that, when their prophet denies the creation of the *Koran*, he speaks with reference only to the original, and not to his own hand-writing copied from the first exemplar. They also deny the incomparable and matchless eloquence of the *Koran*, so much boasted of by their false prophet, and so generally believed by the Mohammedans. RICAUT, Hist. of the Ottom. Empire.

ISRAELITES. See JEWS.

ISTHMIAN GAMES. See GAMES.

JUBILEE. A time of public and solemn feasting, and rejoicing among the antient Hebrews. It was the *fiftieth* year, or that which fell out after seven weeks of years, and began on the first of the month *Tisri*, which is about the time of the autumnal equinox. It was proclaimed by sound of trumpet all over the land. It was called *Jubilee*, or *Yobel*, because it restored every thing to its pristine state : for, at this time, all slaves were released, all debts annihilated ; and all lands, houses, wives, children, however alienated, were restored to their first owner. But it must be observed, that this privilege extended no farther than to the original Israelites : as for

for the Gentile proselytes, they were wholly excluded from it. During this whole year all kind of agriculture was forbidden, and the poor had the benefit of the harvest, vintage, and other productions of the earth, in the same manner as in the *sabbatic* or seventh year. It was designed to put the Israelites in mind of their Egyptian servitude, and to prevent their imposing the like upon their brethren.

HOSPIN.
Orig. Fest.
c. ix.

Some think, that the Israelites used to reckon by *Jubilees*, as the Greeks did by *Olympiads*, the Romans by *Lustra*, and the Christians by *Indictions*; because, in all bargains of lands, houses, and the like, they were always to have regard to that year, when every thing was to return to its first owner. The Jews reckon *seventeen Jubilees*, from their entrance into the land of Canaan to the captivity, after which the year of Jubilee ceased to be observed. They place the first in the fourteenth year after Joshua's passing the Jordan, according to the computation of Josephus and Philo. But several learned Christians, as Usher, Cunaus, Hugo Cardinalis, Joseph Scaliger, Petavius, Calvisius, Spanheim, Le Clerc, and others, carry it up seven years higher, placing it in the 3318th year of the Julian period, and 1396 years before Christ. I say nothing of the controversy between the Jews and Christians, whether the year of Jubilee was the 49th or 50th; which is owing to the different expressions made use of by Moses in the institution of it.

In imitation of the Jews, the Christians likewise have established *Jubilees*: but they relate only to the forgiveness of sins, and indulgences, granted by the church of Rome. These sort of Jubilees began in the time of Pope Boniface VIII, in the year of Christ 1300; but they were not called *Jubilees* till the reign of Sixtus IV, who was made Pope in 1471. At first these *Jubilees* were appointed only every hundred years; but Pope Clement VI reduced them to fifty. Afterwards Gregory XI fixed them to the space of thirty-three years; and Paul II, finding that this interval was still too long, ordered that there should be a Jubilee once every twenty-five years; which from that time has been always practised. This however does not hinder the Popes from granting Jubilees in the year of their consecration.

The ceremony of the *Jubilee*, observed at Rome, at the end of every 25 years, is this. The Pope goes to St Peter's Church, to open the holy gate, which is walled up, and opened only on this occasion; and, holding a golden hammer in his hand, he knocks at the gate three times, repeating these words; *Aperite mihi portas justitiæ, &c. Open to me the gates of righteousness, and I will go into them, and praise the Lord.* Ps. cxviii. 19. whereupon the Masons fall to work, and break down the wall, which stops up the gate: which done, the Pope kneels down before it, and the penitentiaries sprinkle him with holy water. Then, taking up the cross, he begins to sing the *Te deum*, and enters the church, the clergy following him. In the mean time, three cardinal-legates are sent to open the three other holy gates, which are in the churches of St John of Lateran, St Paul, and St Mary the Greater. When the Jubilee, or holy year, is expired, they shut the holy gates again, in this manner. The Pope, after he has blessed the stones and mortar, lays the first stone, and leaves there twelve boxes of gold and silver medals. Then the holy gates are walled up as before, and continue so till the next Jubilee.

In antient times, a prodigious number of all sorts of people repaired to Rome in the holy year: but at present few go thither, excepting those, who live in Italy, the Popes having granted to other countries the privilege of celebrating Jubilees at home.

S. JUDE'S GENERAL EPISTLE. A canonical book of the New Testament. It has been doubted, whether this Epistle be genuine; and indeed Eusebius observes, that it was one of the books of the New Testament, which were not universally received, and that few of the antients quoted it, tho' it was commonly made use of in the churches. Several rejected it, because the apocryphal books of *Enoch*, and the *Ascension of Moses*, are therein quoted. Nevertheless Clement of Alexandria, Tertullian, and Origen, quote it as written by St Jude, and reckon it among the books of sacred scripture. It is likewise to be found in all the antient catalogues of the sacred writings.

This Epistle must have been written after the death of most of the apostles, since the author exhorts those, to whom he writes, to remember what the apostles had foretold concerning false prophets (ver. 17). It is written against the Heretics,

who

Hist. Eccl.
lib. ii. c. 23.

who corrupted the faith and good morals of the Christians, by their impious doctrine and disorderly lives. St Jude draws them in lively colours, as men given up to their passions, full of vanity, conducting themselves in every thing by worldly wisdom, and not by the spirit of God. It is not without reason, that Origen says of this Epistle, that, *tho' it consists but of few verses, yet is it full of the efficacious words of celestial grace.*

St Jude made no scruple to quote, in this Epistle, the apocryphal book of Enoch, and he introduces the story of the Archangel Michael, who disputes with the devil concerning the body of Moses, taken out of another apocryphal book, intitled *The ascension of Moses*. But this neither diminishes the authority of this Epistle, nor gives any to those apocryphal books.

There has been a spurious gospel ascribed to St Jude, which was condemned by Pope Gelasius.

S. JUDE'S DAY. See S. SIMON AND S. JUDE (THE FESTIVAL OF).

JUDGES (THE BOOK OF). A canonical book of the Old Testament. It is so called, because it relates the state of the Israelites under the administration of many illustrious persons, raised by God upon special occasions, after the death of Joshua, till the time of making a king. They were to *judge*, that is, to be both the civil and military governors of the people. In the time of this peculiar polity, there were several notable occurrences, which are faithfully recorded in this book. It acquaints us with the gross impiety of a new generation, which came up after the death of Joshua, and gives us a short view of the dispensations of heaven towards this people, sometimes relieving and delivering them, at other times severely chastising them by the hand of their enemies.

The *book of Judges* is usually divided into two parts: the one containing the history of the Judges, from Othniel to Samson; which ends with the sixteenth chapter: the other containing several memorable actions, which were performed in or about the time of the Judges; from the seventeenth chapter to the end of the book. Chronologers are not agreed as to the number of years comprehended in this history, some making it to be three hundred, others four hundred, and others increasing the account, by supposing several anarchies, whose continuance is not recorded in the history.

The author of this book is wholly unknown: some ascribe it to Samuel, others to Hezekiah, and many to Ezra. Aben-Ezra believes it to be the book of *the wars of the Lord*, mentioned in the book of *Numbers*. Some conceive that every Judge wrote his own memoirs, which were collected by Samuel or Ezra. The time, when this book was composed, is thought to be about the beginning of the monarchical government of the Jews: this is probable, because the author remarks, that the things he relates happened when *there was no king in Israel*; which he would hardly have observed, had he wrote before the establishment of kingly government.

JUDITH (THE BOOK OF). An apocryphal book of the Old Testament. It goes under the name of a Jewish matron, a widow, who is the heroine, or principal personage, of the history related in it. It describes, in how extraordinary and wonderful a manner she saved the city of Bethulia, which was besieged by a powerful army of Assyrians, under the command of Holofernes. But, notwithstanding the circumstances of the history are so particularly recorded, learned men are not agreed, whether the book be a relation of a matter of fact, or a fiction only. The Romanists contend for the truth of the history, and accordingly have admitted it into the canon of scripture. On the other hand, Grotius is of opinion, that it is wholly a parabolical invention, written in the time of Antiochus Epiphanes, when he came into Judea to raise a persecution against the Jews: and that the design of it was, to encourage the Jews by this example of a wonderful deliverance. By *Judith* he conceives is meant *Judea*; by *Bethulia* the temple or house of God; by *Nebuchadonozor* the devil; and by *Holofernes* the devil's agent or instrument, namely, Antiochus, who made himself master of Judea, that fair widow. What has chiefly inclined learned men to consider the whole as a fiction, is, the great difficulty of adjusting the chronology of this history, which they think is utterly inconsistent with all times, either before or after the captivity. If the history

Præf. in lib.
Judith.

be true, it must be placed in the reign of Manasseh, who was carried captive by the king of the Assyrians, with part of his people, before the captivity of Babylon.

The book of Judith was originally written in the Chaldee language, and from thence, at the desire of *Paula* and *Eustochium*, translated by St Jerom into the Latin tongue; which is the same translation now extant in the Latin Vulgate. Besides that of St Jerom, there are two other versions, the one in Greek, the other in Syriac. That in Greek is attributed to Theodotion. The Syriac translation was made from the Greek, as was the English, which we have at present in our bibles.

KRISLER,
Antiq. Sep-
tent. & Celtic.

JUHLES. So the Laplanders call certain aërial spirits, or dæmons, to whom they pay divine adoration, tho' they have no figures or statues to represent them. They worship them under some particular trees, planted about a bow-shot from their respective houses. This act of devotion consists in offering up a sacrifice to these *Juhles*, on Christmas-eve, and the day following, which they call the *festival of the Juhles*. The eve is introduced with fasting and abstinence, at least from meat; and they set by part of that little, which is provided. The fragments thus preserved are put into a box made of birch, and hung upon some tree behind the house, for the subsistence and refreshment of such spirits, as are supposed to rove about the mountains and forests.

SCHAEFFER'S
History of
Lapland.

JUMALA. An antient idol-god of the inhabitants of Finland and Lapland. He is represented under the figure of a man sitting upon a kind of altar, having a crown upon his head set with twelve precious stones, and a great chain of gold about his neck. The Laplanders supposed this idol to have the command over all other gods, with an absolute dominion over the elements, life, and death. He held on his knees a great cup of gold, filled with money of the same metal. His temple was in a forest.

JUNO. A famous goddess, of Pagan antiquity. She was the daughter of Saturn and Rhea, and the sister and wife of JUPITER.

VIRG. ÆN.
lib. i. ver. 46.

- - - Ego, quæ divûm incedo regina, Jovisque
Et soror & conjux.

- - - I, who walk in awful state above,
The majesty of heav'n, and sister-wife of Jove. DRYDEN.

The Greeks called her *Ἥρα*. The Samians and Argians equally claim the honour of her birth; whence she is indifferently stiled *Argiva* and *Samia*. She was educated by Oceanus and Tethys.

HOM. II. 141
ver. 200.

Εἴμι γὰρ ὀψομένη πολυφόρβη πέρατα γαίης,
Ὠκεανὸν τε θεῶν γένεσιν, καὶ μήτερα Τηθύν,
Οἱ μ' ἐν σφῶσι δόμοισιν εὐτρέφον ἠδ' ἀτίταλλον,
Δεξάμενοι Πέης.

For lo I hast to those remote abodes,
Where the great parents (sacred source of gods)
Ocean and Tethys their old empire keep,
On the last limits of the land and deep:
In whose kind arms my tender years were past. MR POPE.

Jupiter fell in love with his sister Juno, and married her. This marriage, according to Homer, was consummated without the knowledge of their parents.

Ibid. ver.
294.

Ὡς δ' ἴδεν, ὥς μιν ἔρωσ πυχινὰς φρένας ἀμφεκάλυψεν,
Οἷον ὅτε πρῶτισον ἐμισγέσθην φιλότῃτι,
Εἰς εὐνὴν φοιτῶντε, φίλους λήθοιτε τοκῆας.

The

*The god, whose lightning sets the heav'ns on fire,
Thro' all his bosom feels the fierce desire;
Fierce, as when first by stealth he seized her charms,
Mix'd with her soul, and melted in her arms.* Mr POPE.

It is fabled, that Jupiter transformed himself into a cuckow, in order to enjoy his sister Juno; for which reason she is sometimes represented holding a scepter with a cuckow on the top of it. Jupiter and Juno never agreed well together, but were perpetually quarrelling and fighting. One very good reason was, the inconstancy of Jupiter, who was for ever engaged in some mortal amour or other. Seneca introduces her complaining of her husband's intrigues.

Soror Tonantis (hoc enim solum mihi
Nomen relictum est) semper-alienum Jovem
Ac templa summi vidua deserui ætheris;
Locumque, cœlo pulsa, pellicibus dedi.
Tellus colenda est, pellices cœlum tenent.

*In Hercule
Furente. ver.
1.*

*Sister of Jove (that name alone remains)
I leave the widow'd temples of the sky,
And quit my ever-faithless consort's bed.
Driv'n out from heav'n, to harlots I resign
My seat among the gods: receive me, earth!
For harlots sway the scepter of the skies.*

Their quarrels, at last, ended in a divorce. Pausanias relates, that there were three temples of Juno at Stymphalus in Arcadia: the first was called the temple of Juno the virgin; the second, the temple of Juno the wife; and the third, the temple of Juno the widow. But Jupiter, it seems, repented that he had parted with her, and had recourse to a stratagem to bring her back again: he gave out, that he was going to be married to a daughter of Asopus; and this news made such an impression on the heart of the enraged goddess, that she returned to her husband.

*NATAL.
COMES,
Mythol. lib.
ii. c. 4.*

This goddess has full employment in Homer. It is she, who sends Minerva, to hinder the Greeks from retreating (Il. 2.). She quarrels with Jupiter (Il. 4.): goes to battle (Il. 5.): deceives Jupiter with the Cestus of Venus (Il. 14.): carries the orders of Jupiter to Apollo and Iris (Il. 15.): advises with the gods concerning Æneas's fighting with Achilles (Il. 20.): sends Vulcan to oppose Xanthus (Il. 21.): overcomes Diana (ibid.) &c. I shall not repeat here the many fables, which antient writers relate concerning this goddess, who frequently contradict each other, in their accounts of Juno, no less than of all the other gods; but shall proceed to consider this divinity as an object of religious worship.

Juno was worshipped as the goddess of *Marriage*. Hence Dido and Æneas, in Virgil, sacrifice to Ceres, Phœbus, Bacchus, but principally to Juno:

--- maçant lectas de more bidentes
Legiferæ Cereri, Phœboque, Patrique Lyæo;
Junoni ante omnes, cui vincla jugalia curæ.

*Æn. lib. iv.
ver. 57.*

*A chosen ewe of two years old they pay
To Ceres, Bacchus, and the God of day;
Preferring Juno's pow'r; for Juno ties
The nuptial knot, and makes the marriage joys.* DRYDEN.

One of the streets of antient Rome was called *Jugarius Vicus*, from a temple built there in honour of Juno, surnamed *Juga*, because she presided over marriages. And, as she tied the nuptial knot, so was she the goddess of child-bearing. Hence *Glycerium*, in Terence, cries out, as if in labour;

Juno Lucina, fer opem, serva me, obsecro!

*Andr. Act.
3. Sc. i.*

O Juno Lucina! assist me, save me, I beseech thee!

This

This goddess was worshipped under a great variety of names; the most remarkable of which are these following.

1. *Juno Feronia*. Virgil mentions a wood, at a little distance from Anxur, consecrated to *Juno Feronia*.

Æn. lib. vii.
ver. 799.

--- Queis Jupiter Anxurus arvis
Prefidet, & viridi gaudens Feronia luco.

*From Anxur named, Jove claims the rural seats,
And pleased Feronia smiles on these retreats.*

The temple of this goddess, which is said to have been built by the Greeks, was a common place of worship for the Latins and Sabines. An old inscription, preserved by Gruter, informs us, that this goddess had her peculiar *Flaminicæ*, or priestesses. The inscription is this :

CAMURENÆ C. F. CELERINÆ FLAM. FERON.

The Petronian family furnishes us with a medal, on which is represented the head of the goddess *Feronia*, with this inscription :

TURPILIANUS III VIR FERON.

Diod. Sic.
LIVIVS.

2. *Juno Lacinia*. Juno had a temple consecrated to her, under this name, near the Lacinian Promontory, six miles from Crotona. This temple was famous for the concourse of people, who came thither from all countries, to pay their homage, and make their offerings to the goddess. It was surrounded with a thick wood of fir-trees. In the adjoining pastures were fed a great number of cattle, consecrated to the goddess. Out of the large revenues, which these cattle produced, the priests of Juno had erected a column of massy gold in her temple. This rich monument, we are told, excited the avarice of Hannibal, and made him resolve to apply it to his own use. But Juno appeared to him in a dream, and threatened to put out the eye he had left, if he presumed to put his sacrilegious design in execution. Hannibal, terrified with the vision, laid aside his design, and endeavoured to propitiate the goddess by an offering of a small golden cow.

CICERO, Di-
vin. lib. i.

3. *Juno Sospita*. She was worshipped under the name of *Sospita*, or the *salutary goddess*, at *Lanuvium*. Catullus, perhaps, alludes to this appellation, when he addresses Diana, whom he confounds with Juno, thus :

Carm. 32.
ver. 23.

*Antiquam, ut solita es, bona
Sospites ope gentem.*

Lib. xxiii.

Livy relates, that, in the year of Rome 538, among other prodigies, which alarmed the Roman people, the buckler and javelin of Juno, at *Lanuvium*, were seen to bleed. Cicero describes *Juno Sospita* with a goat-skin over her head, armed with a spear and shield, and wearing shoes turned up at the toes — *cum pelle caprina, cum hasta, cum scutulo, cum calceis repandis*.

De Nat. Deor.
lib. i.

VAL. MAX.
lib. i. c. viii.

4. *Juno Regina*. She was called *Juno the Queen*, as being the wife of Jupiter, the king of the gods. Under this title, Camillus, after he had taken the city of *Veia*, where she had a very rich temple, asked her, if she was willing to go to Rome; and her statue having made a sign that she consented to it, he built a temple to her upon mount Aventine.

5. *Juno Calendaris*. She had the epithet *Calendaris*, because the *Calends*, or first day of every month, were consecrated to her.

6. *Juno Moneta*. Suidas tells us, this name was given to the goddess Juno, because she had promised the Romans they should not want *money* in the war with Pyrrhus, after which they built a temple to her, inscribed *Junoni Monetæ*, in which the public treasure was kept. But Cicero, Livy, and other historians, say, she had this name, because, a little before the taking of Rome by the Gauls, a voice, accompanied by an earthquake, came from Juno's temple, which gave the Romans warning, or advice, to avert the misfortune, which threatened them, by offering a sow

Cic. de Di-
vinat. lib. i.
Liv. lib. vii.
c. 28.

big

big with young : upon which the Dictator Camillus vowed to build a temple to the goddess under the title of *Moneta*. Hence Ovid ;

Arce quoque ex summa Junoni templa Monetæ
Ex voto memorant facta, Camille, tuo.
Ante domus Manli fuerant, qui Gallica quondam
A Capitolino reppulit arma Jove.

Fast. lib. vi.
ver. 183.

*High on the capitol a temple stood,
By famed Camillus to Moneta vow'd ;
Where Manlius dwelt, whose valour from the wall
Of threaten'd Rome repuls'd the barbarous Gaul.*

The temple of *Juno Moneta* became afterwards a public mint, where the Romans coined their money, which from thence was called *Moneta*. A medal of the Carisian family represents the head of this goddess, with the inscription *MONETA* : and on the reverse a hammer, anvil, and die, all necessary implements of coining ; with this inscription, *T. CARISIUS*, who perhaps had the superintendence and direction of the mint.

The worship of Juno, at Rome, was very antient. Tatius, the colleague of Romulus, established honours to this goddess. In the reign of Tullus Hostilius, the Pontiffs, in order to purify Horatius, who had murdered his sister, consecrated two altars, one to *Juno*, and one to *Janus*. Before this time, there was a temple of Juno at Rome, built by Numa Pompilius, who expressly forbid all prostitutes to enter the temple of this goddess. Virgil introduces Jupiter promising his wife, that the descendants of *Æneas* should serve her with more devotion than all other nations.

D. HALI-
CARN. lib.
ii. c. 52.
Id. lib. iii.
c. 28.

Hinc genus, Ausonio mistum quod sanguine furet,
Supra homines, supra ire deos pietate videbis ;
Nec gens ulla tuos æque celebrabit honores.

Æn. lib. xii.
ver. 838.

*From blood so mixed a pious race shall flow,
Equal to gods, excelling all below :
No nation more respect to you shall pay,
Or greater off'rings on your altars lay.* DRYDEN.

There was no town, in which this goddess received greater honours than at *Argos*. Pausanias mentions a temple of Juno in that city, built by Phoroneus, the son of Inachus. In the porch of this temple were placed all the statues of the priestesses of Juno. The most antient image of the goddess was made of the wild pear-tree. It was kept with the greatest care. Piræus, the son of Argus, has transported it to Tirynthus : but the Argians, having demolished the town, brought it back to Argos. Horace mentions this city as famed for the worship of Juno :

Plurimus, in Junonis honorem,
Aptum dicet Equis Argos.

Od. 7. lib. i.
ver. 8.

To honour Juno, Argos some proclaim. CREECH.

She was likewise highly honoured at Carthage ; and Virgil represents her as more pleased with this city, than Samos itself, the place of her birth :

Urbs antiqua fuit (Tyrii tenuere coloni)
Carthago, Italiam contra, Tiberinaque longe
Ostia, dives opum, studiisque asperrima belli ;
Quam Juno fertur terris magis omnibus unam
Posthabita coluisse Samo : hic illius arma ;
Hic currus fuit : hoc regnum dea gentibus esse,
Si qua fata finant, jam tum tenditque fovetque.

Æn. lib. i.
ver. 12.

*Against the Tiber's mouth, but far away,
An antient town was seated on the sea :
A Tyrian colony ; the people made
Stout for the war, and studious of their trade.
Carthage the name ; beloved by Juno more
Than her own Argos, or the Samian shore.
Here stood her chariot ; here, if heav'n were kind,
The seat of awful empire she design'd.* DRYDEN.

The same Poet describes a temple of Juno, at Carthage, erected by Dido, in a grove in the middle of the city.

Ib. ver. 441.

Lucus in urbe fuit media, lætissimus umbræ - - -
Hic templum Junoni ingens Sidonia Dido
Condebat, donis opulentum & numine Divæ :
Ærea cui gradibus surgebant limina, nexæque
Ære traves ; foribus cardo stridebat aënis.

*Full in the center of the town there stood,
Thick set with trees, a venerable wood - - -
Sidonian Dido here, with solemn state,
Did Juno's temple build, and consecrate :
Enrich'd with gifts, and with a golden shrine ;
But more the goddess made the place divine.
On brazen steps the marble threshold rose,
And brazen plates the cedar beams inclose :
The rafters are with brazen cov'rings crown'd,
And lofty doors on brazen hinges found.* DRYDEN.

PORPHYR.
lib. ii. περὶ
ἐμψυχῶν
ἀποχῆς.

PAUSAN. in
Laconicis.

MONTF. An-
tiq. T. I. B.
II. c. v.

At Heliopolis, a town of Egypt, they sacrificed men to the goddess Juno. They chose, and examined them, with the same ceremonies, and according to the same rules, which they observed in the choice of beasts for sacrifice. But King Amasis abolished this inhuman custom, and obliged them for the future to sacrifice images of wax instead of men. The Lacedemonians had a Juno, whom they called *Ægophaga*, the goat-eater, to whom they sacrificed goats.

We frequently meet with statues, busts, and bas-reliefs, of Juno, and images of her on medals. Antiently they made statues of this goddess of cypress wood. It is sometimes difficult to distinguish her images. She is generally pictured like a matron, with a grave and majestic air ; sometimes with a scepter in her hand, and a veil on her head. She is represented also with a spear in her hand, and sometimes with a *patera*, as if she were going to sacrifice. On some medals she has a peacock at her feet, and sometimes the *Palladium* in her hand.

Il. lib. xiv.
ver. 202.

By Juno Mythologists understand the *Air* and its properties ; as by Jupiter they understand the *Æther*. Hence Homer supposes she was nourished by *Oceanus* and *Tethys* ; that is, by the *sea*. Agreeably to this Mythology, the Poet makes her shout aloud in the army of the Greeks, the air being the cause of sound.

Il. lib. v.
ver. 784.

Ἐνθα γὰρ ἦυσε θεὰ λευκώλενος Ἥρη,
Στέντορι εἰσαμένη μεγαλήτορι χαλκοφώνῳ.

*Heav'n's empress mingles with the mortal crowd,
And shouts, in Stentor's sounding voice, aloud.* MR POPE.

The same Mythology is couched in the little fable of Jupiter's hanging Juno in a golden chain, with two anvils at her feet. The Poet introduces Jupiter putting her in mind of this event.

Il. 15. ver. 17.

Ἥ εἰ μέμνη ὅτε τ' ἐκρέμω ὑφ' ὀθεν, ἐκ δ' ἐποδοῖν
Ἀκμόνας ἦκα δ' ὤω, περὶ χερσὶ δὲ δεσμον ἦλα
Κρύσειον ἄρρηκτον ; σὺ δ' ἐν αἰθέρι καὶ νεφέλῃσιν
Ἐκρέμω, ἠλάσεον δὲ θεοὶ κατὰ μακρὸν Ὀλυμπον.

*Hast thou forgot, when bound and fix'd on high,
From the vast concave of the spangled sky,
I bung thee trembling, in a golden chain;
And all the raging gods opposed in vain.* Mr POPE.

Upon this passage Madam Dacier has the following note. 'Homer in this place mysteriously explains the nature of the *air*, which is *Juno*. The two anvils, which she had at her feet, are the two elements, *Earth* and *Water*; and the chains of gold about her hands are the *æther*, or fire which fills the superior regions. The two grosser elements are called *anvils*, to shew us, that in these two elements only arts are exercised. I do not know but that a moral allegory may here be found, as well as a physical one. The Poet by these masses tied to the feet of *Juno*, and by the chain of gold with which her hands were bound, might signify, not only that domestic affairs should like fetters detain the wife at home, but that proper and beautiful works like chains of gold ought to employ her hands.'

JUPITER. The supreme god of the antient Pagans. The *Theologi*, according to Cicero, reckoned up three Jupiters, the first and second of whom were born in Arcadia: of these two, the one sprang from *Æther*, the other from *Cælus*. The third Jupiter was descended of Saturn, and born in Crete, where they pretended to shew his sepulchre. Cicero, in other places, speaks of several Jupiters, who reigned in different countries. Indeed there were so many, that Varro reckons up no less than three hundred; the reason of which seems to be, that, the first Jupiter having been deified for his great virtues, other nations gave the title of *Jupiter* to their kings, either out of flattery, or because they were really good men, and imitated the virtues of the first Jupiter.

De Nat. Deor.
lib. i.

This first Jupiter, by whom the Poets and Theologers understand the supreme God, was said to be a king of Crete. He was the son of Saturn and Rhea, and would have been devoured by his father, as soon as born, had not his mother given Saturn a stone, instead of the child, which he immediately swallowed. Saturn took this method to destroy all his children, because it had been foretold by *Cælus* and *Terra*, that one of his sons should deprive him of his kingdom. Jupiter, being thus saved from his father's jaws, was given to be nursed by the nymphs *Adrastea* and *Ida*, and the *Curetes*, or *Corybantes*, who, to prevent Saturn's hearing the cries of the infant, made a great noise and clashing with their arms, or cymbals.

*Ardua jamdudum resonat tinnitibus Ide,
Tutus ut infanti vagiat ore puer.*

OVID. Fast.
lib. iv. ver.
207.

*The rattling cymbals eccho thro' the grove,
To drown the tender cries of infant Jove.*

Virgil says, Jupiter was fed by *Bees*, who followed the musical sound, which the *Curetes* made with their brazen instruments; and that Jupiter rewarded them for this benefit, by giving them the excellent qualities we find in those little animals.

*Nunc age, naturas apibus quas Jupiter ipse
Addidit, expediam; pro qua mercede, canoros
Curetum sonitus, crepitantiaque æra secutæ,
Dictæo regem cœli pavere sub antro.*

Georg. lib. iv.
ver. 149.

*Now I'll proceed their natures to declare,
Which Jove himself did on the bees confer;
Because, invited by the timbrel's sound,
Lodg'd in a cave, th' almighty babe they found,
And the young god nurs'd kindly under ground.* } ADDISON.

When Jupiter was grown up (says the fable) his first exploit was against the *Titans*, who had imprisoned his father Saturn and his mother Rhea. After this, he

Æn. lib. viii.
ver. 319.
Metam. lib. i.
ver. 113.

he conspired, with his brothers, Neptune and Pluto, to dethrone Saturn; and having driven him out of his kingdom, the three brothers divided the empire among them: Jupiter had heaven, Neptune the sea, and Pluto hell. According to Virgil, Jupiter was content to drive his father out of his kingdom; who fled for shelter into Italy, where he polished the manners of the natives, gave them laws, and called the country *Latium*. But, according to Ovid, Saturn was loaded with chains, and thrown into Tartarus. However, Jupiter having obtained his father's throne, the *silver age* began, and the year, which before was one continued *spring*, was now divided into the four seasons.

Ibid. ver. 114.

Sub Jove mundus erat: subiit argentea proles,
Auro deterior, fulvo pretiosior ære.
Jupiter antiqui contraxit tempora veris;
Perque hiemes, æstusque, & inæquales autumnos,
Et breve ver, spatiis exegit quatuor annum.

- - - - - *The world was under Jove:
Succeeding times a silver age behold,
Excelling brass, but more excell'd by gold.
Then summer, autumn, winter did appear,
And spring was but a season of the year.* DRYDEN.

Ecclesiastical, and prophane, writers give us such large accounts of Jupiter's actions, that it would be endless to collect together all their relations. His rapes and adulteries were innumerable; and that there was scarce any shape or figure he did not put on to accomplish them. The chief of his amours, and metamorphoses, are comprized in this distich:

Ex Antho-
logia.

Ζεύς Κύνε, Τάυρε, Σάτυρε, Χρύσε, δι' ἐρώτης
Λήδης, Εὐρώπης, Ἀντιόπης, Δανάης.

i. e. *Jupiter transformed himself into a swan, a bull, a satyr, and a shower of gold, for the love of Leda, Europa, Antiope, and Danaë.* Ovid, and other writers, have largely described these and numberless other intrigues and metamorphoses of this supreme God of the Pagans. And from hence, with Tertullian, we may justly remark, that it was no wonder to see all sorts of men so debauched, and guilty of so many abominable crimes, when they were encouraged by the example of those they adored, and from whom they expected rewards and punishments. And there seems to be good reason, that Momus, in Lucian, should thus ridicule Jupiter: 'Your fine metamorphoses have often made me afraid, lest you should be brought to the shambles, or put to the plow, when you was a bull; lest some goldsmith should have melted you down, when you was gold; or some cook have put you upon the spit, and roasted you, when you was a swan.' But I pass by the poetical fictions concerning this god, and go on to consider him as an object of religious worship.

Jupiter was worshipped in almost every country, and under a great variety of denominations, the principal of which are these following.

1. *Jupiter Ammon* or *Hammon*; concerning which see AMMON.

2. *Jupiter Anxur*. So called from *Anxur*, a city of the *Volsci*, where he had a temple; to which the neighbouring people resorted, and there paid him a particular kind of worship. In it was a statue, consecrated to *Jupiter Anxur*; as we find it on a medal of the *Vibian* family, on which this god is represented under the figure of a *beardless* young man, with a radiated crown upon his head. Hence the Grammarians, particularly *Servius*, derive the epithet *Anxur*, not from the city so called, but from the Greek ἀνευ ξυρῆ, *without a razor*. Virgil mentions this Jupiter:

Æn. lib. vii.
ver. 799.

- - - - - Queis Jupiter Anxurus arvis
Præsidet.

Jove or'e these fields, from Anxur named, presides.

3. *Jupiter*

3. *Jupiter Bronto*, or *Fulmineus*, or *Fulgurator*, or *Tonans*. All these names signify the same thing, namely, *Jupiter the Thunderer*. For the Pagans considered *thunder* as an act of the supreme power and authority of Jupiter. Hence Virgil :

- - - - - O qui res hominumque deûmque
Æternis regis imperiis, & fulmine terres !

Æn. lib. i.
ver. 229.

O king of gods and men, whose awful hand
Disperses thunder over seas and land,
And governs all with absolute command !

} DRYDEN.

And Horace :

Cœlo tonantem credidimus Jovem
Regnare.

Od. 5. lib. iii.
ver. 1.

His thund'ring proves, that mighty Jove,
With wond'rous force, rules all above. CREECH.

Augustus had built a temple to *Jupiter the Thunderer* (JOVI TONANTI) and erected therein three statues ; because, in an expedition against the inhabitants of Biscay, as he was travelling one night in his litter, the lightning fell, and killed a servant, who carried a torch before him. SÆTON. in Augusto.

4. *Jupiter Capitolinus*. So called from the magnificent temple, erected to him, on the mount *Capitoline*, by *Tarquinius the Elder*. It was a square building, 22 foot every way, and eight acres in compass. There were three chapels in it : the chapel of Jupiter in the middle ; that of *Minerva* on the right hand, and that of *Juno* on the left. All the conquered provinces, and the kings in alliance with the Romans, contended with each other, who should send the richest presents to this temple. Here it was, that the consuls sacrificed, and put on their consular robes, the day that they entered on their functions. The emperors and generals of armies made their vows and prayers in this temple, before they went to battle ; and, when they gained a victory, they entered this temple in triumph. The senate also met here, in cases of the greatest moment and difficulty. There was a secret place in this temple, in which were kept the books of the *Sybil*s, and the two crowns of gold, dedicated to Jupiter, the one by the *Gauls*, and the other by the *Carthaginians*, by way of congratulation to the Romans for their victory over the *Samnites*. TACIT. LIV. &c.

5. *Jupiter Elicius*. A surname given to Jupiter *ab eliciendo*. The word *elicere* signifies *to bring down* ; and Jupiter was called *Elicius*, because mortals sometimes brought him down from heaven by their prayers.

Eliciunt cœlo te, Jupiter : unde minores
Nunc quoque te celebrant, Eliciumque vocant.

OVID. Fast.
lib. iii. ver.
327.

But this name was particularly given to Jupiter on account of his pretended appearance to King *Numa*, whom he instructed in the art of divination by thunder and lightning. What *Arnobius* relates of the artifice *Numa* made use of, to discover the secret of making lightning in the air, which they called *Jovem elicere*, is a meer fable. He relates, that this second King of Rome hid twelve strong young fellows in a wood, where *Faunus* and *Picus* used to appear, with orders to bind those divinities in chains, and force the secret out of them ; which accordingly they did, and *Numa* by this means learned the magic secret. *Tullus Hostilius*, he adds, perished, for not practising it in due form and manner. *Plutarch* ingenuously confesses, that this childish tale had no manner of truth in it. LIV. lib. i. OVID. ubi supra. Adv. gentes, lib. v. In Numa.

6. *Jupiter Feretrius*. So called from the Latin word *ferre*, to *carry*, because *Romulus*, having vanquished the king of the *Cenineses*, a people bordering upon the Romans, carried the spoils of that king in triumph to mount *Capitoline*, upon a kind of wooden bier, called in Latin *Feretrum*, and consecrated them to Jupiter, fastening them to an oak, in the same place where he designed to build a temple ; and ordered, that all the Roman generals, for the future, should consecrate their spoils to *Jupiter Feretrius*. Others suppose he was so called from *ferire*, to *strike* or *slay*, because the spoils, consecrated to him, were taken in war. The kings of Rome

Rome, at their inauguration, received the *Regalia* in the temple of *Jupiter Feretrius*.

Liv. lib. i.

7. *Jupiter Latialis*. So called, when the *Latins* entered into alliance with *Tarquinius Superbus* king of the Romans. Upon this occasion, *Tarquin* erected a new temple to *Jupiter*, under the name of *Latialis*, which was placed in the middle of the confederate people, upon a hill, which overlooked the city of *Alba*, before it was destroyed. There the united cantons held their assemblies, which were called *Latia*. In process of time, this temple of *Jupiter Latialis* became so venerable among the Romans, that no consul ever went into the field, or the provinces, without first visiting it, and calling an assembly of the *Latins*.

8. *Jupiter Olympius*. So called from mount *Olympus*, so famed among the poets. *Olympus* was feigned to be the place of *Jupiter's* residence, and is used as another term for heaven.

VIRG. ÆN.
lib. ii. ver.
779.

- - - - - Summi regnator Olympi!

Ruler of high Olympus!

Again:

Ib. lib. ix.
ver. 106.

Annuit, & totum nutu tremefecit Olympum.

He said, and shook Olympus with his nod.

The famous *Olympic games* were sacred to *Jupiter Olympius*. This god had a splendid temple in the city of *Pisa* or *Olympia*, which was reckoned one of the wonders of the world. He had another celebrated temple in the city of *Syracuse* in *Sicily*, according to *Cicero*, or, according to *Livy*, *Plutarch*, and others, at a little distance from *Syracuse*, in a place from thence called *Olympium*.

Liv. lib. i.

9. *Jupiter Stator*. *Jupiter* had a temple erected to him, under this name, by *Romulus*, who, fighting with the *Sabines*, had made a vow to *Jupiter*, in order to obtain of him the rallying of his troops, after their flight. There is a medal of *Gordian's*, representing *Jupiter Stator*, holding a pike in his right hand, and a thunderbolt in his left. The temple of *Jupiter Stator* was burnt down in the time of *Nero*.

In Poplicola.

Plutarch tells us a remarkable story concerning a statue of *Jupiter*. ' *Tarquin* (says he) was yet upon the throne, when he ordered the temple of *Jupiter* to be built on the *Capitol*; and, before it was built, he formed a design of adding to the majesty of it, by placing a statue of *Jupiter*, in a chariot drawn by four horses, on the ridge of it. The statue was to be made of baked earth, and he committed the care of it to some *Tuscan* workmen of *Veii*. But soon after this he was driven from his kingdom, and the regal power was abolished. The workmen however, having formed the chariot, put it into the oven, to bake it; when, by a strange prodigy, the dried earth, instead of shrinking, swelled and extended itself so much, that the work could not be taken out whole, without beating down the oven. The diviners were consulted about this event, who declared, that the gods, by this prodigy, promised unbounded power and prosperity to the people, who should keep this precious depositum in their possession. Upon this answer the *Veientes* refused to deliver up their work to the Romans. Some days after, as the *Veientes* were exercising themselves in chariot-races, the horses of the victor ran away with him full speed towards the city of *Rome*, and overturned him in the midst of the *Capitol*. The inhabitants of *Veii*, surprized at this extraordinary accident, restored the chariot to the Romans.'

MONTFAUC.
Antiq. T. I.
B. II. c. i.

Jupiter is generally represented with a beard, naked, or half naked, and with his symbol, the thunderbolt, in his right hand, as a mark of his power and sovereignty over gods and men. The thunderbolt of *Jupiter* is pictured upon medals and antient monuments two different ways. The first is like a torch flaming at both ends: the other like a pointed instrument armed with two arrows at both ends. *Lucian* makes *Jupiter's* thunderbolt to be ten foot long, and pleasantly introduces him lamenting, that he had a little while ago darted it against *Anaxagoras*, who denied the being of the gods; that *Pericles* had diverted the blow, and turned it upon the temple of *Castor* and *Pollux*, which had reduced it almost to ashes; and that the thunderbolt was so much bruised against the stone walls, and its points so blunted, that it would be of no use till it was worked up again.

The

The eagle is another usual symbol of this god, and is commonly pictured at his feet. This naturally puts us in mind of Horace's beautiful simile of this minister of Jupiter.

Qualem ministrum fulminis alitem
(Cui rex deorum regnum in aves vagas
Permisset, expertus fidelem
Jupiter in Ganymede flavo)
Olim juvenas & patrius vigor
Nido laborum propulit inscium;
Vernique, jam nimbis remotis,
Insolitos docuere nifus
Venti paventem: mox in ovilia
Demisit hostem vividus impetus;
Nunc in reluctantes dracones
Egit amor dapis atque pugnae.

Od. 4. lib. iv.
ver. 1.

*The royal bird, to whom the king of heav'n
The empire of the feather'd race has given,
For services already done,
The rape of Priam's son,
With high paternal virtues fill'd,
Tho' young, and from the nest unskill'd,
His first attempt with trembling pinnions tries,
Then down the sweeping wind with rapid swiftneſs flies,
And midst the frighted lambkins bears away,
With mighty force, his trembling prey,
Or dips his beak in serpent's blood,
Eager of battle and of food.* Apud CREECH'S Horace.

To conclude this article in the words of Orpheus; 'Jupiter is omnipotent; he is the first and the last; Jupiter is the head and the middle; Jupiter is the giver of all things; Jupiter is the foundation of the earth and the starry heaven; Jupiter is both male and female, and is likewise immortal; Jupiter is the force of enlivening fire, and the spirit of all things.'

JUSTICE. The antient Pagans deified Justice. The Greeks called her Δίκη, or Δικαιοσύνη; the Latins Astraea, from her father Astræus, whom fable makes an Astrologer. She was pictured like a virgin, with a severity in her countenance, which struck the beholders with awe, rather than terror. The Greeks of the middle age represented her like a young woman, holding a pair of scales in one hand. The scales are so natural an emblem of Justice, that the poets turn them into an allegory, to express the decisions of right and wrong. Hence Persius;

In Hymnis.

A. GELLIUS,
lib. xiv. c. 4.

----- Quirites,
Hoc puto non justum est, illud male, rectius illud;
Scis etenim justum gemina suspendere lance
Accipitis libræ.

Sat. 4. ver.
8.

----- Romans, know,
Against right reason all your counsels go;
This is not fair, nor profitable that;
Nor t'other question proper for debate.
But thou, no doubt, canst set the business right,
And give each argument its proper weight;
Know'st with an equal hand to hold the scale, &c. DRYDEN.

We meet with Justice sitting, in a medal of Adrian, and holding a scepter in one hand, as a mark of the authority of her decisions. According to the poets (particularly Aratus) she was conversant on earth, during the golden and silver ages; but, in the iron age, was forced, by the wickedness of men, to quit the earth, and retire to heaven. Virgil says, the country swains were the last persons she

she continued with; that is, they were the last infected with the contagion of vice and injustice.

----- extrema per illos
Justitia excedens terris vestigia fecit.

*From hence Astræa took her flight, and here
The print of her departing steps appear.* DRYDEN.

See ASTRÆA.

JUTURNA. A goddess of the antient Romans. She was the sister of Turnus, king of the *Rutuli*, and, having been ravished by Jupiter, was recompensed with immortality, and made a goddess of lakes and rivers. This Virgil tells us.

Æn. lib. xii.
ver. 138.

Extemplo Turni sic est affata sororem,
Diva Deam, stagnis quæ fluminibusque sonoris
Præfidet: hunc illi rex ætheris altus honorem
Jupiter erepta pro virginitate sacravit.

*Then thus the goddess of the skies bespake,
With sighs and tears, the goddess of the lake;
King Turnus' sister, once a lovely maid,
Er'e to the lust of lawless Jove betray'd;
Compress'd by force, but, by the grateful god,
Now made the Naïs of the neighbouring flood.* DRYDEN.

Servius, upon this passage of Virgil, informs us, that there was in Italy a fountain named *Juturna* (*à juvando*) because its waters were fine and wholesome.

This goddess, in Virgil, assists her brother Turnus against Æneas; but, finding his death inevitable, she breaks forth into the most passionate complaints against Jupiter, curses her immortality, and plunges herself into the river Numicus.

Ibid. ver. 870.

Infelix crines scindit Juturna solutos,
Unguibus ora soror fœdans, & pectora pugnis.
Quid nunc te tua, Turne, potest germana juvare?
Aut quid jam duræ superest mihi? qua tibi lucem
Arte morer? -----
Quo vitam dedit æternam? cur mortis adempta est
Conditio? possem tantos finire dolores
Nunc certe, & misero fratri comes ire per umbras.
Immortalis ego? aut quicquam mihi dulce meorum
Te sine, frater, erit? O quæ satis alta dehiscat
Terra mihi, manesque deam demittat ad imos?
Tantum effata, caput glauco contextit amictu,
Multa gemens, & se fluvio dea condidit alto.

----- Amazed with fear,
Her beauteous breast she beat, and rent her flowing hair;
Ab me! she cries, in this unequal strife,
What can a sister more to save thy life? -----
Did Jove for this exempt my life from fate?
O hard conditions of immortal state?
Tho' born to death, not privileged to die,
But forced to bear imposed eternity!
Take back your envious bribes, and let me go
Companion to my brother's ghost below.
The joys are vanish'd; nothing now remains
Of life immortal, but immortal pains.
What earth will open her devouring womb,
To rest a weary goddess in the tomb?

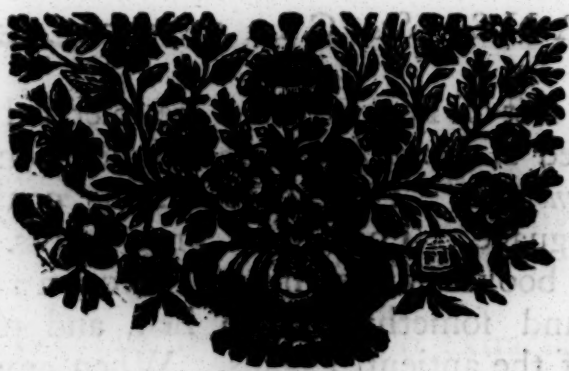
*She drew a length of sighs, nor more she said,
But in her azure mantle wrapp'd her head;
Then plunged into her stream.* DRYDEN.

Juturna was worshipped, particularly, by the married women and maids; by the former for an easy and safe delivery, by the latter for happy matches.

IXORA. An idol, or false god, of the East-Indians. His head is adorned with long and beautiful hair: his face is white and shining; he has three eyes, and a crescent, or half-moon, upon his forehead. The Bramins assure us, that Ixora is infinite; to illustrate which, they say, that Brama (another of their gods) being desirous of seeing Ixora's head, flew up to heaven for that purpose, but found his endeavours vain: on the other side, Vistnou, the god of metamorphoses or changes, willing to see the place where his feet stood, transformed himself into a hog, and made a great hole in the ground with his snout; but with as little success. The body of Ixora, they say, is so prodigiously bulky, that the serpent Baltegu, which surrounds seven worlds, was not long enough to serve him as a bracelet. An idolater one day reproached a Bramin in the most injurious terms, for maintaining, that it was possible for Ixora to be comprehended in a pagod.

BALDÆUS,
Description
of Malabar.

Ixora is represented, standing on a pedestal, with sixteen arms, each of which grasps something: one holds fire, another pieces of money, another a drum, another a rope, another a pair of beads, another a stick, another a wheel, and another a serpent: again, one holds a heart, another a fiddle, another a bell, another a china-bowl, another a chain, another a Bramin's head, another a trident, and another an ax or hatchet. He has an elephant's skin over his shoulders, and is surrounded with several serpents. He wears a necklace, at which hangs a little bell. All these particulars are emblematical. His sixteen hands denote his great power; the serpents twining about him, the revolution of ages; and the little bell, his great vigilance. The Bramins say, he has two wives, one of whom constantly resides with him, and conceals herself in his hair; but the other dies annually, and returns to life again.



K.



A A B A. See CAABA.

K A B B A L A. See CABBALA.

Al KADR. [Arab.] The title of the 97th chapter of the Koran. *Al Kadr* signifies *power, honour, dignity, and the divine decree.* The chapter is so intitled, because it is an account of God's sending down the Koran to Mohammed in the night of *al Kadr.* 'Verily (says God) we sent down the Koran in the night of *al Kadr.* And what shall make thee understand how excellent the night of *al Kadr* is? The night of *al Kadr* is better than a thousand months. Therein do the angels descend, and the spirit Gabriel also, by the permission of their lord, with his decrees concerning every matter. It is peace until the rising of the morn.'

The Mussulman doctors are not agreed where to fix the night of *al Kadr.* The greater part are of opinion, that it is one of the ten last nights of *Ramadhan.* They believe, that, in this night, the divine decrees for the ensuing year are annually fixed and settled. See KORAN.

Cerem. of the
East-Indians,
apud Rel. Cer.
T. III.

KAMAETZMA. A goddess of the Pagan East-Indians. There is a remarkable ceremony observed in honour of this deity. They carry annually to her Pagod, on the day of her festival, a great quantity of fruits of various sorts, and dress up a young child with flowers, whom they afterwards set on the side of a deep grotto, which has a communication with a great subterraneous passage. When night is come, they shut the Pagod, in which the child is left alone: but one of *Kamaetzma's* ministers comes in the night, takes away the fruits and the child, and carries them to the bottom of the grotto, from whence he returns the next day with the child crowned with flowers.

K A R A I T E S. See CARAITES.

K A R M A T H I A N S. See CARAMETHAN.

OLEARIUS,
Travels into
Persia.

KEBBERS. A sect of Pagans, who are tolerated at Ispahan in Persia, and dwell in the suburb called *Kebrabath.* *Kebber* comes from a Turkish word, which signifies an *apostate* or *renegade.* They have nothing common with the other Persians, but only their language. They wear great beards. They have neither temples nor priests, nor any books of morality or devotion: yet they believe the immortality of the soul, and something of an hell, and place of pleasure, like the *Tartarus* and *Elysium* of the antient Pagans. When any one of them dies, they let out a cock into the field, from the house of the person deceased. If a fox happens to catch it, they conclude that the soul is saved. But, besides this, they have another trial, which they look upon as more certain: they dress the dead body in its best attire, and set it upright against a wall, by means of a forked stick placed under the chin: then, if the ravens or other bird pick out its right eye, they conclude the deceased is blessed; but if they pick out the left eye, it is an infallible sign that the party is damned; in which case, they throw the body, with its head downwards, into a pit.

D'HERBE-
LOT, Bibl.
Orient.

KEBLAH or KIBLAH. [Arab.] The Mohammedans give this appellation to the part of the world, where the temple of Mecca is situated, towards which

which they are obliged to turn themselves, when they make their prayers. At first, it is true, Mohammed ordered his followers to turn themselves, when they prayed, towards the temple of Jerusalem, which was the *Keblah* of the Jews and Christians. This he did, considering the great veneration, which the two principal religions, the Jewish and Christian, had for that place: but afterwards, designing to separate his followers from all communication, in matters of religion, with the Jews and Christians, he commanded them to address themselves towards the temple of Mecca, by this verse of the Koran; *Thou shalt turn thy face towards the sacred temple of Mecca.* This change of the *Keblah* gave occasion to several of the disciples of this false prophet to murmur against him; and he was particularly censured by the Jews, who accused him of lightness and inconstancy; which obliged him to say, in another place, these words: *God is lord of the east and west; and which way so ever you turn yourself in prayer, you will find the face (or presence) of God.* It happened some time afterward, that the soldiers of Mohammed's army, making their prayers in a very dark night, did not well observe their *Keblah*; insomuch that, being returned to Medina, they demanded leave of Mohammed to renew their prayers, and repair this defect. But Mohammed satisfied their scruples by expressly forbidding a repetition of their prayers.

KELAM. [*Arab.*] *The science of the word.* So the Mussulmans call their scholastical divinity, or the science, which teaches them to speak correctly of God and his attributes. D'HERBE
LOT, Bibl.
Orient.

The Arabians have a great number of books written on this science; and it is particularly in relation to the *Kelam*, that their opinions are divided. The number of Mussulman sects, in matters of meer speculative theology, is much greater than that of the Christian schools. Those, who make profession of, or have written on this science, are called *Motecallemoun*.

KERAMIANS. In *Arabic* Keramioun. The followers of *Mohammed Ben Keram*. They maintained, that we must understand literally what the Koran says of the arms, eyes, and ears of God; insomuch that they admitted a kind of corporeity in God, which nevertheless they explained very differently among themselves. D'HERBE
LOT, Bibl.
Orient.

Facreddin Razi, a famous divine among the Mussulmans, opposed this impiety. But this sect had so much credit in the town of Herat, that it occasioned a sedition, and obliged Sultan Gaiatheddin to banish Razi from thence, in order to appease the people.

KERI and KETIB. See **MASSORA**.

KIBLAH. See **KEBLAH**.

KING OF SACRIFICES. See **REX SACRIFICULUS**.

KINGS (THE BOOKS OF). Two canonical books of the Old Testament; so called, because they contain the history of the Kings of Israel and Judah, from the beginning of the reign of Solomon, down to the Babylonish captivity, for the space of near six hundred years, taking into the account the history of the two foregoing books. See **SAMUEL (THE BOOKS OF)**.

It is probable they were composed by Ezra, who extracted them out of the public records which were kept of what passed in that nation. The *first book of Kings* contains the latter part of the life of David, and his death; the flourishing state of the Israelites under Solomon; his building and dedicating the temple of Jerusalem; his shameful defection from the true religion; the sudden decay of the Jewish nation after his death, when it was divided into two kingdoms. The rest of this book is spent in relating the acts of four kings of Judah, and eight of Israel.

The *second book of Kings*, which is a continuation of the history of the kings, is a relation of the memorable acts of sixteen kings of Judah, and twelve of Israel; and the end of both kingdoms, by the carrying of the ten tribes captive into Assyria by Salmanassar, and the other two into Babylon by Nebuchadnezzar.

KITCHI-

De la Hon-
tan's Travels.

KITCHI-MANITOU. A kind of deity of the savages of Canada, to whom they ascribe every thing that is good ; as, on the contrary, they attribute every thing that is evil to another being, called *Matchi-Manitou*. On a certain day they perform a grand sacrifice to *Kitchi-Manitou*. Each savage brings his offering, and lays it on a wood-pile, which is set on fire, the savages all the while dancing round it, and singing songs in honour of their deity.

Al K O R A N. The *sacred scripture*, or *bible*, of the *Mohammedans*. It is vulgarly called *the Alcoran*: but the first syllable of the word *Alcoran* is nothing more than an article, and signifies *The* ; and therefore the orthography of the word is *Al Coran*, or *Al Koran*, that is, *the Koran*.

SALE'S Ko-
ran, Prelim.
Disc. §. 3.

D'HERBE-
LOT, Bibl.
Orient.

The word *Koran*, derived from the verb *karaa*, to *read*, signifies properly, in Arabic, *the reading*, or *that which ought to be read*. It is also called by some other names ; as *Al Forkân*, from the verb *faraka*, to *divide*, because it is divided into portions or sections ; also *Al Moshaf*, the *Volume*, and *Al Kitab*, the *Book*, by way of eminence, which answers to the *Biblia* of the Greeks ; and *Al Dbikr*, the *admonition*, on account of its precepts.

The *Koran* is divided into 114 large portions, of very unequal length, which we call *chapters*, but the Arabians *sowar*, a word properly signifying a row, order, or series. These chapters, in the manuscript copies, are not distinguished by their numerical order, but by particular titles, which are taken sometimes from a particular matter treated of, or person mentioned therein, but most commonly from the first word of note, which, in some chapters, is very far distant from the beginning, towards the middle, or perhaps at the end of the chapter. The occasion of this seems to have been, that the verse, or passage, wherein such word occurs, was, in point of time, revealed, and committed to writing, before the other verses of the same chapter, which precede it in order. Some chapters have two or more titles, occasioned by the difference of the copies. Some of the chapters having been revealed at Mecca, and others at Medina, the noting this difference makes a part of the title.

Every chapter is subdivided into smaller portions, of very unequal length also, which we usually call *verses*, but the Arabians *aiat*, which signifies *signs* or *wonders*, such as are the secrets of God, his attributes, works, &c. delivered in those verses ; many of which have their particular titles also, imposed in the same manner as those of the chapters.

Besides these unequal divisions of chapter and verse, the Mohammedans have also divided their Koran into sixty equal portions, which they call *Abzab*, in imitation of the Jews, who have divided the *Mishna* into as many parts. But the Koran is more usually divided into sections, named *Ajza*, each of twice the length of the former, and subdivided into four parts. These divisions are for the use of the readers in the royal mosques, and in the adjoining chapels, where the emperors and great men are interred. There are thirty of these readers belonging to every chapel, and each reads his section every day ; so that the whole Koran is read over once a day.

Next after the title, at the head of every chapter, excepting only the ninth, is prefixed the following solemn form, by the Mohammedans called the *Bismillah*.

IN THE NAME OF THE MOST MERCIFUL GOD.

Which form Mohammed, probably, took from the Persian *Magi*, who usually began their books in these words, *Benâm Yezdâm*, &c. *In the name of the most merciful, just God*. This auspicious form, as also the titles of the chapters, are by the generality of the doctors and commentators believed to be of divine original, no less than the text itself ; tho' the more moderate are of opinion, they are only human additions.

There are twenty-nine chapters of the Koran, which have this peculiarity, that they begin with certain letters of the alphabet, some with a single one, others with more. These letters the Mohammedans believe to be peculiar marks of the Koran, and to conceal several profound mysteries, the knowledge of which has been communicated to no mortal, their prophet only excepted. Some however take the liberty of guessing at their meaning, and suppose the letters to stand for words expressing the names, attributes, and works of God.

The

The Koran is universally allowed to be written in the purest and most elegant language, and to be the standard of the Arabic tongue. Mohammed appealed to the excellency of its stile, as one proof of its divine original, and publicly challenged the most eloquent men in Arabia, to produce a single chapter that might be compared with it. Upon this subject they tell the following story. A poem of one *Labid Ebn Rabia*, one of the greatest wits of Arabia in Mohammed's time, being fixed upon the gate of the temple of Mecca, an honour allowed to none but the most esteemed performances, none of the other poets durst offer any thing of their own in competition with it. But the second chapter of the Koran being fixed up by it soon after, *Labid* himself (then an idolater) on reading the first verses only, was struck with admiration, and immediately professed the religion taught thereby, declaring, that such words could proceed from an inspired person only. The stile of the Koran is generally beautiful and fluent, especially where it imitates the prophetic manner and scripture phrases. It is concise, and often obscure, adorned with bold figures after the eastern taste, enlivened with florid and sententious expressions, and, in many places, especially where the majesty and attributes of God are described, sublime and magnificent.

' The general design of the Koran (to use the words of a very learned person) seems to be this: to unite the professors of the three different religions then followed in the populous country of Arabia, who for the most part lived promiscuously, and wandered without guides, the far greater number being idolaters, and the rest Jews and Christians — and to bring them all to the obedience of Mohammed, as the prophet and ambassador of God, who, after the repeated admonitions, promises, and threats of former ages, was at last to establish God's religion on earth by force of arms, and to be acknowledged chief pontiff in spiritual matters, as well as supreme prince in temporal.' GOLIUS, in
Append. ad
Gramm. Erp.

The great doctrine of the Koran is the UNITY of GOD; to restore which fundamental of true religion Mohammed pretended was the chief end of his mission. He taught his followers, that, whenever the true religion became neglected or corrupted in essentials, God had the goodness to admonish mankind thereof, by several prophets, among whom Moses and Jesus were the most distinguished, till the appearance of Mohammed, who is their *seal*, no other being to be expected after him. And, the more effectually to engage people to hearken to him, great part of the Koran is employed in relating examples of dreadful punishments formerly inflicted by God on those, who rejected and abused his messengers, several of which stories, or some circumstances of them, are taken from the Old and New Testament, but many more from the apocryphal books and traditions of the Jews and Christians of those ages. The other part of the Koran is taken up in delivering moral precepts and instructions.

But, besides this general plan of the Koran, there are many passages in it, which are occasional, and relate to particular emergences. For, whenever any thing happened, which perplexed and gravelled the false prophet, and which he could no otherwise get over, he had constant recourse to a new revelation; and he found the success of this method answer his expectation.

That Mohammed was really the author and chief contriver of the Koran, is beyond dispute; tho' it be highly probable, that he had no small assistance in his design from others, as his countrymen failed not to object to him: however they differed so much in their conjectures as to the particular persons, who gave him such assistance, that they were not able to prove the charge. The general opinion of the Christians is, that he was assisted chiefly by one Sergius, a Nestorian Monk, with whom Mohammed, in his younger years, had some conference at Bosra, a city of Syria Damascena; and by a Jew, named Abdallah Ebn Salâm, who was of a good family in Ispahan, and had embraced Christianity. However it be, the Mohammedans absolutely deny, that the Koran was composed, either by their prophet himself, or by any other for him; it being their general and orthodox belief, that it is of divine original, nay, that it is eternal and uncreated, remaining, as some express it, in the very essence of God; that the first transcript has been from everlasting by God's throne, written on a table of vast bigness; that a copy from this table, in one volume on paper, was, by the ministry of the Angel Gabriel, sent down to the lowest heaven, in the month *Ramadân*; from whence Gabriel revealed it by parcels, some at Mecca, and some at Medina, at different times, during the space of twenty-three years, as the exigency of affairs required; giving him

See PRI-
DEAUX, Life
of Mahomet,
p. 31, &c.

however the consolation of seeing the whole (which, they tell us, was bound in silk, and adorned with gold and precious stones of paradise) once a year. They say that few chapters were delivered entire, the most part being revealed piece-meal, and written down from time to time by the prophet's *amanuenses*. The first parcel that was revealed, is generally agreed to have been the first five verses of the ninety-sixth chapter. After the new revealed passages had been taken down in writing from the prophet's mouth, they were published to his followers, several of whom took copies for their private use, but the far greater number got them by heart. The originals were put promiscuously in a chest, observing no order of time; for which reason it is uncertain when many passages were revealed.

The methodizing and digesting these pretended revelations was the work of Mohammed's successor, Abubeker; who collected, not only those which had been written, but such also as had been learned by heart: and this transcript, when completed, he committed to the custody of Haffa, the daughter of Omar, one of the prophet's widows. In the 30th year of the Hegira, the Califf Othman, observing the great disagreement in the copies of the Koran in the several provinces of the empire, ordered a great number to be transcribed from that of Abubeker: these copies were dispersed in the several provinces of the empire, and the old ones burnt and suppressed.

There are several principal editions, if they may be so called, or antient copies of the Koran; two of which were published and used at Medina, a third at Mecca, a fourth at Cufa, a fifth at Basra, a sixth in Syria, and a seventh called the common or vulgar edition. Of these editions, the first makes the whole number of the verses 6000; the second and fifth, 6214; the third, 6219; the fourth, 6236; the sixth, 6226; and the last 6225: but they are all said to contain the same number of words, namely 77639, and the same number of letters, viz. 323015: for the Mohammedans, like the Jews, have superstitiously numbered the very words and letters of their law; nay, they have taken the pains to compute the number of times each particular letter of the alphabet is contained in the Koran.

There being some passages in the Koran, which are contradictory, the Mohammedan doctors obviate any objection from thence, by the doctrine of *Abrogation*: for they pretend, that God commanded several things in the Koran, which for good reasons were afterwards revoked and abrogated. Passages abrogated are distinguished into three kinds: the first, where the letter and the sense are both abrogated; the second, where the letter only is abrogated; and the third, where the sense is abrogated, tho' the letter remains. Thus they tell us of several verses, which, in the prophet's life time, were read in the chapter of *Repentance*, but are not now extant; and they have a tradition, that one *Abdallah Ebn Mas'ud*, having written down a verse from the prophet's own mouth, when he looked into his book the next morning, found it was vanished, and the leaf left blank; and that having acquainted the prophet therewith, he assured him, that the verse was revoked the same night.

The Koran being the Mohammedans rule of faith and practice, it is no wonder it's expositors and commentators are so numerous. These writers usually distinguish the contents of the Koran into *allegorical* and *literal*; the former comprehending the more obscure, parabolical, and ænigmatical passages, and such as are repealed or abrogated; the latter, those which are plain, perspicuous, liable to no doubt, and in full force.

By what has been said the reader may easily believe, this book is held in the greatest reverence and esteem among the Mohammedans. They dare not so much as touch it without being first washed or legally purified; which lest they should do thro' inadvertence, they usually write these words on the cover, or on a label; *Let none touch it, but they who are clean*. They read it with great care and respect, never holding it below their girdles. They swear by it, consult it on the most weighty occasions, carry it with them to war, write sentences of it on their banners, adorn it with gold and precious stones, and knowingly do not suffer it to be in the possession of any of a different persuasion.

D'HERBE-
LOT, Bibl.
Orient.

Ali said of the Koran, that it contained histories of the past, predictions of the future, and laws for the present time. Other Arabian authors have said, that the Koran has two faces, the one of a man, the other of a beast, and that it promises with the one, and threatens with the other. Mohammed himself said to his followers

followers; *Read the Koran, and weep; for if you do not weep now, you will one day be forced to weep.*

The interpreters of the *Koran* unanimously agree, that the most eloquent passage of this whole book is that which is contained in the chapter *Houd*, where god is introduced bidding the waters of the deluge cease. The words are these: *Earth, swallow up thy waters; heaven, draw up those thou hast poured out: immediately the waters retreated, the command of God was obeyed, the ark rested on the mountains, and these words were heard, wo to the wicked!*

The same interpreters remark likewise, that the most excellent moral of the whole *Koran* is comprized in this verse of the chapter *Aaraf*: *Pardon easily, do good to all, and contend not with the ignorant.* They add, that Mohammed demanded of the angel Gabriel a more ample explication of this verse, which was given him in these words: *Seek after him, who drives you away; give to him, who takes from you; pardon him, who offends you: for God would have you plant in your souls the seeds of the greatest perfections.* This morality is plainly borrowed from the evangelical precept of *rendering good for evil.*

It is related, in the chapter *Anfal*, that, at the time when Mohammed was publishing his *Koran* at Mecca, Nasser Ben Hareth, being returned from Persia, where he had traded a long time, and entertaining his friends with several fabulous stories, which he had taken from the annals of that country, in which the exploits of Asfendiar and Rostam, two Persian heroes, are pompously described, said to them, *The stories I relate to you are much more agreeable than those, with which Mohammed entertains you.* These fables of Nasser made such an impression on the minds of the Arabians, that, when Mohammed recited to them any story of the Old Testament, they said to him, *We have already heard all these things, and much finer; but both the one and the other are nothing more than old fables of past times.* Mohammed replied to Nasser and his Partisans only this; *What I say to you is the pure word of God, which you ought to receive with respect.* Nasser, hearing these words, put up a prayer to God, that, *if what Mohammed said were really of divine authority, he would rain down stones upon them, and severely punish them in the next life.* But Mohammed artfully evaded this proof; for the Angel Gabriel (as usual) came to his assistance, and brought him this verse; *God will not punish the wicked, O Mohammed, while you are among them.* This Nasser, who pressed Mohammed so strongly, is never named by the Mussulmans but with imprecations and curses.

K U T U C H T A. The name, which the Calmuc Tartars and western Mon- Apud Rel. Cer.
Vol. IV.
guls give to their high-priest, or sovereign pontiff. The *Dalai-Lama*, or high-priest of the Tartars, formerly established the *Kutuchta* as his vicegerent, or suffragan, over the northern people of Mongul and Ajuka. But this deputy, taking advantage of the distant residence of the sovereign Pontiff, set himself up as the spiritual head of the people. He encamps sometimes in one place, and sometimes in another; and is always surrounded with a numerous body of life-guards. He carries with him likewise those idols, which are of the greatest repute, and pitches separate tents for their peculiar service. The Tartars adore him as a god, and should any one scruple to believe his divinity, he would be looked upon with the utmost horror and detestation. The chief magistrates, and persons of distinction, only dare approach him. When he gives them his blessing, he clinches his hand, and lays it upon their foreheads. When this imaginary deity decamps, his faithful devotees flock from all parts, and throw themselves in his way, to obtain his heavenly benedictions; for which he is sure to receive a valuable consideration.

The *Kutuchta* never exposes himself to public view, but on some particular days, and then it is with all the pomp and magnificence imaginable. He marches to the sound of musical instruments, and is carried in procession to a tent covered with Chinese velvet, and open in the front. There he seats himself cross-legged, on a throne, erected on a large square eminence, in the midst of a great number of cushions. On each side of this pontiff-god, or vice-deity, are two idols representing the divine essence. On the cushions sit the inferior Lama's or priests, who perfume the *Kutuchta*, and the idols, with a kind of incense. Then they offer seven China cups full of milk, honey, tea, and brandy, to the idols; and as many to the sovereign pontiff: in the mean time the whole assembly breaks out into loud acclamations, and often repeats these words; *Our Kutuchta is a shining paradise.*

To the idea of immortality, which these people entertain of their *Kutuchta*, they add another, — which is altogether as whimsical and extravagant, viz. that the *Kutuchta* grows old with the decrease of the moon, and renews his youth at the change of the same planet. The whole mystery of this fantastical notion consists in the holy father's suffering his beard to grow from one new moon to another, and never shaving himself but at her first appearance; at which time he dresses himself in all his splendor, and besmears his face all over with white and red. As to the notion of the grand Pontiff's immortality, the origin and foundation of it is this. All the Tartars hold a transmigration of souls; and this opinion induces them to imagine, that the soul of the expiring *Kutuchta* enters, immediately after his decease, into the soul of his successor. For which reason, he, who is intended to be the old pontiff's successor, must constantly attend him, that the soul of the holy father may qualify the young one for his approaching deification; and that the young soul may every day have familiar converse with the old one, possess all her qualities, and become, as it were, the same.



A P P E N D I X.

The following Sheets consist of such Omissions as have occurred since the work was printed off, and which the Reader is desired to insert in their proper places.

N. B. Those Articles marked with an ➤ are *Additions* to those under the same Title, in the body of the work.

A P P E N D I X.

The following copy of such Omissions as have occurred since the second was printed off, and which the Reader is desired to insert in their proper places.

M. B. Those Articles marked with an asterisk are additions to those under the same Title in the body of the work.

APPENDIX.

A B S

✠ **ABBOT.** Cambden gives us this list of the English *Parliamentary* Brittannia, The degrees of England.
 Abbots: *viz.*

Abbot of	{	Glastenbury.	Abbot of	{	Waltham, S. Cross.
		St Austin's, Canterbury.			Shrewsbury.
		St Peter's, Westminster.			Cirencester.
		St Albans.			St Peter's, Gloucester.
		St Edmondsbury.			Bardney.
		Peterborough.			St Benedict of Hulm.
		St John's, Colchester.			Thorney.
		Evesham.			Ramsey.
		Winchelcomb.			Hyde.
		Crowland.			Malmesbury.
		Battaile.			St Mary's at York.
		Reading.			Selbey.
		Abingdon.			

Prior of { Coventry.
 { The order of St John of Jerusalem, commonly stiled, Master of the
 { Knights of St John; who would also be accounted the first Baron
 { of England.

ABBUTO. An idol, or false god, of the Japanese. He is eminent for miraculously curing many inveterate distempers, as also for procuring a favourable wind, and a quick passage by sea. For this reason sailors and passengers usually tie some small pieces of coin to a bit of wood, and throw it into the sea, as an offering to this god. His priests pretend, that these offerings never fail to drive on shore, and come safe to his hand. However, for caution's sake, he comes out himself in still weather, in a small boat, to demand this kind of tribute from all ships and boats that sail by. KÆMPFER, Hist. Jap. B. V. c. viii.

✠ **ABSOLUTION.** The Romanists make *Absolution* to be a part of the sacrament of *penance*. In that Church, the form of Absolution is *absolute*; in the Greek church, *deprecatory*; and in the Churches of the Reformed, *declarative*.

In the Church of *Scotland*, when an excommunicated person shews real signs of godly sorrow, upon application to the Presbytery, a warrant is granted for his *Absolution*. Then he is brought before the congregation, where he must publicly testify his sorrow, and make confession of his sins. After this, the minister puts up a prayer, desiring Jesus Christ, who has instituted the order of *excommunication* (i. e. the power of binding and loosing mens sins) that he would accept the penitent offender, forgive his sins, &c. This done, he pronounces the sentence of *absolution*, by which his former sentence is taken off, and the sinner again received into communion.

PAUS. lib. ii.
AM. MAR-
CELL. lib. ii.
c. 28.

In Heroic.

ACHILLES. This renown'd hero of Pagan antiquity was ranked, after his death, among the gods. Pausanias and Ammianus Marcellinus tell us of a famous temple, dedicated to Achilles, in the island of *Leuce* or *Achillea*, in the Euxine sea; and it is fabled, that he there married Helena, by whom he had a son named Euphorion, whom Jupiter loved criminally. Philostratus relates, that, if strangers, who went on shore in this island, could not set sail again the same day, they were obliged to pass the night in their vessels, where Achilles and Helena came to visit them, drank with them, and sung, not only their own loves, but some verses likewise of Homer. He adds, that Achilles at that time cultivated with great diligence the talent of Poetry, which Calliope had bestowed on him; and he tells us, that those, who passed by this coast, heard music, which filled them with an admiration mixed with horror, and that they heard likewise the neighing of horses, the clinking of arms, and other martial sounds.

In Orat. 27.

Maximus Tyrius relates, that no one could land upon the island Leuce, without first offering sacrifices to Achilles; that the sailors often saw that hero under the figure of a young man in golden armour, who danced a warlike dance. It happened that a certain person, falling asleep in this island, was waked by Achilles, and conducted to a tent, where he was entertained at supper. Patroclus filled out the wine, and Achilles played on the lyre: Thetis and the other deities were present. Arrian had heard, and believed it, that those, who were cast on shore on this island by a storm, went to consult the oracle of Achilles, to know whether they should sacrifice the victim, which they had made choice of: at the same time they laid on the altar the supposed value of it in money. If the oracle rejected their proposition, they added to the price, till the god was satisfied. When this was done, the victim presented it self voluntarily in the temple, and did not run away. He adds, that Achilles used to appear in a dream to those, who approached the island, and shewed them the most commodious place for landing.

In Periplo
Ponti Euxini.

This hero, after his deification, performed several other exploits, of which none is more extraordinary than that against the Amazons, who would have plundered his temple. Philostratus relates the story thus.

In Neopto-
lemo.

‘ Having landed at this island, the first thing they did was to bid these strangers of the Hellespont cut down all the trees round about the temple: but their axes, flying back upon them, destroyed them on the spot, and they fell stone-dead under the trees. Whereupon the Amazons, crowding about the temple, fell a spurring their horses; but Achilles giving them a furious look, as when he rushed on Scamander before Troy, so terrified their horses, that their fright proved stronger than their bridles. So that prancing and curvetting, and imagining that what they carried on their backs was a new and extraordinary weight, they threw down the Amazons, and, like wild beasts, trod them under foot; their mains standing erect through fury, and their ears pricked up; and thus, like cruel lions, they tore them to pieces, devouring their arms and legs, and made a most horrid carnage of their bowels. When they were glutted with this feast, they fell a prancing and galloping through the island, full of rage and fury, with their jaws bloody, till they came to the top of a cape, from whence perceiving the smooth sea, and taking it for a fine large plain, they ran headlong into it, and so perished. As for the ships of the Amazons, an impetuous whirlwind falling upon them (when they were empty and destitute of all their rigging) caused them to dash one against another, as it were in a sea fight; so that they were broke to pieces, especially those whose sides were attacked by the beaks and prows of other ships, as commonly happens to vessels which have no pilots. So that all the wrecks meeting together near the temple, where there were many bodies half dead, and breathing still, and several limbs horribly scattered up and down, with the flesh, which the horses, being not used to such food, had rejected, that holy place must needs have been very much prophaned. But Achilles soon purged and expiated it; as it was an easy thing to do, in an island of such small extent, against which the sea beat on all sides. Achilles having therefore let in the waves, every thing was washed and made clean in a trice.’

De Patria
Homeri.

I shall only add a remarkable tradition, mentioned by Leo Allatius; which is, that Homer, keeping sheep near the tomb of Achilles, obtained, by his offering and prayers, a sight of that hero, who appeared to him encompassed with so glorious a light, that Homer, not being able to bear its brightness, immediately fell blind.

ADRIANÆA. [Lat.] Certain temples, built by the Emperor *Adrian*, in SPARTIAN in Adriano. several towns of the empire, about the year 127.

Lampridius informs us, they had no statues in them, nor were consecrated to any god; for which reason they bore only the name of their founder. If that author is In Historia Augusta. to be credited, these temples were erected in honour of Jesus Christ, whom Adrian had a design to adore, but was prevented by some persons, who, consulting the oracles, assured him, that, if this design took effect, the whole empire would turn Christian, and all the other temples would be abandoned.

We read of some of these *Adrianæa* in history. There was a very large one at EPIPH. har. 30. c. xii. Tiberias, which remained unfinished, and served as a public bath. In the time of Constantine, it was converted into a church. That of Alexandria was turned into a magnificent church, in the time of Athanasius.

ADVOWSON. In the constitution of the English Church, is the right of presentation to a benefice; and he, who hath this right, is stiled *patron*, because 1. Nelf. abr. 184. they, who originally obtained the right of presentation to any church, were maintainers of, and benefactors to, the same church. When the Christian religion was first established in England, kings began to build cathedral churches, and to make bishops: afterwards, in imitation of them, several lords of manors founded particular churches on some part of their own lands, and endowed them with glebe, reserving to themselves, and their heirs, a right to present a fit person to the bishop, when the same should become void.

Advowsons were formerly most of them appendant on manors, and the patrons parochial barons: the lordship of the manor, and patronage of the church, were seldom in different hands, till Advowsons were given to religious houses: but of late the lordship of the manor, and the Advowson of the church, have been divided, and now, not only lords of the manor, but mean persons, have, by purchase, the dignity of patrons of churches.

ÆSCULAPIUS. Lucian, in his dialogue, intituled *Alexander*, or *The false prophet*, discovers to us what gave occasion to represent Æsculapius under the figure of a serpent. 'The false prophet Alexander (*says he*) having associated himself with one Cocconas a Byzantine Annalist, they went together into Bithynia, where they observed large serpents, which were kept so tame, that they sucked the breasts of women, and played with children, without doing them any hurt. They bought therefore one of the fairest and largest of these serpents, and made choice of Paphlagonia, where the men are most dull and superstitious, as the properest place to carry on their impostures, and cheat the people. Alexander, having a long head of hair well combed, and clad in a purple cloak striped with white, and holding in his hand a fauchion, like Perseus, from whom he boasted his descent by the mother's side, hid some plates of brass in the old temple of Apollo, which is at Chalcedon, and wrote upon them, that *Æsculapius would soon come, with his father Apollo, to fix his abode in that place*. He contrived, that these plates should be discovered, the news of which was presently spread over Pontus and Bithynia, and the inhabitants decreed a temple to be built for those gods. Our prophet repaired by night to the place, where they were digging the foundations of the temple, and, finding there a spring of water, he hid in it a bird's egg, wherein he had inclosed a small serpent, which was newly hatched. The next day, very early in the morning, he came into the market-place, stark naked, having only a girdle about him, to cover his nakedness; and, holding his fauchion in his hand, he mounted upon an altar, and harangued the people, saying, that *this place was happy in being honoured with the birth of a god*. At these words, the whole city, which had flocked together to see this sight, began to make vows and prayers, whilst Alexander pronounced some barbarous words in the Phœnician language. After this he ran to the place, where he had hid the bird's egg, and, going into the water, he sung the praises of Apollo and Æsculapius, inviting the latter to descend, and shew himself visibly to men. Then he dipped a cup into the water, and drew out of it the mysterious egg, telling the people, that it contained the god Æsculapius. The people being very attentive to the mystery, he broke the egg, out of which came the little serpent, which twined about his fingers. Immediately the air was filled with shouts of joy, intermixed

‘with vows and intercessions to the god: one desired health, another honour, and another riches. In the mean time the impostor retired home, and shut himself up in his house, till the little god should become a great one, and one day, in the presence of all the people, he produced the large serpent, which he had brought from Macedonia, folding about his neck, and drawing after him a long tail.’

The Carthaginians were exceedingly fond of the worship of Æsculapius, upon the credit of a tradition among them, that this god was born of a woman of their country. Strabo and Appian tell us, that they built a temple to him in the citadel of Byrsa.

In Chronol.

Æsculapius, according to Sir Isaac Newton, was one of the Argonauts, who went on their expedition about the year before Christ 937. He was deified about the year before Christ 927, that is, 300 years before the founding of Rome.

MACER, Hierolex.

✠ A G A P E. There are some little resemblances of the antient *Agapæ*, or *Love-feasts*, still remaining in the churches of the *Levant*; where, at funerals and festival solemnities, there are religious entertainments held in tents, or in private houses. In the churches of the island of Malta, on every festival, after vespers, it is usual to distribute pieces of meat, and fruit, to the people. Upon these occasions, the Greeks treat the poor with cakes, and sometimes with parched corn, blessed by the priests, and made palatable by a sort of confection.

A G U R. The title of the 30th chapter of the book of *Proverbs*. It is matter of dispute, who this *Agur* was, whose name is thus separately prefixed to one of the chapters of Solomon's *Proverbs*. Some will have it, that Solomon describes himself under the name of *Agur the son of Jakeh*. Others conjecture, that *Agur* and *Lemuel* (whose name is at the head of the 31st chapter) were wise men in the time of Solomon, and who were his interlocutors in the book of *Proverbs*. But this opinion seems to be without any foundation, the book of *Proverbs* being in nothing like a dialogue. Lastly, others believe *Agur* to have been an inspired author, whose sentences it was thought convenient to join with those of this prince, on account of the conformity of their matter.

Della Valle, T. III.

A H L A L T A H K I K. The name of a religious sect among the Moham-medans. The name signifies *people of certainty*. They believe, that there is no other god than the four elements, which, together with the world, and all its changes and vicissitudes, they assert to be eternal; and that mankind, as well as other beings, are a compound of those elements, of which they are formed, and into which they return, and are dissipated. Of this sect there are great numbers in the province of Lar in Persia.

Rational. lib. iii. c. 3.

A L B. A very antient priestly vestment, worn by ministers in the administration of the Eucharist. According to the description given of it by Durandus, it seems to have been a kind of linnen garment, made fit and close to the body like a cassock, tied round the middle with a girdle or sash, the sleeves being either plain like those of a cassock, or else gathered close at the hands like the sleeve of a shirt. The Albs were formerly embroidered with various colours, and adorned with fringes.

The *surplice*, among us, answers to the *Alb*; for the first *rubrick* of the *Common-prayer* enjoins, that *whenever the Bishop shall celebrate the holy communion in the church, or execute any other publique ministracyon, he shall have upon him, besyde his rochette, a surples, or Albe, &c.* See *SURPLICE*.

Hist. des Ord. Relig. T. III. c. liv.

A L E X I A N S or C E L L I T E S. An order of Religious, so called because they have taken for their patron *St Alexis*, a Roman Knight, whose festival is celebrated on the 17th of July. They are called in Flanders *Cellebroeders*. The name *Cellites* is, probably, derived from the Latin *Cella*, which signifies any thing in which something is inclosed or shut up, and must here be taken for a *tomb* or monument, it being the principal obligation of these Religious to interr the dead. It is uncertain when, or by whom, this order was founded. It is divided into two provinces, that of Germany, and that of Brabant. The Religious are all lay-men,

and

and admit no priests among them. They take care of the sick, and the infected in times of plague: they inter the dead, and take upon them the care of idiots; and most of their convents serve as places of correction for children, who are disobedient to their parents. Those of Cologne are obliged to be present at the execution of criminals. They are very rich in several places, especially at Ghent, where every person of distinction that dies is indebted to them a crown-piece. They are only obliged to recite every day the office of the holy cross. Their habit consists of a black serge gown and scapulary, to which is fixed a cowl.

There are likewise *Alexian nuns*, called in some places *Collestines*, but most commonly *black sisters*. They are not cloystered; and their duty is to visit, and attend, the sick. They are habited likewise in black, with a scapulary; and they are subject to the provincials of the provinces of Germany and Brabant.

ALILAT or ALITTA. A Pagan divinity of the antient Arabians. Herodotus informs us, that those people worshipped the sun and moon under the names of *Urotalt* and *Alilat* or *Alitta*. It is plain, that this appellation is derived from the Hebrew *Halilah* or *Haleilat*, which signifies the *night*, because the moon, which was adored under this name, shines in the night. Lib. iii.

Some authors are of opinion, that the Mohammedan Arabs took the *Crescent*, which they place on the tops of towers, as Christians do the cross, from the antient religion of the Arabians, who adored the moon, and not from the flight of Mohammed, who escaped from Mecca to Medina at the time of the new moon. JURIEU, Hist. des Dogmes, &c. p. 680.

 **ALL-SAINTS.** This festival is not of very great antiquity in the Christian Church. About the year 610, the *Pantheon*, or temple of all the gods, at Rome, was, at the desire of Boniface XIV Bishop of Rome, taken from the Pagans by the Emperor Phocas, and dedicated to the honour of *All the Martyrs*. Hence came the original of the feast of *All-Saints*, which was then celebrated upon the first of May: afterwards, by an order of Gregory IV, in the year 835, it was removed to the 1st of November, where it has ever since stood.

ALL SOULS DAY. See **COMMEMORATION OF THE DEAD.**

ALTAR OF THE UNKNOWN GOD. St Paul, being come from Thessalonica to Athens, and led by curiosity to observe the religious performances of the Athenians, met accidentally with an altar inscribed, Acts xvii. 22.

ΑΓΝΩΣΤΩ ΘΕΩ, i. e. **TO THE UNKNOWN GOD.**

The critics are divided in opinion concerning this Altar. St Jerom pretends, that it was not inscribed exactly as St Paul relates, but that the words were these; In Ep. ad Tit. c. i.

To the gods of Asia, Europe, and Africa; to the unknown and strange gods;

and that the apostle purposely changed the plural into the singular, because it was necessary to his design of demonstrating to the Athenians, that they adored an *unknown god*. Others affirm this Altar to be one of those mentioned by Pausanias, who tells us, there were Altars at Athens consecrated to the *unknown gods*. Probably there were several altars, each with an inscription, *To the unknown god*. Lucian, in his dialogue intituled *Philopatris*, swears by the *unknown god of Athens*. He adds; *being come to Athens, and finding there the unknown god, we worshipped him, and gave thanks to him with hands lifted up to heaven.* In Attic. lib. vi. c. 2.

Peter Comestor gives this account of the matter. Dionysius the Areopagite, observing, while he was at Alexandria, the unnatural eclipse, which happened at our Saviour's crucifixion, concluded from thence, that some *unknown god* suffered; and not being then in a condition to learn more of the matter, at his return to Athens, he erected this Altar *to the unknown god*; which gave occasion to St Paul's discourse to the Areopagus. In Historia Ecclesiastica.

Theophylact

Theophylact accounts in another manner for the occasion of this Altar. After a battle which the Athenians had lost, a spectre appeared to them, and told them, that he was the occasion of their misfortune, because they celebrated games in honour of all the other gods, but none to him. After this, he disappeared, without declaring his name. The Athenians, to repair their fault, immediately erected an Altar *to the unknown god*.

OEcumenius reports the matter something differently. The Athenians, being seized with a burning distemper, addressed themselves to all the gods of their city: but, finding no relief from thence, they concluded some strange god had afflicted them, and, to appease his anger, erected this altar.

Chrysof. in
Acta.

These histories having no foundation in antiquity, the most probable opinion seems to be; that the Athenians, a people extremely superstitious, being apprehensive they might have forgot some deity, and paid no adoration to him, erected this Altar inscribed *to the unknown god*, to supply such involuntary neglect; from whence St Paul, with great address, took occasion to preach to them the *true God*, a god to them, who were in the extreme darkness of Paganism, truly *unknown*.

ALTAR of Lyons. In Latin, *Ara Lugdunensis*. It was an altar dedicated to Augustus Cæsar, in the year of Rome 744. It stood in a temple, built at the common charge of several Gaulish Clans, who had each of them their respective statues therein, with inscriptions.

SUETON. in
Calig.

This temple and altar were famous for the learned exercises and disputations, established by the Emperor Caligula. The orators and poets repaired hither from all parts of the empire, to dispute the prizes of eloquence and poetry. But the contest was attended with a harsh condition: for the vanquished was obliged to expunge his exercise with his tongue, or be thrown like a dog into the *Seane*. Hence Juvenal;

Sat. i. ver. 43.

Palleat, ut nudis preffit qui calcibus anguem,
Aut Lugdunensem Rhetor dicturus ad aram.

*With looks as wan, as he who in the brake
At unawares has trod upon a snake;
Or play'd at Lyons a declaiming prize,
For which the vanquish'd Rhetorician dies.* DRYDEN.

There are some ruins of this temple, where the abbey of *Aisnay* now stands; and there is an antient marble to be seen at Lyons, in the church of St Peter belonging to the nuns, on which is this inscription:

JOVI OP. MAX.
Q. ADICINNIUS URBICI
SACERDOS ROMÆ ET AUGUST. &c.

i. e. dedicated to Jupiter by Q. Adricinnius, the son of Urbicus, priest of Rome, and Augustus, &c.

Geogr. lib.
xvii.

AMANUS or HAMANUS. An antient deity of the Persians, mentioned by Strabo, who informs us, that 'in Persia there are large inclosures, called *πυραθεία*, in the middle of which is an altar, whereon the *Magi* keep up a perpetual fire, in the midst of a great quantity of ashes. They go every day into this place, to say certain prayers, which last an hour. There they stand before the fire, with a kind of *fascies* in their hands, and a mitre on their heads, the strings of which hang down behind and before. — This (he adds) is what is done in the temples of *Anaitis* and *Amanus*; for these divinities have their temples; and they carry the statue of *Amanus* in great pomp.'

Amanus seems to take his name from *Hammab*, which signifies the *Sun*, and the *πυραθεία*, or *fire-temples*, of this god agree exactly with the *Hammanim*, or fire-temples, of the Phœnician god *Baal*; whence it is natural to conclude, that they are one and the same deity, to wit, the *Sun*. See **BAAL**.

✠ **A M B A R V A L E.** Virgil describes in a most natural and lively manner the rejoicing of the country-people at this feast.

Cuncta tibi Cererem pubes agrestis adoret,
Quoi tu lacte favos, & miti dilue Baccho;
Terque novas circum felix eat hostia fruges,
Omnis quam chorus & focii comitentur ovantes;
Et Cererem clamore vocent in tecta; neque ante
Falcem maturis quisquam supponat aristis,
Quam Cereri torta redimitus tempora quercu
Det motus incompósitos, & carmina dicat.

Georg. lib. i.
ver. 343.

Let every swain adore her * pow'r divine,
And milk and honey mix with sparkling wine:
Let all the choir of clowns attend the show,
In long processions, shouting as they go;
Invoking her to bless their yearly stores,
Inviting plenty to their crowded floors.
Thus in the spring, and thus in summer's heat,
Before the sickles touch the ripening wheat,
On Ceres call, and let the labouring hind
With oaken wreaths his hollow temples bind:
On Ceres let him call, and Ceres praise,
With uncouth dances, and with country-lays.

* Ceres.

DRYDEN.

A M B R O S I A N S. A congregation of religious in Italy, so called from the convent of *St Ambrose ad nemus*, near Milan, where the general chapters of the order are held every three years. The origin and founders of it are not certainly known. It began, probably, in the pontificate of Gregory II, who permitted them to follow the rule of St Augustin, and to take the name of St Ambrose. This congregation, in 1589, was united to the religious of St Barnabas or *Apostolins*, by authority of Pope Sixtus V; and this union was confirmed, in 1606, by Pope Paul V.

Hist. des Ord.
Relig. T. IV.
c. viii.

There is also a congregation of *nuns*, of the order of St Ambrose, otherwise called *The Annuntiades of Lombardy*, which began in the year 1408. It was founded by three Venetian ladies, and spread it self over several parts of Italy. The monastery of Pavia is head of the order. These Ambrosians wear a tawny habit, and follow the rule of St Augustin.

Ibid. c. x.

✠ **A M E N.** The *Rabbins* are of opinion, that the word *Amen* is formed of the initial letters of these words; *Adonai Melech Neeman*, i. e. *the Lord the faithful King*; an usual expression among the Jews, when they would add a weight or sanction to what they affirmed. On the other hand the *Cabbalists*, by help of their *Notaricon* (one branch of the *Cabbala*) out of the letters of the word *Amen* form the whole phrase *Adonai Melech Neeman*. — The truth is, the primitive of the word *Amen* is the verb *aman*, which, in the passive, signifies to be true, faithful, constant, &c.

Sometimes the word *Amen* is prefixed to a sentence; as, in the gospels, *Amen, Amen, dico vobis*, i. e. *verily, verily, I say unto you*. The Evangelists usually preserve the Hebrew word *Amen* in their Greek ἀμήν; tho' St Luke sometimes renders it by ἀλλῶς or ναί, i. e. *truly, certainly*.

When this assent was given by the primitive Christians, at their public offices, they pronounced it with so much vehemence, that St Jerom compares it to a clap of thunder; and Clemens Alexandrinus tells us, that they repeated it standing on their tiptoes (for at certain times they prayed standing) as if they desired, that this word should carry up their bodies, as well as their souls, to heaven.

In 2 Præm. in
Galat.
Stromat. lib.
vii.

✠ **S. A N D R E W ' s D A Y.** This apostle became the tutelar saint of Scotland, on the following occasion. Athelstan, King of England, to whom Alared granted Northumberland, having invaded the Picts, who then inhabited the

BUCHANAN,
Hist. Scot.
A. D. 790.

south of Scotland, and overtaking their King Hungus at Hadington, about 20 miles from the borders, the Picts, being inferior in strength, kept a strong guard all night, while Hungus betook himself to prayer; after which, falling asleep, he thought he saw the apostle St Andrew standing by him, and promising him victory. Having declared this vision to the people, they were inspired with courage for the battle; which was no sooner begun, than St Andrew's cross (as they pretend) appeared in the air in the form of an X, which so terrified the English, and animated the Picts, that the latter obtained a signal victory, and slew Athelstan on the place of battle, which to this day bears the name of Athelstan's ford.

CAMDEN.

The Scots, who succeeded the Picts, thought they had a right likewise to the protection of their saint; and accordingly Achaius, King of Scotland, instituted an order of knighthood in honour of St Andrew. The city of *St Andrews*, in Scotland, takes its name from this saint, whose bones are said to have been brought thither, from *Patras* in the *Peloponnesus*, by a Grecian Monk named *Regulus*.

Hist. des Ord.
Relig. T. IV.
c. xvi.

ANGELICS. An order of Italian nuns, so called. Their foundress was Louisa Torelli, Countess of Guastalla, who, in the year 1534, obtained a brief of Pope Paul III, for the establishing a congregation of nuns under the rule of St Augustin. For this purpose the countess built a very large monastery and church at Milan; and the nuns of her institute took the name of *Angelics*, that, by often hearing this name pronounced, they might be excited to imitate the purity of *Angels*. This name was confirmed to them by the Pope, who exempted them from the jurisdiction of the Archbishop of Milan, and put them under the direction of the regular Clerics of St Paul.

The Angelics were not confined to the cloyster, but went out of their monastery, and accompanied the regular Clerics in their missions, these latter employing their zeal in the conversion of men, and the Angelics in the conversion of women. It is related, that the countess herself, and one Paula Antonia, induced several courtezans, and women of bad morals, to quit their vices, and take the habit of the Angelics. These nuns still continue to accompany the regular Clerics in their missions to Verona, Brescia, Venice, and other places.

Several ladies of great distinction have entered into this order: among the rest, Julia Sfondrata, aunt of Pope Gregory XIV, who was a great benefactress to the monastery of Milan.

The Angelics wear the habit of the Dominicans: they carry on their breast a wooden cross, and on their finger a golden ring, on which, instead of a precious stone, is the figure of a heart, and a crucifix engraved on it. On solemn days they wear on their heads crowns of thorns. Their constitutions were drawn up by the famous St Charles Borromeo, and confirmed by Pope Urban VIII.

ANNATES. See **FIRST FRUITS.**

S. ANNE'S DAY. The *Latins* observe the *festival of St Anne* on the 26th of July, and the *Greeks* that of her *conception* on the 9th of December, and that of her *marriage* on the 9th of September.

St Anne was the mother of the Virgin Mary, and the wife of Joachim. The names of *Joachim* and *Anne* are not mentioned in the canonical books of the New Testament, and whatever we are told concerning them is handed down to us from the Christians of the East, who have preserved several historical traditions, to which the western Christians are strangers.

It is related, in the *Protevangelium*, or *preparatory gospel*, ascribed to St James, that Joachim, intending to present an offering in the temple, was prevented by one Reuben, a Jew, who told him it was not lawful for him to do it, because he had no posterity in Israel. Joachim, in great confusion, retired into the wilderness, and continued forty days and forty nights in prayer and fasting. Anna stayed at home, afflicting herself both on account of her barrenness, and the absence of her husband. One day, walking in the garden, she saw a bird's nest, with young ones in it. This object increased her grief: she complained bitterly that she continued barren, while the birds of the air produced their young. Hereupon an angel descended from heaven, and promised her, in the name of God, both a child, and the return of her husband. Accordingly Joachim returned from the wilderness, and

Anna

Anna went to meet him. Some few days after she conceived, and in nine months brought forth MARY.

The Mohammedans say, that Anna offered her daughter Mary to the priest Zecharias, who shut her up in one of the chambers of the temple; the door whereof was so high, that there was no going up to it without a ladder; and that he carried the key always about with him; that he visited her from time to time, and always found abundance of fine fruit near her, which she told him was sent her by God.

Some Legendaries pretend, that St Anne had three husbands, by whom she had three Mary's; to wit, Joachim, by whom she had Mary, the mother of our Saviour; Cleopas, by whom she had Mary, the mother of James the Less, Joseph, Simon, and Thaddeus; and Salomas, by whom she had Mary, the mother of James the Greater, and S. John the Evangelist: in confirmation of which, they cite the following old verses;

*Anna tribus nupsit, Joachim, Cleophæ, Salomæque,
Ex quibus ipsa viris peperit tres Anna Marias,
Quas duxere Joseph, Alpheus, Zebedeusque.
Prima Jesum; Jacobum, Joseph, cum Simone Judam,
Altera dat; Jacobum dat tertia, datque Joannem.*

An antient piece of sacred genealogy, formerly set down by Hippolitus the martyr, is preserved in Nicephorus. 'There were three sisters, of Bethlehem, daughters of Matthan the priest, and Mary his wife, under the reign of Cleopatra, and Casopares King of Persia, before the reign of Herod, the son of Antipater. The eldest was Mary, the second was Sobe, the youngest was Anne. The eldest, being married in Bethlehem, had for daughter Salome the midwife: Sobe the second likewise married in Bethlehem, and was the mother of Elizabeth; lastly, the third married in Galilee, and brought forth Mary the mother of Christ.' Lib. ii. c. 3.

✠ A P I S. When this Egyptian calf was brought to Cambyfes, King of Persia, who expected to see some deity, he flew into a violent passion, and, drawing his dagger, wounded it in the thigh: then, reproaching the priests for their stupidity in worshipping a brute, he ordered them to be severely whipt, and all the Egyptians at Memphis, who should be found celebrating the festival of *Apis*, to be slain. The *Apis*, after languishing some time, died of the wound, and was buried by the priests, who carefully concealed his death from Cambyfes. The Egyptians say, that, after this sacrilegious action, Cambyfes was immediately seized with lunacy, and fell raving mad. HERODOT. lib. i.

A like story is told of Darius Ochus, King of Assyria, who likewise subdued Egypt. This prince being as remarkable for his sloth and stupid inactivity, as he was for his cruelty, the Egyptians for this reason nick-named him the *afs*; which so angered him, that he caused their god *Apis* to be taken out of his temple, and sacrificed to an *afs*; and then ordered his cook to dress the flesh of the slain beast, to be eaten by his attendants. ÆLIAN. lib. iv. c. 8.

The worship of this ridiculous divinity was abolished long before the other religions of Paganism, for want of finding an animal with the proper marks. Spartian relates, that, in the reign of Adrian, there was a great sedition at Alexandria, on occasion of the *Apis*, which had been found, after having been many years sought for in vain. The people of Egypt, it seems, quarrelled who should have the possession of this god. Ammianus Marcellinus tells us, that the Emperor Julian could not restore the idolatrous worship of the Egyptians, for want of finding the *Apis*.

✠ A P O C A L Y P S E. There were several spurious books, under this name, ascribed to the apostles and others. There was

I. The *Apocalypse*, or *Revelation*, of S. Peter, mentioned by Eusebius (lib. iii. c. 3.) S. Jerom (*in Catal. Scr. Eccl.*) and Clemens Alexandrinus (*apud Euseb. lib. vi. c. 14*). It is entirely lost.

II. The

EPIPH. HÆR.
18. c. xxx.

HIST. ECCL.
lib. vii. c. 19.

THEOD. HÆR.
fab. lib. ii.

EPIPH. HÆR.
31. c. viii.

Id. HÆR. 39.
c. v.

G. SYNC. p.
27.

Ep. 101, ad
Pammach.

HOM. ult. in
Matth. xxvii.
9.

STRABO,
lib. xiii.

Lib. v. c. 9.

STILLING-
FLEET'S
Ecclesiastical
Cases.

II. The *Apocalypse*, or *Revelation*, of *St Paul*. It was in use among the Gnostics and Cainites. They pretended, it contained those ineffable things, which the apostle had seen during his extasy, and which, he tells the Corinthians, he was not permitted to divulge. Sozomen says, several Monks, in his time, set a great value upon this work, and affirmed, that it had been discovered, by divine revelation, in the reign of Theodosius, in St Paul's house, where it had been hidden in a marble trunk under ground.

III. The *Apocalypse*, or *Revelation*, of *Cerinthus*; wherein that arch-heretic spoke of an earthly kingdom, and sensual pleasures, which the saints should enjoy for a thousand years in Jerusalem.

IV. The *Apocalypse*, or *Revelation*, of *Adam*; forged by the Gnostics, who took the occasion from what is said, in Genesis, of God's causing a deep sleep to fall on Adam, or, as the Septuagint renders it, an extasy.

V. The *Apocalypse*, or *Revelation*, of *Abraham*. A forgery of the Sethian heretics, abounding with filth and obscenity.

VI. The *Apocalypse*, or *Revelation*, of *Moses*. G. Syncellus, speaking of this *Apocalypse*, says, that the following passage of St Paul's epistle to the *Galatians* (vi. 15.) is taken from it; *Neither circumcision availeth any thing, nor uncircumcision, but a new creature.*

VII. The *Apocalypse*, or *Revelation*, of *Elias*. St Jerom tells us, St Paul borrowed from this *Apocalypse* the following passage to the *Corinthians* (xi. 9.) *Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, what God hath prepared for those that love him.* Origen tells us the same, and calls this *Apocalypse* the *secret books* of *Elias*.

VIII. The *Apocalypse*, or *Revelation*, of *St John*; different from the true *Apocalypse*. Lambecius tells us, there is a manuscript of it in the Emperor's library.

IX. The *Apocalypse*, or *Revelation*, of *St Thomas*; known only by Pope Gelasius's decree, which ranks it among the apocryphal books.

☞ A P O L L O. This deity was worshipped by the Trojans, under the name *Sminthius*, which signifies a *field mouse*. We are told, that this sort of vermin made such a devastation in the fields of *Troas*, that the inhabitants, finding all other means of ridding the country of them unsuccessful, had recourse to the oracle of *Delphi*, which answered, that they should be delivered from that plague, if they sacrificed to *Sminthian Apollo*; which accordingly they did. The worship of *Apollo Sminthius* was introduced into *Myfia*, the isle of *Tenedos*, and other countries; and we are told, a *mouse* was engraved at the foot of *Apollo's* statue, in a temple of *Chrysa*, a city of *Myfia*.

Apollo had a famous grove, dedicated to him, in the suburbs of *Antioch*. It was called *Daphne* or the *laurel-grove*. Sozomen, in his ecclesiastical history, describes it to us as a true palace of pleasure, a kind of enchanted place, in which every object solicited the desires of sense, and ministered to carnal delights. Accordingly he observes, that persons of reputation and gravity scrupled to approach this place, which was destined to the gratification of the most brutal passions. *Apollo* had a temple in this grove, and a statue, thus described by *Libanius*, quoted by *St Chrysostom*: 'Notwithstanding the hardness of the marble, it had an admirable air of softness, a surprising tenderness of skin, and mildness of form: it was clothed with a golden tunic, one part of which was held up by a girdle, the other hung down. The charming air of this statue could calm men, when in the greatest rage. Some have believed it sung a song; others have said, that it had been heard to play upon its lyre. Happy those ears! it was no doubt a song in praise of that earth, to which it seemed to offer libations with its golden *patera*, because it had opened itself to receive the nymph *Daphne*.'

A P P R O P R I A T I O N. In ecclesiastical law, is the severing, or appropriating, a benefice, which originally is *juris divini* & *in patrimonio nullius*, to the proper and perpetual use of some religious house, dean and chapter, bishop, or college. Appropriations seem to be no older, in England, than William the Conqueror: for then, the parochial clergy being commonly Saxons, and the bishops and temporal nobility Normans, they did not scruple to impoverish the inferior clergy, in order to enrich the monasteries, which were generally given to Normans.

Where

Where the churches and tythes were appropriated to a monastery, the Vicar had only such a competency as the Bishop thought fit to allow. This humour of *appropriation* prevailed so much among the Norman nobility, and the parochial clergy were reduced to so low a condition thereby, that Pope Alexander IV complained of it as *the bane of religion, the destruction of the church, and a poison which had infected the whole nation.* See IMPROPRIATION.

ARCH-PRIEST. An ecclesiastical Dignitary, being, formerly, the principal priest in a cathedral church. His business was, to inspect the conduct of the priests, and the rest of the clergy, to administer the Eucharist in the absence of the Bishop, &c. DU CANGE,
Glossar. Lat.

In the Greek Church, the Arch-priest is called *πρωτοπάπας*; and, in the catalogue of the officers of the church of Constantinople, he is said to give the communion to the Patriarch, and the Patriarch to him. Goar, in his remarks on this catalogue, says, the Arch-priest among the Greeks succeeds the antient *Chorepiscopi*; and he tells us, that, in the islands which belong to the Venetians, the Arch-priest ordains readers, and is judge in ecclesiastical causes.

 **ASH-WEDNESDAY.** On this day, is performed, in the Romish Church, the ceremony of *giving the ashes*. The ashes must be made from branches of olive, or some other trees, which have been blessed the foregoing year. They are laid in a small vessel on the altar: then they are blessed by the officiating priest, the choir in the mean time singing the *Nones*. Afterwards they are signed with the sign of the cross, and incensed. This being done, the officiating priest, having on each side of him a deacon, carrying the ashes, goes forward towards the middle of the altar, and turns about towards the congregation: then the chief of the clergy, in whose church the ceremony is performed, goes up to the altar, and drops the ashes on the head of the officiating priest, repeating these words; *memento homo quod es pulvis, &c.* i. e. *remember man, that thou art dust, &c.* After the priest has received the ashes, he administers them in like manner to his assistants, then to all the clergy there present, and last of all to the whole congregation. Women, as well as men, have the ashes scattered on the crown of their heads. PISCARA,
Cerem. Eccles.
Rom.

A Bishop receives the ashes sitting, and with his mitre off: the bishops give the ashes to patriarchs and archbishops. Princes, ambassadors, and other persons of distinction, receive the ashes after the canons. The Pope receives them from the officiating cardinal, who does not repeat the *memento* to him.

The use of *ashes*, on Ash-wednesday, was forbidden, in England, by an order of council, in the reign of Edward VI. An. 1548.

 **AUGURY.** The most remarkable instances, usually alledged for supporting the credit of Augury, in the Greek and Roman histories, are these following.

Tarquinius Priscus, intending to augment the cavalry of Romulus's establishment, was dissuaded from the attempt by the Augur Ætius Nævius. The King, in disgust, asked the Augur, whether another thing, which he had in his thoughts, was practicable. Ætius replied, it was. Upon which Tarquin bid him take a razor, and cut a whetstone in pieces. Accordingly the Augur fell to work, and, to the King's great surprize, sliced the whetstone in pieces before his face. VALERIUS
MAXIMUS.
T. LIVIUS.
CICERO, de
Divinatione.
PLUT. in
Cicer.

Tiberius Gracchus, being about a dangerous undertaking, consulted the singing and chattering of birds, who presaged him ill luck. At the stepping out of his house, he fell down, and broke the skin of one of his toes. Before he had gone many steps, three crows dropt a piece of tile before him, and croaked in a very unusual manner. However he slighted these omens, and went on to the Capitol, where the *Pontifex Maximus*, Scipio Nasica, broke off a piece of a bench, and killed him with a blow.

Appius Claudius, being ready to engage the enemy's fleet in the first Punic war, consulted the Augurs. But the sacred chickens would neither come out of their coop, nor eat: upon which Claudius, falling into a passion, ordered them to be thrown into the sea, saying, *If they won't eat, they shall drink.* He paid dear, they say, for making so bold with them, by the unfortunate catastrophe of his life.

The high-priest Metellus, going to his country-seat at *Tusculum*, met two crows, who crossed the way upon him so often, and became so troublesome, that he was forced to return back to Rome. The night following, the temple of Vesta was set on fire, when Metellus, rushing into the flames, saved a statue of Pallas.

Cicero had a presage of his death by the action of a bird. He saw a crow pluck off the pin of a dial; and, immediately after, it laid hold of his coat, and tried to stop him with its bill, till a slave brought him word, that the soldiers, sent by Marc Anthony to kill him, were in sight.

When Brutus was drawing his army into the field against Octavius Cæsar and Marc Anthony, two eagles, one from Cæsar's, the other from Brutus's camp, met in the air, and fought; and, after a long engagement, that, which came from Brutus's quarter, fled away wounded.

Alexander the Great designing to build a city in Egypt, a celebrated architect drew the plan, and marked out the compass of the walls; for which purpose, instead of chalk, he made use of barley-meal. But a flock of birds flew from a neighbouring lake, and eat up the barley: from whence the Egyptian priests drew this lucky presage; *that the town, in time, would be able to maintain a great many strangers.*

An eagle happening to light upon a palace, where King Dejotarus intended to lodge, that prince, who was excessively addicted to Augury, would by no means go into it; and, the night following, the house fell flat to the ground.

Hist. des Ord.
Relig. T. III.
c. i.

✠ AUGUSTIN MONKS. This order is divided into forty-two provinces, the vicarship of the Indies and Moravia, the congregations governed by general vicars, and the barefooted Fryars of France, Spain, and Italy. Some authors pretend, there were once 2000 monasteries of this order, and that there have been 3000 convents of nuns. The Popes have granted to it many privileges and honours; and among the rest the office of Sacrist of the Pope's chapel is annexed to this order. In the year 1567, Pope Pius V made this one of the four orders of *Mendicants*, the others being the *Dominicans*, *Minors*, and *Carmelites*. The order of *Augustins* has produced a great number of saints and learned men.

REYNERUS,
p. 164.

In the year 1252, Lanfranc of Milan, first General of the Augustins, sent some of them into England. These had their first house given them in Wales, at a place called *Wood-house*, which before had belonged to the noble family of the Tubervilles. Afterwards Humphrey Bohun, Earl of Hereford and Essex, in the year 1253, gave them a house and beautiful church in London. Afterwards they obtained settlements, at Atherston in Warwickshire; at Oxford; at Canterbury; at Stamford in Lincolnshire; at Newark in Nottinghamshire; at Cherley and Ullestcroft in Leicestershire; and at Warrington in Lancashire.

SALE'S KO-
ran, p. 4.

✠ AZRAIL. The Mohammedans have several ridiculous traditions concerning this angel. He was particularly concerned in the creation of Adam. The angels Gabriel, Michael, and Israfil (they say) were sent by God, one after another, to fetch for that purpose seven handfuls of earth, from different depths, and of different colours: but the earth, being apprehensive of the consequences, and desiring them to represent her fear to God, that the creature he designed to form would rebel against him, and draw down his curse upon her, they returned without performing God's commands; whereupon he sent *Azrail* on the same errand, who executed his commission without remorse; for which reason God appointed that angel to separate the souls from the bodies, being therefore called the *angel of death*.

Ibid. p. 338.

They relate likewise, that this angel passing once by Solomon in a visible shape, and looking at one who was sitting with him, the man asked who he was, and upon Solomon's acquainting him that it was the angel of death, said, he seems to want me; wherefore order the wind to carry me from hence into India: which being accordingly done, the angel said to Solomon, I looked so earnestly at the man out of wonder, because I was commanded to take his soul in India, and found him with thee in Palestine. — This story is told in relation to a passage of the Koran, where it is said, *no soul knoweth in what land it shall die.*

C. xxxi.

B.



A R B E S. The name, which the *Vaudois* or *Waldenses* (a Protestant sect in Provence, Languedoc, &c.) gave to their pastors. The term signifies, in the Venetian language, an Elder. The reason why their ministers were called by this name, was, that they might thereby conceal their function in remote parts, and times of persecution. The *Barbes* made the education of youth, and the superintendency of the public schools, an important branch of their employment. Out of these scholars they selected such as had the best capacities for the ministry, and, in order to form and fit them for that office, retained them for a time in their own houses. However the exercise of the ministry was no manner of obstruction to their practice of some manual occupation, or some other science, particularly Physic or Surgery, in which many of them were very great proficient. They held a synod every year, at which time the students in Divinity were examined, ordained, and appointed, either to go abroad, or to preach in some of their churches. Their young pupils were accustomed to an unlimited obedience. Some of the *Barbes* were married men; tho' the majority of them observed celibacy, that they might discharge their functions with the less obstruction or incumbrance. See **WALDENSES.**

GILLES, Ecclesiastical History of the Churches, &c.

BARDS. Among the antient *Britons* and *Gauls*, were priests of an inferior order to the *Druids*. Their business was to celebrate the praises of their heroes in verses and songs, which they composed and sung to their harps.

CÆSAR, Comm. lib. ix.

Vos quoque, qui fortes animas belloque peremptas
Laudibus in longum, vates, diffunditis ævum,
Plurima securi fudistis carmina, Bardi.

LUCAN, lib. i. ver. 442.

*You too, ye Bards, whom sacred raptures fire,
To chaunt your heroes to your country's lyre;
Who consecrate, in your immortal strain,
Brave patriot souls in righteous battle slain;
Securely now the tuneful task renew,
And noblest themes in deathless songs pursue.*

ROWE.

The Bards were held in such high veneration, that their houses were an *asylum*, and, in the midst of war, they passed every where unmolested. They continued in being a long time; and there were some, in Britain, even after the Romans had entirely abandoned the island.

B E L L S. Moses ordained, that the lower part of the robe, which the high-priest wore, should be adorned with pomegranates and golden bells, intermixed at equal distances. Moses adds; *And it shall be upon Aaron to minister, and his sound shall be heard, when he goeth in unto the holy place before the Lord, and when he cometh out.* The use of these bells, we find, was to give the people notice when the high-priest went into the sanctuary, and when he came out again. Jewish authors are not agreed as to the number of bells worn by the high-priest. Some say, they were twelve, others fifty, others sixty six: some again make them twenty-two, and others eighty.

Exod. xxviii. 33. 34.

M. BUGE-
RON, *Traité*
des Caravan-
nes.

The wearing of little Bells appears to be an oriental custom. The Arabian ladies have little golden bells fastened to their legs, neck, and elbows; and, when they dance, the motion of these Bells makes an agreeable harmony. And the kings of Persia are said to have had the hem of their robes adorned, like that of the Jewish high-priest, with pomegranates and golden bells.

Hist. des Ord.
Relig. T. V.

 **BENEDICTIN MONKS.** St Benedict, the founder of this religious order, was of a noble family: some pretend he was grandson of the Emperor Justinian. He withdrew from the world very early, and hid himself in the desert called *Sublaqueum*, forty miles from Rome. Here the remembrance of a woman, he had seen at Rome, imprinted it self so strongly on his imagination, that, to extinguish his desires, he was forced to rowl himself stark naked among the Briers, which are still to be seen in that solitude; on which St Francis (it is pretended) afterwards going to visit that holy place, grafted rose-trees, which still yearly produce curious roses. The fame of St Benedict's sanctity, soon drew to him a great number of disciples, for whom he built twelve monasteries. He was looked upon as the Elisha of his times, and is reported to have wrought a great number of miracles, which are recorded in the 2d book of the *dialogues* of S. Gregory the Great.

The *Rule* of the Benedictins is so eminent for wisdom and discretion, that it is, by way of preference to all others, stiled *the holy rule*. St Benedict therein ordains, that they receive into his order all persons without distinction; men and children, gentlemen and servants, learned and unlearned, clergymen and laymen. He takes up eleven chapters of his rule in regulating the method of divine service. The Benedictins abstain perpetually from flesh, except in sickness. Every Monk has two portions a day, and sometimes a third of herbs, a pound of bread, and three quarters of a pint of wine. Their habit differs according to the nature of the country, as it is either hotter or colder. They are furnished, besides, with a needle, a steel pen, and tablets to write in.

The time, when this order came into England, is well known; for to it the English owe their conversion from idolatry. In the year 596, Pope Gregory sent hither Augustin, Prior of the monastery of St Andrew at Rome, with several other Benedictin Monks. St Augustin became Archbishop of Canterbury, and the Benedictins founded several monasteries in England, as also the metropolitan church of Canterbury, and all the cathedrals that were afterwards erected.

Pope John XXII, who died in 1334, after an exact enquiry, found that, since the first rise of the order, there had been of it 24 Popes, near 200 cardinals, 7000 archbishops, 15000 bishops, 15000 abbots of renown, above 4000 saints, and upwards of 37000 monasteries. There have been likewise of this order 20 emperors and 10 empresses, 47 kings and above 50 queens, 20 sons of emperors and 48 sons of kings; about 100 princesses, daughters of kings and emperors, besides dukes, marquesses, earls, countesses, &c. innumerable. The order has produced a vast number of eminent writers and other learned men. Their Rabanus set up the school of Germany. Their Alcuinus founded the university of Paris. Their Dionysius Exiguus perfected the ecclesiastical computation. Their Guido invented the scale of music, and their Sylvester the organ. They boast to have produced Anselmus, Ildephonsus, venerable Bede, &c.

There are *nuns* likewise, who follow the rule of St Benedict; among whom those, who call themselves *mitigated*, eat flesh three times a week, on sundays, tuesdays, and thursdays: the others observe the rule of St Benedict in its rigour, and eat no flesh, unless they are sick.

Hist. des Ord.
Relig. T. VII.
c. xliv.

BONS-FIEUX. [*Fr.*] In English, *Good Sons*. A congregation of religious, of the third order of St Francis, so called. It was founded at Armantieres, a little town of Flanders upon the Lis, in the year 1615, by five pious artisans, the oldest of whom was named Henry Pringuel, a native of that town. They lived in common, and formed a little community in a house belonging to Pringuel. Their habit was black, and not distinguished from that of seculars. Three of them spent their time in making linen cloth, one taught youth, and the fifth made lace. Thus they lived till the year 1626, when they embraced the third rule of St Francis. Their order increased, and, in 1670, it consisted of two congregations, that of Armantieres, and that of Lille, in the diocese of Tournay. In 1679, they made a third

a third settlement at St Venant, in the diocese of St Omer. Lewis XIV gave them the direction of all his hospitals at Dunkirk, Bergues, and Ypres. Their congregation is at present composed of seven houses and hospitals, or rather seven families, according to their manner of speaking.

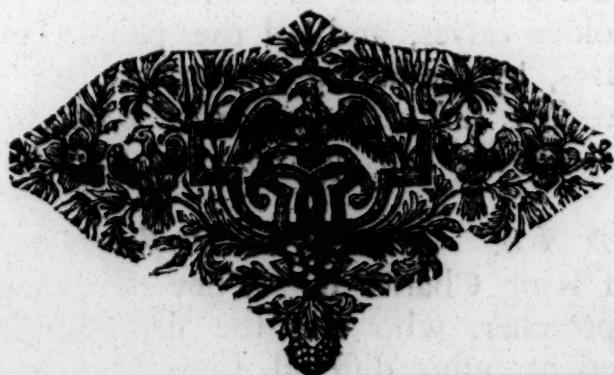
The *Bons-fieux* are under the direction of the Bishops where they reside. They hold a chapter once in three years. Each family has a superior, a vicar, and three counsellors. The superior is master of his family during three years. In the triennial chapters an account is given in of each family, its acquisitions, purchases, &c. They have every thing in common, and live in great union and harmony. They wear no linen, and lie in their clothes on straw-beds: they discipline themselves three times a week, and on solemn fasts eat on the ground. In some of their houses they keep schools, where they teach children to write and read.

BRABEUTÆ. [Gr.] So the antient Grecians called those judges, who were appointed to preside at the *Olympic games*, and other solemn and religious spectacles. It was so honourable an office, that it was generally executed by the chief nobility of Greece. Thus we are informed, that the Corinthians desired Agefilaus, that he would preside at the *Isthmian games*, and put them under a proper regulation. PAUSAN. lib. iii & v. PHILOSTR. in vit. Apollon. lib. iii.

The *Brabeutæ* appeared in purple, with a crown on their heads, and a wand in their hands, and seated themselves in a place called *πλεθρον*, which had the privilege of a sanctuary. It was their business to decide the victory, and crown the conqueror. Their number was not always the same; sometimes they were seven, sometimes nine, and sometimes twelve.

This office was esteemed so peculiar to the Greeks, that Demosthenes declaims with great vehemence against Philip of Macedon, for presiding at the *Pythian games*, or putting in a deputy, if he was not there himself. Their awards were always so impartial, that Pindar calls the garlands, or crowns, they bestowed, *Θεμιλέκτες*, made by *Themis*, the goddess of law and justice. In III Philip.

BRANCHIDÆ. These priests of Apollo had their denomination from one *Branchus*, the reputed son of Macareus, but begotten, as was believed, by Apollo. Concerning this Branchus, it is fabled, that his mother, being with child, dreamed, that the sun entering into her mouth penetrated to her womb; and that from thence the child was called *Branchus*, from *βρογχος* the *throat*, through which the god passed. Branchus received, when he grew up, a crown and scepter from Apollo, and began to prophesy, but soon disappeared. Whereupon a magnificent temple was built to him, and *Apollo Philesus*, so called from *φιλεω* to *kiss*, because he was supposed to have imparted the spirit of prophecy by a kiss. This temple was burnt by the Persians, but was afterwards rebuilt with such magnificence, that it surpassed all the other Greek temples in bigness, being raised to such a magnitude, that they were forced to let it remain uncovered; for it was no less than five furlongs in compass. STRABO, Geogr. lib. xiv.



C.



See Matth. ii.
15, 17, 23.
Rom. x. 6.
& seq. comp.
with Deut.
xxx. 12. and
Eph. v. 31.
with Gen. ii.
24, &c.
Mr Collins,
Bp Chandler,
&c.

A B B A L A. Tho' the *Jewish Cabbala*, or oral tradition, is justly rejected by all the Christians, as containing the most ridiculous conceits, yet there is another *Cabbala*, which has been received by some of the antient Fathers, and is still strenuously defended by many learned moderns. This they call, by way of distinction, *Kabla* or *Reception*, and it contains that mystical sense of the Old Testament, in which, it is pretended, the writers of the New understood and explained it; which sense, they affirm, has been conveyed to them from Moses by the prophets, not by a human tradition, but by divine inspiration, as being very different from, if not contrary to, the obvious literal sense. This, they think, is plain from the interpretation, which some of the Evangelists, particularly St Matthew, as well as St Paul, give of several prophecies quoted by them, in a sense so foreign from the literal one, that it cannot, in their opinion, be justified, without having recourse to this Christian *Kabla*, as they term it. This question has been learnedly debated by the writers for and against the accomplishment of *literal prophecy*.

1 Kings xii.
26. & seq.

C A L V E S (G O L D E N). Two idols, in the form of Calves, set up by Jeroboam, the son of Nebat, King of Israel. This prince, having been acknowledged king by the ten tribes of Israel, and intending to separate these tribes for ever from the house David, politickly provided for them new gods, whom they might worship in their own country, without being obliged to go to the temple of Jerusalem, there to pay their adoration. These gods were two Golden Calves; *and he set the one in Bethel, and the other put he in Dan, at the two extremities of his kingdom: and this thing became a sin; for the people went to worship before these Calves, even unto Dan and Bethel.*

MONCÆUS,
in Aarone
purgato, lib.
ii. c. 8.

HIERON. in
Hof. iv. 25.

Some have thought, that these *Golden Calves* of Jeroboam were an imitation of the *Cherubims*, which Moses had placed upon the ark of the covenant. But St Jerom, and the generality of commentators, believe, Jeroboam intended to imitate the worship of the ox Apis, which he had seen practised in Egypt, during the time of his abode there, towards the end of Solomon's reign.

C. viii. ver.
5 & 6.

The Rabbins relate, that Hosea, King of Israel, being under a necessity of sending one of the Golden Calves to Salmaneser, King of Assyria, in order to make up the sums demanded by that prince, the priests belonging to these idols, instead of the golden calf, sent him one of brass well gilded over. But Salmaneser, having examined the present, and finding it to be counterfeited, marched against Samaria, and carried away the golden calves, and all the people, who adored them. The destruction of these calves, by the taking of Samaria, was foretold by the prophet Hosea, in these terms; *Thy calf, O Samaria, hath cast thee off: mine anger is kindled against them — but the calf of Samaria shall be broken in pieces.*

C A M E R O N I A N S. A party of *Presbyterians*, which sprung up in Scotland, in the reign of King Charles II. They took their name from one Archibald Cameron, a field-preacher, who was the first that separated in communion from the other Presbyterians, who differed from him in opinion concerning the ministers, who had accepted of an indulgence from the king. He affirmed, that it was countenancing the supremacy in church-affairs, whilst they alledged, that it was only making use of the liberty to exercise the pastoral function, from which they had been unduly restrained. The Cameronians, in the fury of their zeal, separated from the Kirk. They affirmed, that the king had forfeited his right to the

the crown, by breaking the solemn league and covenant, which were the terms on which he received it. They pretended both to dethrone and excommunicate him, and broke out into an open rebellion, which was suppressed by the Duke of Monmouth at Bothwell-Bridge. Upon the revolution, they were reconciled to the Kirk, and the preachers of their party submitted to the general assembly of the church of Scotland in 1690.

✠ **CARDINAL.** The chief Cardinal-bishop, the chief Cardinal-priest, and the chief Cardinal-deacon, are called *chief of the order*. In this quality, they have the prerogative, in the conclave, of receiving the visits of ambassadors, and giving audience to magistrates. The senior Cardinal is dean of the sacred college, and has a right to crown the Pope; and, as he represents the whole college, he has the precedence of kings, and all temporal princes.

Formerly, the Pope, in promoting of Cardinals, used to advise with the antient ones; but now he creates them without consulting any person. His holiness does not scruple to admit his own relations to the cardinalate, pretending that he therein imitates our Saviour, who incorporated some of his relations into the apostolic college. He likewise rewards with the purple those, who have done any important service to the court of Rome, such as, nuncio's, auditors of the rota, clerks of the chamber, and other chief officers of the court; and sometimes also such as are famous for learning, politics, &c.

Such cardinals, as are in greatest credit with the reigning Pope, have certain kingdoms, states, republics, and religious orders, under their protection.

✠ **CASTOR and POLLUX.** These deities had a temple at Rome, erected in memory of the assistance they were supposed to have given the Romans in the battle of the lake Regillus. The edifice, tho' built in honour of the two brothers, was called only by the name of the former. The fountain in the neighbourhood of this temple was likewise consecrated to these two deities. The Romans celebrated, likewise, a festival, in honour of Castor and Pollux, on the ides of July, being the same day on which the memorable battle of Regillus was fought. On this occasion the Roman *Equites*, or *Knights*, formed a splendid cavalcade. They began their march at the temple of Mars, situated without the walls, and passed through the *Forum*, before the temple of Castor and Pollux. They were sometimes in number five thousand, and were crowned with olive branches.

Pausanias relates the following story concerning these twin-deities. They came once to the house, where they had lived, when upon earth, and begged of Phormio, who was then in possession of it, to take them in for that night, pretending they were strangers come from Cyrene. They asked moreover to lie in one particular chamber, which they had been formerly fond of: but Phormio told them, the whole house was at their service, excepting only that chamber, in which was a young girl, whom Phormio kept. They seemingly agreed to accept of any other apartment; but, in the morning, Phormio found both the young woman and his guests gone, and nothing left in the chamber but two statues of Castor and Pollux. In Laconic.
c. xvi.

✠ **CHARON.** The present inhabitants of Egypt call the famous lake of *Mæris* the lake of Charon, concerning whom they tell the following story; that being a person of mean extraction, he planted himself by this lake, and exacted for every corpse that was ferried over to be interred a certain sum: though he did this without the authority of the prince, yet he carried on the imposition for several years, till refusing passage to the dead body of the king's son, unless the usual sum were paid him, the cheat was discovered: however he made the king so sensible of the great advantage it would be to him to continue this duty by his royal authority, that he ordered it to be constantly paid for the future, appointing Charon his first minister, and confirming him in his old employment, which he made the first post in the kingdom. Charon, they add, got such vast riches by it, that he became powerful enough to assassinate the king, and mount the throne in his stead. This fable is manifestly built upon what the antients say of Charon. LUCAS'S
Voyages,
T. II.

CHARTOPHYLAX. [Gr.] The name of an officer in the church of Constantinople. He was so called from *χαρτα* and *φυλαττω*, *chartas custodio*, because his principal business was to keep the charters relating to the ecclesiastical rights. The *Chartophylax* was next in authority to the Patriarch, and took place of all the Bishops, tho' himself only a Deacon. He presided over matrimonial causes, and was judge of all the clergy. He drew up all the sentences and decisions of the Patriarch, who signed and sealed them. The *Cartophylax* was the same at Constantinople as the *Chartularius* at Rome.

CHARTULARIUS. [Lat.] An officer in the church of Rome; the same as the *Chartophylax* in the church of Constantinople. See the preceding article.

LEO of Modena, Dissert. on the Cerem. of the Jews, P. I. c. xi.

CHIRIAT SCEMAN. [Hebr.] The title of a collection of praises and thanksgivings, which the Jews mix in all their prayers, and at all times. It consists of the following particulars, viz. *Cadis*, which is to say, *holiness*: this praise begins with these words, *May thy name be exalted and sanctified*, &c. secondly, a hymn to the creator of the light and the day, called *Joxer*: this is the first word of the thanksgiving, and signifies *creator*: thirdly, that passage of *Deuteronomy* (vi. 4. to the end) beginning with *Hear O Israel*, &c. and ending with *And it shall be our righteousness*, &c. and this passage of *Numbers* (xv. 38.) *Speak unto the children of Israel, and bid them, that they make them fringes*, &c.

SPELMAN'S Councils, V. II.

CLARENDON (THE CONSTITUTIONS OF). Certain ecclesiastical laws, drawn up at Clarendon, a palace formerly belonging to the kings of England, near Salisbury, A. D. 1164, in the reign of Henry II. They were proposed by the king, in a general council or convention of the bishops and barons, and were readily assented to by all but Archbishop Becket, who at first opposed them, but was afterwards prevailed upon to sign them with the rest of his brethren. These laws are divided into 16 articles, the most remarkable of which are these following.

I. All disputes about *Advowsons*, or *Presentations*, are to be determined in the king's courts.

III. The clergy are to be tried for temporal misdemeanors in the king's courts; and, if a cleric be found guilty, it shall not be lawful for the church to protect him.

IV. Ecclesiastics shall not depart the realm, without the king's licence, and, if required, shall give security, that they will not attempt any thing, in their travels, to the prejudice of the king and kingdom.

VII. Persons holding of the king *in capite*, or his menial servants, shall not be excommunicated, till the king has been pre-acquainted with the matter, and given his consent.

VIII. Appeals shall lie from the archdeacon to the bishop, and from the bishop to the archbishop; and, if the archbishop fails in doing justice, the cause shall be brought before the king, that, by his order, the dispute may be ended in the archbishop's court; nor shall the parties contest the point any farther without the king's leave.

XI. Archbishops, bishops, and rectors of parishes, who hold of the king *in capite*, are obliged to all the services of a lay-tenure, and ought, as barons, to be present at trials in the king's court, till the party prosecuted comes to the loss of life or limb.

XII. The king shall receive all the rents and profits of vacant archbishoprics, bishoprics, abbeys, and priories.

These ordinances, or statutes, of Clarendon, being sixteen in number, were sent to Pope Alexander III, to be confirmed. But, notwithstanding all the interest and importunity used to gain his consent, that Pope declared against, and annulled, most of them.

J. MELETII de relig. vet. Boruss. Epistola.

COBOLI. [Gr.] In the Russian language *Colfy*, in the German *Coboldi*. The name of certain spirits, *Genii*, or *Dæmons*, worshipped by the ancient Sarmatians, viz. the *Borussi*, *Samogitæ*, *Lithuanians*, *Livonians*, &c. These spirits, they believed,

believed, dwelt in the most secret parts of the houses, and even in the chinks of the wood. They presented to them the most dainty meats. When these spirits had a mind to take up their residence in any house, they took this method of declaring their intentions to the master of the house. In the night time they heaped together chips of wood, and strewed the dung of several animals on the milk pails. If the master of the house, the next morning, suffered the chips to continue in a heap, and made his family eat of the polluted milk, then the *Coboli* appeared, and staid with him: if he dispersed the chips, and threw away the milk, they looked out for another habitation.

COLYVA (OBLATION OF THE). A religious ceremony of the Greek Christians, accompanying the interment, or burial, of the dead. It is a kind of *funeral collation*, or entertainment, and bears a very near affinity with the *Epulæ FERIALES* and *Parentalia* of the antients. TOURNEFORT'S
Voyages.

The *Colyva*, according to the Greeks, is a large dish of boiled wheat, garnished with blanched almonds, raisins, and pomegranates, and strewed round with odoriferous herbs. The middle of the dish is raised in a pyramidical form, adorned at top with a large bunch of Venetian artificial flowers. Large lumps of sugar and dried sweet-meats are ranged, like *Maltese crosses*, round the borders.

The *Colyva*, thus prepared, is carried by the sexton or grave-digger, preceded by an attendant bearing two large wooden flambeaux, gilt, and adorned with lace and ribbons. He is followed by two waiters loaded with bottles of wine, and baskets of fruit, and a third carrying a carpet, which is to be spread over the tomb of the deceased, and to serve as a table-cloth for the funeral entertainment. The priest has a large share of this collation, and the remains, after the friends and relations of the deceased have feasted on it, are distributed among the poor.

CONFARREATIO. [Lat.] A religious ceremony of the antient Romans, used in the marriage of persons, whose children were destined for the honour of the priesthood. It was the most sacred of the three manners of contracting marriage among that people, and consisted (according to Servius) in this, that the *Pontifex Maximus* and *Flamen Dialis* joined, and contracted the man and the woman, by making them eat of the same cake of salt bread. Ulpian says, it consisted in offering up a cake of pure wheaten bread, reciting at the same time a form of prayer, in the presence of ten witnesses.

 **CONFESSION.** Among the *modern Jews*, some of the more zealous scourge themselves at the time of Confession: this is called *Malkut*, but is neither general, nor prescribed. This ceremony is performed thus. Two of these devotees perform it by turns on each other: the patient lies along upon the ground, with his face towards the north, and his back towards the south; he must not lie east and west, because it is the residence of God. The penitent receives thirty-nine strokes with a bull's pizzle, during which he smites his breast: the operator repeats the 38th verse of the 78th psalm, and takes care to give a stroke at every word he pronounces. The words of the verse (which are exactly thirteen in the Hebrew text) repeated three times, make the number of strokes thirty-nine. The penitent then rises, and pays him, who has disciplined him, exactly in the same coin. This custom is founded upon a passage of Deuteronomy, *chap. xxv. ver. 2.* *And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.* BUXTORF,
Syn. Jud.
c. xxv.

CONFESSION OF BRANDENBOURG. A formulary, or confession, of faith, drawn up in the city of Brandenburg, by order of the Elector, with a view of reconciling the tenets of Luther with those of Calvin, and to put an end to the disputes occasioned by the *Confession of Augsbourg*. See **CONFESSION OF AUGSBOURG.** MERCURE
GALANT,
an. 1625.
GAULTIER,
in XVII Sæc.

The *Confession of Brandenburg* contains *twenty three articles*. The Ist declares against the use of images. The II^d, that altars ought to be removed out of the churches, and, instead thereof, a wooden table, covered with black stuff, and over that a white linen cloth, should be used for the celebration of the Eucharist. The III^d takes away the use of statues and crosses. The IVth declares, that, instead

of the host in the Lord's-supper, the minister should use long slices of bread ; that he should present them in a bason to the communicants, who should themselves break off a piece and eat it. The Vth abolishes the use of the Chalice in the administration of the sacrament. The VIth will have no prayer said before the collect, that is, the prayer of the offertory. The VIIth takes away the use of the surplice. The VIIIth denies the use of any lights in churches. By the IXth, the communicants are not to have any linen cloth, to receive the crumbs of bread, which may fall in the breaking and eating it. By the Xth, the communicants are not to kneel at the sacrament. By the XIth, they are not to make the sign of the cross, even after, or at the time of the benediction. By the XIIth, they are not to fix their eyes on the minister during the consecration of the elements. The XIIIth enjoins, that the prayers and epistles be read, not sung. The XIVth rejects auricular confession. The XVth forbids bowing at the name of Jesus. The XVIth enjoins that the prayers be said with a loud voice. The XVIIth forbids administering the Eucharist to sick persons. By the XVIIIth, baptismal fonts are taken away, and basons put in their room. The XIXth abolishes the use of epitaphs and crucifixes. The XXth declares, that the decalogue and catechism ought to be reformed. The XXIth forbids the representing of the Holy Trinity in picture, or carved work. The XXIIth enjoins, that the words of the sacrament be pronounced with a loud and distinct voice, that every one may hear them. The XXIIIth orders, that, instead of the epistles and gospels, which are read at the Prones, the minister shall read a chapter of the Old Testament, and shall afterwards preach upon it.

These articles were so odious to the Lutherans, that, when they were ordered to be put in execution at Berlin, the year following, the Partisans of Luther entered forcibly into the houses of the Calvinist divines, broke their windows, tore their papers and books, and killed several ; among whom were some officers and domestics of George, the Elector's brother, who was not able to stop the fury of the people.

 **CORBAN.** The *Coptic*, or *Egyptian* Christians, give this name to the consecrated or sacramental bread. The *Corban* must be made of such flour, as is purchased with their church-money, or that is presented to them by a person of honour, and of such a profession as is not exposed to corrupt and evil practices. This *Corban* must be made the same day it is to be used : if it be staler, it is looked upon as improper for the sacrifice. The Sacristan, whose business it is to make it, must repeat seven psalms during the operation. The oven, in which the *Corban* is baked, must be inclosed within the circumference of the church. There must be the stamp or impression of twelve crosses upon each *Corban* : each of these crosses is made within a square. The middle cross is distinguished by the name of *Isbodicon*, a corruption of the term *Despoticon*, which signifies *belonging to our Lord*, because this square is larger than any of the rest. Round the *Corban* are impressed the Greek words *Hagios*, &c. i. e. *Holy, holy, holy is the Lord*.

CRIOBOLIA. [Gr.] Among the antient Pagans, were sacrifices of *Rams*, as the word imports. They had likewise their *Taurobolia*, or sacrifices of *oxen*. Both these words occur in the following old inscription at Rome.

*Diis omnipotentibus
Lucius Ragonius Venustus,
V. C. Augur
Publicus P. R. Q. Pontifex
Vestalis Major
Percepto Taurobolio
Criobolioque,
X Kal. Jun.
Dn. Valentiniano
Aug. IIII. Et Neoterico Conf.
Aram consecravit.*

See **TAUROBOLIA.**

CRUCIFIX.

✠ **CRUCIFIX.** The custom, among the Romanists, of placing Crucifixes on the altars, is, according to F. Bonanni, in order, 'that the priest, who is celebrating the mystery of the mass, may continually have before his eyes the passion of Jesus Christ, of which the cross and sacrifice of the mass are types.' They esteem the cross an essential circumstance of the religious worship performed at the altar, and as one proof it alledge the following miracle. A Spanish priest was obliged to say mass before a person of distinction; but, the cross being forgotten, he did not dare to undertake to celebrate it: whereupon an angel, who perceived the holy priest's perplexity, went immediately and fetched a cross, and placed it upon the altar in the sight of all the people. This cross, they tell us, is religiously preserved, and continues to be the object of the veneration of the faithful.

Hierarch. Eccl.
cles. c. cxxvi.

Pope Innocent III thought proper to have the cross placed in the middle of the seven candlesticks, to give Christians an idea of Christ's mediation between the Jews and the Gentiles, whom he has united into one church.

When the Pope goes in procession to St Peter's, the cross is carried before him, by a subdeacon in a violet cassock, rochet, and cowl, of the same colour. It is born on the end of a pike about ten palms long. The image of our Saviour is turned towards the Pope, during the procession.

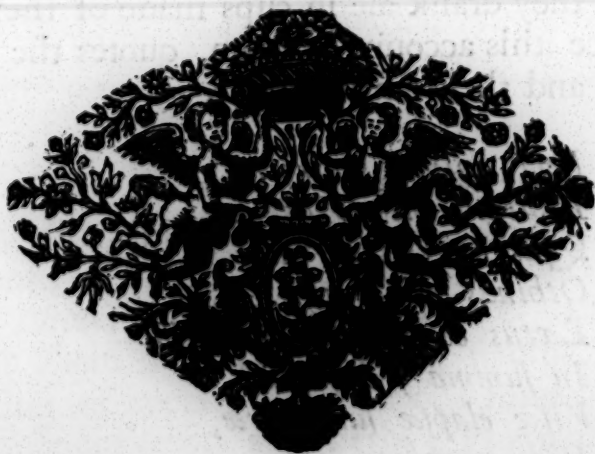
Id. ib. c. xcii.

On Good Friday is performed the ceremony of *adoring the cross*, which is done in these words, *O crux ave, spes unica; hail thou cross, our only hope.* The officiating priest uncovers the cross, elevates it with both his hands, and says, *ecce lignum crucis; behold the wood of the cross!* The people answer, *in quo salus mundi pependit; on which the Saviour of the world suffered death.* The whole congregation bow with great reverence, and devoutly kiss the holy wood.

PISCARA,
Praxis Cerem.

CURIONES or FLAMINES CURIALES. Among the antient Romans, were the priests of each *Curia*. Romulus, having divided the people into *Curiae*, gave each a head, who was to be the priest of that *Curia*, and to provide and officiate at the sacrifices called *Curionia*, because they were celebrated by all the people of the respective *Curiae*. For this purpose each *Curia* furnished their priest with a sum of money, called from thence *Curionium*. All the particular *Curiones* were under the direction of a superior, or general, called *Curio Maximus*, who was elected by the college of *Curiones*, assembled in the *Comitia Curiata*.

CURIONIA. See the preceding article.



DIANA

HERODOT. lib. ii. The festival of Diana, in the city of *Bubastis* (in Egypt) was observed after an extraordinary manner. Great numbers of men and women embarked promiscuously together, and during the voyage some of the women beat on the tabor, whilst some of the men played on the pipe, the rest of both sexes singing and striking their hands together at the same time. They stopped at every city they came to; where, during their stay, the women were partly employed in their music, and partly in railing at the women of the place where they had stopped, or in dancing, and shewing themselves naked. At length, being arrived at *Bubastis*, they celebrated the festival with numerous sacrifices, and consumed more wine than in all the rest of the year; for the concourse of people upon this occasion was reported to have usually amounted to 700,000 men and women, besides children.

HERODOT.
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Brittannia,
Trinobantes.

This goddess is supposed to have had a famous temple, where the cathedral church of St Paul's, in London, now stands. And 'there are circumstances (says Camden) that strengthen this conjecture: as, the old adjacent buildings being called in their records *Dianæ Camera*, i. e. the *chamber of Diana*; the digging up in the church-yard, in Edward Ist's reign (as we find by our annals) an incredible number of ox-heads; which the common people at that time, not without great admiration, looked upon to have been Gentile-sacrifices; and the learned know, that the *Taurobolia* were celebrated in honour of Diana.' This author adds; 'when I was a boy, I have seen a stag's-head fixed upon a spear (agreeable enough to the sacrifices of Diana) and carried about in the very church, with great solemnity and sounding of horns. And I have heard, that the stag, which the family of Baud in Essex were bound to pay for certain lands, was used to be received at the steps of the choir by the members of the Church, in their sacerdotal robes, and with garlands of flowers about their heads.'

SHERING-
HAM, de
Orig. Angl.
c. xiv.

D Y S E R. The name of certain goddesses of the antient Goths. They were supposed to be employed in conducting the souls of deceased heroes to the palace of the god Woden, where they drank ale in cups made of the skulls of their enemies. The author, from whence this account is taken, quotes the following verses on the mention of these deities, and their employment.

REGNERUS
LODBROG,
in fine epi-
cedii.

*Fert animus finire:
Invitant me Dysæ,
Quas ex Othini aula
Othinus mihi misit.
Lætus cerevisiam cum Ahs
In summa sede bibam.
Vitæ elapsæ sunt horæ,
Ridens moriar.*

See WODEN.

EGREGORI.

E.



G R E G O R I. [Gr.] *Watchers.* The forged, apocryphal, *book of Enoch* gives this name to certain *Angels*, who were supposed to have defiled themselves with women. This conceit took its rise from a false interpretation of what Moses says, that, *when men* Genes. vi. *began to multiply on the face of the earth, and daughters were* ^{1, 2.} *born unto them, the SONS of GOD saw the daughters of men, that they were fair; and they took them wives of all which they chose.* The appellation of *sons of God*, which Moses here gives to the children of Seth, because they continued to imitate the religion and virtue of their father, led Josephus, Philo Judæus, and several of the Fathers, into a strange opinion, that the *Angels*, who are also called in scripture the *sons of God*, had to do with women, and begot on them the impious race of giants; whereas the true meaning of Moses is, that the virtuous descendants of Seth corrupted themselves by marrying into the wicked family of Cain.

The fable, invented hereupon by the author of the *book of Enoch*, is, briefly, this. The *Egregori*, or *watching angels*, to the number of two hundred, having fallen in love with the daughters of men, on account of their excellent beauty, descended on the top of mount Hermon. Their princes were twenty, whose names are as follows:

Semiazas, <i>their chief.</i>	Zaciel.	Samiel.
Atarcuph.	Balciel.	Sarinas.
Araciel.	Azalzel.	Eumiel.
Chobabiel.	Pharmarus.	Tyriel.
Orammame.	Amariel.	Jumiel.
Ramiel.	Anagemas.	Sariel.
Sampfich.	Thaufael.	

These, and the rest of them, in the year of the world 170, took themselves wives, and committed leudness with them until the flood, in which time the women bore to them three generations. The first generation was the *Giants*: the *Giants* begat the *Nephilim*, and the *Nephilim* those named *Eliud*. The tenth of their princes, named Azalzel, taught them the art of making swords, and other instruments of war, as also the working of metals and precious stones. Semiazas, their chief, taught the force of poisonous roots and herbs; Pharmarus, the eleventh, charms and incantations; the fourth, astrology; the third, the signs of the earth; the seventh, those of the sun; the twentieth, those of the moon; and in like manner each of them revealed certain secrets to their wives and children. But impiety and all manner of corruption increasing upon the earth, the four archangels, by the command of God, bound the princes of those transgressors, and threw them into the abyſs, there to be kept to the day of judgment. The Angel Raphael was commanded to heal the earth of the wounds caused therein by the secrets revealed by the *Egregori*. Gabriel's charge was to destroy the giants. Michael was commanded

to bind Semiazas, and the rest of his companions, and to lead them to the uttermost parts of the earth, where they were to be confined for seventy generations, till the consummation of all things, when they were to be thrown into the gulph of fire. Uriel, in particular, was sent to Noah, to acquaint him that the whole earth was to be destroyed by a deluge, and to instruct him in the means to escape it.

TOURNE-
FORT'S Voy-
ages.

✠ EPIPHANY. On this festival, the Bishops of the Greek Church make *holy water* for the whole year, but throw no salt into it, as is customary among the Latins. The people drink of it, and are obliged to be then fasting, and free from all manner of pollution. Their houses are all sprinkled with this new holy water. On this festival likewise, they consecrate their fountains, wells, and even the sea itself. This benediction is very solemn, and advantageous to the priests, who, in order to make a deeper impression on the minds of the populace, throw little wooden crosses into these waters, before they proceed to Mass. The Greeks pretend, that water drawn out of the sea, thus blessed, is perfectly fresh.

The *Epiphany* of the *Mingrelians* is distinguished by a benediction of their waters, equally idle and romantic. A priest, preceded by a trumpet, and accompanied by a standard-bearer, an officer carrying oil, and a *calabash*, or bowl, in which are five wax tapers made in the form of a cross, and another attendant carrying the sacred fire and frankincense, repairs to the river, which is nearest him, and reads, upon the bank side, some prayers suitable to the occasion: after that, he thurifies or incenses the waters, pours oil into them, and then lights the wax tapers in the bowl, which he sets afloat upon the surface. In the next place, he puts a cross and his holy-water stick into the river, and besprinkles the assistants, who wash themselves in the consecrated waters, and carry away with them a greater or less quantity of it, in proportion to the zeal and fervency of their devotion.

VANSLEB'S
Account of
the present
State of
Egypt.

The *Coptic* Christians, likewise, bless their waters on the *feast* of *Epiphany*. The Patriarch, or some Bishop, begins the benediction by reading several lessons out of the Old and New Testament. Then he thurifies the water, and stirs it several times crosswise with his pastoral staff. After the benediction, the congregation are allowed to plunge themselves into the sanctified stream; which is done promiscuously by the men and women, without the least regard to decency.

LE GRAND'S
Dissertation
on Baptism.

There is something very remarkable in the *Epiphany* of the *Abyssines* or *Ethiopian* Christians. The priests assemble together in a numerous body on the eve of this festival, and sing all night, in order to bless a certain lake, which they consecrate by throwing into it holy water. The next morning, the people assemble about the lake, and, being stript without the least cover to their nakedness, are *baptised* one after another in the lake. This kind of *annual baptism* was instituted in regard to the number of poor souls, who may have erred from the true faith, or failed in their duty to God; for the *Abyssine* Divines look upon baptism as the only means of reconciling sinners and heretics to the Church.

Monumenta
Paderbornen-
sia. 1672.

ERMENSUL. An idol of the old Saxons of Westphalia. It had a magnificent temple upon the hill *Eresberg*, now called *Stadtberg*. It is generally believed, that this pretended deity was the same as *Mars*, the god of war, worshipped by that warlike people as the protector of their country; from whence came the name of *Merfberg*, or *Mars's-hill*, as *Stadtberg* was formerly called. Charlemagne, having conquered the Saxons, destroyed this idol, and consecrated the temple to the service of the true God.

THEOD. Hist.
Eccl. lib. iii.
c. 2.

EUSTATHIANS. A name given to the Catholics of Antioch, in the IVth century, on occasion of their refusal to acknowledge any other Bishop, besides *Eustathius*, deposed by the Arians. This produced a schism, the Eustathians holding their assemblies apart from the other Catholics. In the year 350, Leontius, the Arian Bishop of Antioch, offered the Eustathians the use of that Church;

Church; which they accepting, the church of Antioch served indifferently both for the Arians and Catholics. Alexander, Bishop of Antioch in 482, brought about a coalition or re-union between the Eustathians and the body of the church of Antioch.

There was likewise a sect of heretics, in the IVth century, called *Eustathians* from their author *Eustathius*, a Monk, who was so foolishly fond of his own profession, as to condemn all other conditions of life. He excluded married people from salvation, prohibited his followers from praying in their houses, and obliged them to quit all their possessions, as incompatible with the hopes of Heaven. These Eustathians wore a particular habit, and held secret assemblies. Several women forsook their husbands, and servants their masters, to follow Eustathius, who was condemned in the year 342, at the council of Gangres, in Paphlagonia.



F.

FESTUS.

VARRO, de
vit. pop. Rom.
lib. i.

FEBRUA. [Lat.] Among the antient Romans, were festivals, or sacrifices, for the repose of the dead. They were celebrated at the graves and monuments of the deceased, with lighted torches and wax candles. These sacrifices were called *Februa* from the Latin word *Februo*, which signifies to *purge* or *lustrate*, because they then made cakes, which were said to be *purified* with the seed of barley or wheat. The *Februa* were celebrated during twelve days, in the month of *February*, which from thence took its name.

MACROB.

i. Saturn. 13.

FEBRUUS. The imaginary god of *Lustrations* or *Purgations*. He is generally taken to be Pluto or Pluto's father. See the foregoing article.

GREG. TU-
RON. de glor.
martyr. lib.
xxiv. c. i.

S. FERREOL'S DAY. A festival in the Romish Church, observed on the 18th of September. St Ferreol (sometimes called St *Forget*, or *Fargeau*) was a martyr of Vienne in Gaul. Being informed against, as a Christian, to the Heathen governor of the town, he was loaded with chains, and cast into a dungeon. The third day after his imprisonment, his chains miraculously fell off, and, escaping out of prison, he swam cross the Rhone; but, being overtaken by some soldiers, who were sent in pursuit of him, he was beheaded on the bank of that river. His martyrdom happened in the reign of Dioclesian and Maximian. A church was built over the place of his burial, and some time after his corps was removed to Vienne, and deposited in a church, which bears his name.

Hist. des Ord.
Rel. T. V.
c. xxxviii.

FEUILLANTS. In French, *Feuillans*. A religious order in the Romish Church, being a reform of the order of *Cisterrians*. Dom John de la Barriere, of the illustrious family of Turenne in Querci, being promoted to the abbey of *Feuillans*, in 1565, undertook to reform his Monks, who, not relishing his great austerities, unanimously agreed to quit the monastery. But the fame of his sanctity soon drew to him a great number of followers, who not only revived the antient fervour of the Cisterrian Order, but even surpassed it. They went barefooted and bareheaded, lay in their cloaths on the boards, and eat their victuals on the floor. Some of them never drank out of any thing but dead mens skulls. They lived upon nothing but broth made of herbs, and black bread. Such was the life of John de la Barriere and his disciples.

Pope Sixtus V approved this reform in 1586, and gave them leave to build monasteries both for men and women. The same Pope sent for some of the *Feuillants* to Rome, and gave them an establishment in that city. Henry III of France settled a monastery of *Feuillants* at Paris, in the street St Honore. Some of these Monks, afterwards, engaged in the league against Henry IV. John de la Barriere, institutor of the *Feuillants*, died at Rome, in the monastery of his order, An. 1600.

The order of *Feuillants* made a great progress, after the death of its founder. They had settlements at Bourdeaux, Lions, Soissons, Rouen, and several other towns of France. They had likewise considerable settlements in Italy, where they

took

took the name of *reformed Monks of St Bernard*. The habit of the *Feuillants* consists of a white gown, without the scapulary, and a large *capuce* or bonnet of the same colour. This order has given to the church some cardinals, and other prelates. The *Feuillants* of Rome have the privilege of *casting* the *agnus dei's*, which the Pope blesses.

✠ F O N T. Cambden mentions some remarkable antient *Fonts*, found in *In Britannia*. several parts of England. Among the rest he speaks of the following.

The parochial church of St Albans (formerly belonging to a monastery, but, *Cattieuchlani. Hertfordshire.* when the Monks were turned out, purchased by the townsmen for four hundred pounds) had in it a Font of solid brass, wherein the children of the kings of Scotland were wont to be baptized. This Font Sir Richard Lea, commander of the pioneers, brought hither among the rest of the spoils taken in the Scotch wars, and placed it here with this proud inscription :

CUM LÆTHIA OPPIDUM APUD SCOTOS
NON INCELEBRE, ET EDINBURGUS PRIMA-
RIA APUD EOS CIVITAS, INCENDIO CON-
FLAGRARENT, RICHARDUS LEUS, EQUES
AURATUS, ME FLAMMIS EREPTUM AD
ANGLOS PERDUXIT. HUIUS EGO TANTI
BENEFICII MEMOR, NON NISI REGUM
LIBEROS LAVARE SOLITUS, NUNC MEAM
OPERAM ETIAM INFIMIS ANGLORUM
LIBENTER CONDIXI. LEUS VICTOR SIC
VOLUIT. VALE. ANNO DOMINI M. D.
XLIII. ET ANNO REGNI HENRICI OC-
TAVI XXXVI.

i. e. *When Leith, a town of good account in Scotland, and Edinburgh, the principal city of that nation, were on fire, Sir Richard Lea, Knt. saved me out of the flames, and brought me to England. In gratitude for this his deliverance, I, who heretofore served only at the baptism of kings, do now most willingly offer the same service even to the meanest of the English nation. Lea the conqueror hath so commanded. Adieu. A. D. 1543. In the 36th Year of King Henry VIII.*

This Font was taken away in the late civil wars, and converted into money.

FULLER'S
Worthies, p.
32.



G.

De Civit. dei,
lib. i.



GALLI. St Augustin represents these priests of Cybele as the most debauched and infamous fellows. He calls them a *society of villains*, and says, their debaucheries were visible in their countenances, gestures, and walk. Nevertheless, adds the same Father, they impudently appeared in the public streets, drew about them crouds of silly people, abused their credulity under pretence of alms, and raised considerable sums among them, to expend on their debaucheries. Even at Rome the magistrates suffered them to go all over the city, and beg from door to door; and Cicero, speaking of them, quotes a law, which allowed the *ministers of the Idæan mother* to beg on certain days, and forbad all others. It runs thus: PRÆTER IDEÆ MATRIS FAMULOS, EOSQUE JUSTIS DIEBUS, NE QUIS STIPEM COGITO.

De Leg. lib.
ii.

LUCIAN, de
dea Syria.

The *Galli* carried about the image of their goddess on an ass. When they came to a village, they stopped the animal: immediately one of them sounded a pipe; the rest threw their *tiaræ*, or Phrygian bonnets, on the ground, and fell into furious agitations, cutting and wounding themselves in several parts of their bodies. The people, who took this fanaticism for an act of religion, gave them money, dried figs, cheese, and wine. The ass himself partook of this bounty of the spectators, who brought him corn in abundance. The custom of these impostors, in travelling about with the statue of Cybele on an ass, is mentioned by Phædrus in these lines:

Galli Cybeles circum quæstus ducere
Asinum solebant bajulantem sarcinas.

*Cybele's priests, for gain, along the road
Drove the poor ass, press'd with the sacred load.*

Comment. in
Hof. iv.

St Jerom, by mistake, thinks these *Galli* were natives of *Gaul*. It is certain, the worship of Cybele was prior to the irruption of the transalpine Gauls into that part of Asia Minor, called from them *Gallo-Græcia*. And it is not probable, the Asiatics should, before that time, seek for priests for their goddess in a country so remote and so little known to them.

SPONDAN.
ad an. 1198.
& passim.

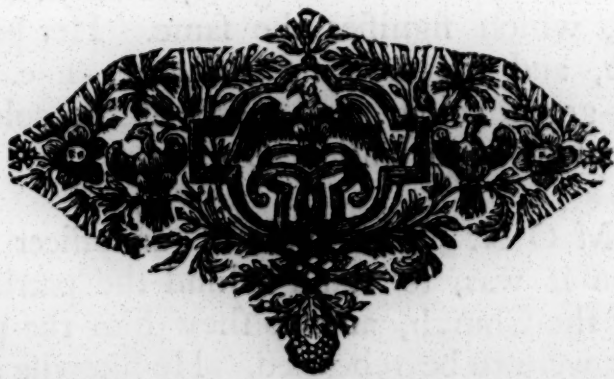
GAZARE S. Certain Heretics, which appeared, about the year 1197, at *Gazare* a town of Dalmatia. They held almost the same opinions with the *Vaudois*, or *Albigenses*; whence it is probable, that some one of that sect had carried their tenets into Dalmatia. They are charged with believing, that the devil created the world, and that marriage was inspired by him, in order to perpetuate his works. But their distinguishing tenet was, that no human power has a right to sentence men to death for any crime whatever. They were condemned by Pope Innocent III. Reynier, who had been of their sect, but had abjured their errors, and taken the habit of St Dominic, employed his pen against them.

GNOSIMACHI.

GNOSIMACHI. The name of certain Heretics in the VIIth century, DAMASC. Hæref. 88. c. vii. who were professed enemies to the *Gnosis* (γνῶσις) i. e. the studied knowledge, or science, of Christianity; which they rested wholly on good works, calling it an useless labour to seek for knowledge in the scripture. In short, they contended for the practice of morality in all simplicity, and blamed those, who aimed at improving and perfecting it by a deeper knowledge and insight into the doctrines and mysteries of religion. The *Gnosimachi* are the very reverse of the *Gnostics*. See **GNOSTICS**.

GUILLEMETTE (THE DISCIPLES OF). A sect of pretended devotees, at Milan, about the beginning of the XIVth century; followers of *Guillemette*, a leud and debauched woman, who, under an appearance of great piety and devotion, secretly preached up the doctrines of Herman of Ferrara. She wore a priestly habit, and gave the tonsure to the women of her sect, as the bishops do to the clerics. By dint of hypocrisy she acquired the reputation of a Saint, which she maintained as long as she lived. The religious Cisterians were so deceived by her appearance of piety, that, after her death, they placed her body, with great marks of distinction, in one of the vaults of their church. SPONDAN. ad an. 1300. n. 10.

But the Milanese were soon after undeceived as to the true character of Guillemette. Andrew Soramito, an Italian, who had lived in a criminal correspondence with her, and had succeeded her in the office of head of the sect of Herman, continued to hold leud and scandalous assemblies, in the night, in a kind of cave. A merchant of Milan, having discovered that his wife went privately abroad every night, resolved to follow her, without her perceiving it, and artfully got into the place of assembly. There he contrived it so, that, when the candles were put out, (the usual custom before they began their midnight debaucheries) he laid hold on his wife, disguised his voice, and, pretending to embrace her, dexterously drew off her wedding ring from her finger; after which he got out of the assembly undiscovered. When his wife returned, he charged her with her crime, and having produced the ring, she confessed the whole, and revealed all the monstrous practices of that leud assembly. The merchant made his complaints to the government against Andrew, who was seized, and condemned, together with his accomplices, to be burnt. At the stake he confessed the criminal correspondence which had passed between him and Guillemette, whose bones were dug up and burnt, with all the offerings of gold and silver, which the credulity of the people had bestowed on her tomb.



HANIFITES.

H.

D'HERBE-
LOT, Bibl.
Orient.



HANIFITES. A religious sect of the Mohammedans, so called from their founder *Abou Hanifah*. It is esteemed one of the four orthodox sects, the other three being the *Hanbálites*, *Schaféites*, and *Malékites*. The difference between them consists only in a few indifferent ceremonies.

The *Hanifites* are chiefly found in Turkey and Eusbec Tartary.

D'HERBE-
LOT, Bibl.
Orient.

HAVARIOUN. [*Arab.*] A name, which the Arabians give to the apostles of Jesus Christ. The word properly signifies *Fullers*. Some Mussulman authors pretend, this name was borrowed from the profession of the apostles: but the most intelligent writers among them say, they were so called, because the antient Christians represented them, in pictures, cloathed in *white*, and because they have a tradition, that they appeared to the faithful in that form.

The apostles St Peter and St John are best known to the Mohammedans: they make but little mention of the rest, excepting St Matthew, whom they reckon among the Evangelists. See **ENGIL**.

PAUSANIAS.

HECATOMPHONIA. [*Gr.*] An antient sacrifice among the *Messenians*, offered by such persons as had slain an *hundred* enemies in battle.

One Aristomenes, of Corinth, had the good fortune to offer no less than three *Hecatomphe*. See **SACRIFICE**.

CAMDEN,
Durotriges
Dorsetshire.

HEIL. An idol of the antient Pagan Saxons, in England. His image was dashed to pieces by Austin, the English apostle, who thereupon built *Cerne Abbey*, upon the banks of the river Frome, in Dorsetshire.

SHERING-
HAM, de orig.
Angl. c. xiv.

HELA. A goddess of the antient Goths. They believed, that all, who did not die in war, but lived peaceably at home, and died of sickness or old age, were immediately conveyed to the infernal goddess *Hela*, constituted by the god *Woden*, where they pined away with hunger, want, and nastiness.

The Gothic Theology imports, that *Hela* has the sovereignty over nine worlds. They give her a man-servant, called *Ganglate*, i. e. *slow-walking*; and a maid-servant, called *Gangloet*, which signifies the same. Her bed is called *Koer*, i. e. *long wasting and sickness*, and the covering *Blikande*, i. e. *malediction or cursing*. *Hela* is partly of a sea-green colour, and partly of the colour of the human skin. Such was the absurd Theology of the antient Goths.

HIEROMNEMON. The name of an officer in the Greek Church, whose principal function it was, to stand behind the patriarch at the sacraments, and other ceremonies of the Church, and to shew him the prayers, psalms, &c. in the order in which they were to be rehearsed. He likewise assisted the Patriarch in putting on his pontifical vestments, and assigned the places to those, who had a right to sit around him, when seated on his throne. His office, in this latter respect, was the same as that of master of the ceremonies to the Pope. The *Hieromnemon* was commonly a deacon, tho' sometimes in priest's orders, in which case he was excused from dressing the Patriarch. The name is of Greek original, and signifies *A sacred monitor*.

HIGH-PLACES. In Hebrew, *Bamoth*; in Latin, *Excelsa*. The people of Israel are frequently reproached, in scripture, for worshipping upon *High-places*. They were usually mountains, sanctified by the presence of patriarchs and prophets, or by the appearances of God thereon. Upon these eminences the superstitious Israelites often adored idols, and committed a thousand abominations in groves and caves. This inflamed the zeal of several pious kings and prophets, to suppress and destroy the *High-places*.

But there was another reason, why it was not lawful to worship even the true God on these hills; namely, because, the temple being built, and a place prepared for the fixed settlement of the ark, it was no longer allowed to sacrifice out of Jerusalem.

These *High-places*, and the idolatrous worship paid thereon, were not wholly destroyed till the reign of Josiah, who *break in pieces the images, cut down the groves, and filled the places with the bones of men*; thus rooting out all the remains of idolatry, after it had been practised about eight hundred years.

HUMILIATI. [*Lat.*] The *Humbled*. A religious order, in Italy. The occasion of its institution was as follows. The Emperor Henry V having, in 1117, subdued by force of arms several towns of Lombardy, which would not acknowledge him as their sovereign, after the death of the Countess Matilda, whose heir he was, some gentlemen of Lombardy were thereupon sent prisoners of war into Germany. These gentlemen, being tired of their captivity, put on habits of penitence, and implored the Emperor's mercy, who gave them leave to return into their own country. There they embraced a religious life, and formed amongst themselves a kind of society for the exercises of prayer and mortification. They assumed the name of *Humiliati* or *Humbled*, because, when they threw themselves at the Emperor's feet to implore his clemency, he told them, *he found they were at last humbled*.

The order of the *Humiliati*, which was become very numerous and powerful in Tuscany and Lombardy, was at length suppressed by Pope Pius V, in the year 1571. The reason was, because a *guardian* of the order, and some members, had conspired against S. Charles Borromeo, protector of the order, and one of them had fired a pistol at him, being enraged at his endeavouring to reform some abuses, which had crept in among them. The Pope, by his Bull of Febr. 13, suppressed the general and superiors of the order, and abolished the whole order itself, commanding the *professed* to retire to such houses as he should assign them, there to lead a life agreeable to their profession under the jurisdiction of their ordinaries: he likewise ordered the *novices* to be turned out of the monasteries, prohibiting the antient *professed* members to receive any more. He reserved at the same time to the Holy See the propriety and faculty of disposing of the houses, goods, and revenues of the order, as he should judge convenient.



J.

Hist. des Ord.
Relig.



JERONYMITES. Called also *Hermits of St Jerom*. A religious congregation, established in Italy and Spain. Pope Gregory XI confirmed this institution in 1373, and gave it the rule of St Augustin. The chief monastery of the order is at *Lupiana*, in the diocese of Toledo. That of St Justus belongs to it; whither the Emperor Charles V retired towards the end of his life. These Monks are called *Jeronymites*, because their rule is drawn from the works of St *Jerom*, Pope Martin V having dispensed with their observing that of the *Augustins*.

Hist. des Ord.
Relig.

JESUATES. An order of Religious in Italy, otherwise called *Apostolical Clercs*. Their founder was one John Columbin, and they were approved by Pope Urban V in 1367. They followed the rule of St Augustin, and were ranked by Pius V among the Mendicants. They were called *Jesuates* because their founder had the name of Jesus continually in his mouth. For two centuries the *Jesuates* were meer Seculars; but, in 1606, Pope Paul V gave them leave to enter into holy orders. In most of their houses they were employed in Pharmacy; others practised Distillery, and sold *Aqua vitæ*; which occasioned their being called *Aqua vitæ-mongers*. Being very rich in the state of Venice, that republic obtained their suppression of Clement XI, their effects being employed towards supporting the expences of the war in Candia.

FLEMING'S
Christology,
V. II. p. 18.

JESUITS. A modern author relates, that a worthy gentleman, who had lived long in China, told him, that a *Jesuit missionary* was heard to harangue, after the following manner, to a considerable auditory, in the Chinese language. 'Ye have had many very great, wise, and excellent emperors here in China, and no nation can boast of the like; but yet none of these, nor indeed all of them, can be compared to the eternal Emperor Jesus Christ. That ye may know this, I will now give a short, but true and exact account of him. The world being very wicked, and men very miserable, by reason of the tyranny of those kings and princes that ruled before his coming, especially the head of all these, the Emperor of Rome, who reigned over the greatest part of the world at that time, with terrible rigour and cruelty; God took pity upon mankind at last, as finding their state grow worse and worse. To rectify this, he resolves to send his own son from heaven to subdue these tyrants, and reduce things to order again. Well! at length the heavens appear more glorious than ever before; a wonderful light, bright and glorious, that outshone the sun by ten thousand degrees, breaks forth. Great noises are heard in the air, with most wonderful and delightful music, and at length a prodigious army of more than a thousand thousand millions of angels appears in fight; before whom marches a chariot of a prodigious bigness, all of solid gold, most curiously wrought, but so thick set with precious stones, that the gold could hardly be seen for their sparkling and dazzling splendor. This chariot was drawn by ten thousand bright and nimble spirits, and a hundred thousand of a nobler rank guarded this chariot before and on either side, being commanded and led by Raphael the Archangel, as the rest of the army that followed the chariot was by the Great Michael, the first of all the Archangels, and Lieutenant-General to Christ himself, who rode in his golden chariot, and commanded all. Now, says the *Jesuit*, here all languages fail me in setting forth the glory of this great General; he was of a most prodigious stature, as big as a thousand men, but

‘ most wonderfully beautiful and exactly symmetred. His face outshone the sun
 ‘ so far in splendor, as is beyond all conception; he had a prodigious flaming
 ‘ sword in his left hand, the very sight of which was terrible; but in his right hand
 ‘ he had the ensign of the cross, which had a sanative virtue in it, to remove
 ‘ distempers, and cheer the heart, to recover the frenzical and distracted, to raise
 ‘ the dead; and in a word, to work all manner of miracles, to remove mountains,
 ‘ dry up seas, &c. Now, *says he*, all tyrants and wicked men were convicted and
 ‘ punished by him, and the Roman empire destroyed. In the stead of which, he
 ‘ raised up one Peter, a most eminently holy and excellent person, to rule the whole
 ‘ world for him as his vicegerent. He destroyed not only the empire of Rome,
 ‘ but the name of Emperor, and the very form of that government; and in its
 ‘ stead, he erected a holy constitution, over which he set this wise and holy man
 ‘ Peter, ordering, that when he should be called out of the world into heaven,
 ‘ his chief priests should come together and pray to him, and that upon their
 ‘ so doing, he would send them an angel to tell them what person he had pitched
 ‘ upon to succeed to this sacred and universal headship over the world. And
 ‘ when he had done this, he took his leave of Peter and his bishops, and went to
 ‘ heaven with his army, in the same glorious and triumphant manner in which he
 ‘ came. But he assured the Viceroy Peter, that as often as he desired, he should
 ‘ hear from him by a special messenger, who should assist him in all dark cases,
 ‘ and affairs of consequence. And he never failed to do so to Peter, and all his
 ‘ successors the Popes. So that, *says the Priest*, the Pope that now is, has had fre-
 ‘ quent messengers from Christ in heaven, commanding him to send holy men to
 ‘ the great empire of China, out of the great love he has for that learned, wise, and
 ‘ excellent people, to invite them to leave their idolatrous priests and false worship,
 ‘ and own him and his vicegerent the Pope. Now, I am one of these holy mission-
 ‘ naries, *continues he*, and I assure you, that whosoever of you shall do as I shall
 ‘ direct, shall, when he dies, go into that glorious paradise, where Christ is; and
 ‘ that I may know who have a mind to be thus happy, lo I have here a book given
 ‘ me by the Pope, by order of Christ himself, that I may mark down in it the
 ‘ names of all those that desire his favour: which I must from time to time send
 ‘ an account of to the Pope, that he may send it to Christ in heaven. And I assure
 ‘ you, that all those who refuse to have their names thus recorded, shall be destroyed
 ‘ at last in a most terrible manner. Come, therefore, and let me have all your
 ‘ names; but know, that every one that expects this favour, must give me his
 ‘ offering in money, according to his ability, that the sincerity of his heart may
 ‘ be known.’

I thought the curious reader would be pleased with this account (true or false) of the romantic manner in which the *Jesuits* preach Jesus Christ to the infidels. If the hearers of this missionary could, like the noble *Bereans* (Acts xvii. 11.) *have searched the scriptures, whether these things were so*, they would soon have found out their teacher to be a meer cheat and a deceiver. But the poor Chinese are not suffered to know any thing of the Bible.

✂ J E W S. The Mosaic history of the Jews is not a little confirmed by the testimony of heathen authors, who have spoken of that people. Among these the principal are Diodorus Siculus, Justin, and Tacitus. I shall subjoin what these writers have said concerning the origin of the Jews. Diodorus Siculus's narrative is as follows: ‘ They were driven out of Egypt for some infectious disease, and the
 ‘ greatest part of them came into that country, now called Judea, at that time a
 ‘ desert. The leader of that colony was Moses, a wise and courageous man. He
 ‘ having taken possession of the country, built several towns, and Jerusalem the
 ‘ most famous of them all; and a temple, which is by them held in great veneration. He taught them the honour and ceremonies due to God; gave laws to
 ‘ their republic, and reduced them into order; he divided the multitude into
 ‘ twelve tribes, because he conceived this number most perfect, and conformable
 ‘ to the months of the year. But he appointed no image nor statue of the gods,
 ‘ because God has no human shape, but judged the heavens that surround the earth
 ‘ to be the only God, and to have all under their power. He appointed the rites
 ‘ for their sacrifices, and rules for their manners, so as they might be different from
 ‘ other nations. He made choice of the best men to govern that people, formed
 ‘ into a body. The priests were constantly to attend the temple, and perform
 ‘ the

Diod. Sic.
 Bibl. lib. i.
 c. 194.

the worship and sacrifices. To determine their important affairs, he gave them judges, and committed to them the care of the laws; and therefore they say the Jews never had a king. But the care and authority of governing this multitude was committed always to one who excelled among the priests in knowledge and virtue; him they call the high-priest, and esteem him as the interpreter of the will and messages of God. He in their publick meetings gives commands; and the Jews are so obedient, that prostrate to the ground they adore him, when expounding the oracles of God. In the end of their laws it is said, Moses the messenger of God says these things to the Jews.

JUSTIN. lib.
xxxvi. c. 2.

The sum of what Justin says of the Jews is as follows. 'The origin of the Jews is from Damascus, a noble city in Syria, which town was so called from Damascus a king there, in honour of whom the Syrians employed the sepulchre of his wife Ariathes for a temple, and counted her a goddess. After Damascus, Azelus, Adores, Abraham and Israhel were kings; the happy progeny of ten sons made Israhel more famous than his ancestors; therefore the people were divided into ten kingdoms, and all called Jews, from Juda, who died after the division. He commanded his memory to be adored. His portion did accrue to the rest. Joseph was the youngest of the brethren: they being jealous of his excellent genius, secretly sold him to merchants, who were strangers, by whom he was carried into Egypt; where, having learned magical arts, by his great capacity he soon became dear to the king; for he understood prodigies, and was the first who did interpret dreams; neither was there any thing divine or human but what he understood. He foresaw the barrenness of the land many years before it happened. All Egypt would have perished by famine, if the king, by his advice, had not ordered the corn to be laid up for many years; and his advice was esteemed, not as the word of a man, but as the oracle of God. Moses was his son, who inherited his knowledge, and was very beautiful: but the Egyptians perceiving them scabbed, by the advice of the oracle, that the infection might not spread, drove him with these sick people out of Egypt. He being leader to these fugitives, stole away the sacred things of Egypt, which when the Egyptians sought to recover by arms, they were obliged by reason of tempests to return home. Therefore Moses having got into his native country of Damascus, possessed himself of Mount Sinai, where he with his people being weary with seven days fasting through the desarts of Arabia, he called the seventh day, according to the custom of his country, the Sabbath, and consecrated it for ever a Fast; because that day put an end to their hunger and wandering, and because they remembered that for fear of the contagion they were driven from Egypt. Lest they should be hated by the natives of the land, for the same cause, they avoided commerce with strangers, which soon turned to a part of their religion and discipline. After Moses, his son Aruas, a priest in the Egyptian religion, was created their king. Hence it became customary among the Jews to have the same person king and priest, by whose justice and religion they increased to a great degree.'

TACIT. Hist.
lib. v.

Cornelius Tacitus has also the following story concerning the origin of the Jews. In the reign of Isis, an over-grown multitude of Jews in Egypt, under the conduct of Hierosolymus and Judæus, did discharge themselves into the neighbouring countries.—Moses, one of these banished people, told them, that they could expect no help either from gods or men, being forsaken of both, and therefore ought to trust him as a leader sent from heaven.—They consented to him, and began their journey, not knowing whither they went; but nothing troubled them so much as want of water.—Moses, that he might secure this people for ever to his interest, gave them new rites, contrary to those of all mortals. All things are profane to them, which we account sacred; and are permitted to them, which to us are forbidden.—They kill the ram, in reproach of Jupiter Hammon, and sacrifice the bullock, which the Egyptians worship under the name of Apis. They abstain from swines flesh, because they were once troubled with the scab, to which that beast is obnoxious.—On the seventh day they think fit to be idle, because that day put an end to their labour; and, to flatter their laziness, they rest on the seventh year.—They circumcise their genitals, that they may be known by this to be different from other people.—The Egyptians worship many beasts and compounded shapes, but the Jews know none but one spiritual Being, as their God, and count them profane who worship images made of vile matter, in the likeness

‘likeness of men. That this great eternal God is unchangeable and immortal, and therefore they have no images in their cities, nor in their temples.—That flattery or honour is not given to kings or emperors.—Their country abounds with palm-trees, very tall and beautiful.—Their chief mountain is Lebanon; and, which is strange in such a hot country, it is dark, and covered with snow. From hence proceeds the river Jordan, which does not run into the sea, but passes through a lake or two, and sinks into the third, which is a great lake or sea, but of a pestiferous smell; whose waves are not tossed with wind, nor do fish swim in it, nor fowls frequent its waters, &c.’

I need not observe, that these narratives are a mixture of truth and falsehood. The reader will easily see wherein they agree with, and wherein they differ from, the scripture account of that people.

I have already observed, that Juvenal falsely charges the Jews with worshipping the visible heavens. I shall here subjoin the passage at length, that the reader may see the whole ridicule of the Roman satirist on that people.

Quidam sortiti metuentem sabbata patrem,
Nil præter nubes & cœli numen adorant,
Nec distare putant humana carne suillam,
Qua pater abstinuit: mox & præputia ponunt:
Romanas autem soliti contemnere leges,
Judaicum ediscunt, & servant, ac metuunt jus,
Tradidit arcano quodcunque volumine Moses:
Non monstrare vias eadem nisi sacra colenti;
Quæsitum ad fontem solos deducere verpos.
Sed pater in causa, cui septima quæque fuit lux
Ignava.

Sat. 14. ver.
96.

*The Jews, like their bigotted sins before,
By gazing on the clouds, their god adore:
So superstitious, that they'll sooner dine
Upon the flesh of men than that of swine.
Our Roman customs they contemn and jeer,
But learn and keep their country rites with fear.
That worship only they in reverence have,
Which in dark volumes their great Moses gave.
Ask 'em the road, and they shall point you wrong,
Because you do not to their tribe belong.
They'll not betray a spring to quench your thirst,
Unless you shew them circumcision first.
So they are taught, and do it to obey
Their fathers, who observe the sabbath-day.* J. DRYDEN, jun.

ISPARA. See the following article.

ISPARETTA. The supreme god of the *Malabarians* (one of those nations of the East Indies, which follow the religion of the *Bramins*) the word in their language importing as much as a deity. This *Isparetta*, they say, before any thing was created, transformed himself into an egg, out of which the whole system of heaven and earth, and all things contained therein, were afterwards produced. From this divinity, as their tradition runs, did originally spring something, which they call *Kiwelinga*, and which they worship in their temples as a god. From this *Kiwelinga* three other gods took their rise; *Brama*, *Vistnou*, and *Espara*. *Brama* is said to create and make all things; *Vistnou*, to rule over things created; and *Ispara*, to destroy them again. See BRAMA and VISTNOU.

Propagation
of the Gospel
in the East;
P. I. Letter 3.

ISLEBIANS. The name given to those, who followed the opinions of *Johannes Agricola*, a Saxon Divine, who was born at *Isleb*, and became a disciple of Luther. This Agricola was the founder of the *Antinomian sect*, having entertained some mistaken notions concerning the law under the gospel. Luther, who had been his friend hitherto, attacked him with great warmth and vigour, and obliged him to promise a retractation of his errors. But Agricola presented a

MELCH.
ADAM. in vit.
Theol.

FREHER. in
Theatr.

tion to the Elector of Saxony, in which he complained, that Luther had misrepresented his opinions. The Wittemberg divines sided with Luther, and declared his accusations well grounded. The Elector of Saxony hereupon assigned them judges, to try and decide the difference between them. But Agricola withdrew privately from Berlin, not daring to wait the issue. Sometime after he published a book, in which he asked pardon of Luther, and promised to live and die in the doctrine he had hitherto opposed. Staphylus paints Agricola in very black colours, and says, he held, that the law of God, or moral law, is altogether insignificant, and that people under the gospel are not obliged to the practice of good works.

Liv. Dec. 3.
lib. iv.

JUNONALIA. [*Lat.*] A festival of the antient Romans, in honour of the goddess *Juno*. It was instituted on occasion of certain prodigies, that happened in Italy. The temple of Juno on mount Aventine being struck with thunder, the soothsayers answered, that the Roman matrons were concerned in the prodigy, and that they should pacify the goddess with sacrifices and offerings. The ladies thereupon made a collection of money, and bought a golden bason, which they presented to the goddess in her temple. The *Decemvirs* likewise appointed a day for a solemn sacrifice, which was thus ordered. Two white cows, with two images of Juno, were led in procession through the city, followed by several young girls, singing a hymn in honour of the goddess. These were followed by the *Decemvirs* crowned with laurel. When they came to the temple, the victims were sacrificed by the *Decemvirs*, and the images (which were of cypress wood) set up in the temple.

The End of the First Volume.



